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The Churchman

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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No. 24.

MONTREAL, WEDNESDAY, NOVEMBER 19, 1890.

PER YEAR
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ECCLESIASTICAL NOTES.

NEARLY £3,000 have been subscribed towards the restoration of Lincoln (England) Cathedral, including the Chapter-house.

LORD TREDEGAR has given the site on which a new church is being built at Cardiff, Wales, exclusively for Welsh services. The church will cost £5,000.

THE London (England) City Mission has received the sum of £1,000 from Mr. F. A. Bevan, to be repeated annually for the next four years, in memory of his father.

THE health of the Archbishop of York, Eng., is considerably improved. He is at Bishopthorpe, where he is able to attend to business, and carries on his vast correspondence as usual.

THE Bishop of Melbourne, Australia, was lately the recipient of a pastoral staff. The gift is from the laity, and is not personal to the Bishop, but "*in usum perpetuum episcopi . . . ejusque successorum.*"

BISHOP POTTER, who lately returned from a brief visit to Europe, says he was impressed while in England with the activity of the English Church, and with the way in which it was making use of the lay element.

THE *Record* says:—Anxious questions have arisen seriously affecting one part of the work of the C.M.S. in the East. Sooner or later the public must, we fear, hear much about them, but at this stage, it would only do harm to dwell upon the facts.

THE author of "John Inglesant" contradicts a report that he had seceded to the Church of Rome. Mr. Shorthouse says that he belongs to the old-fashioned High Church party, and hopes to die, as he has lived, since he came to years of discretion, in the Anglican Communion.

It is announced that the Rev. W. S. Heathcote, who, four years ago, left the curacy of Holy Trinity, Richmond, Eng., and connected himself with the Salvation Army, has retraced his steps, and has been licensed by the Bishop of Rochester to the curacy of St. Andrew's, Streatham.

SIR FRANCIS BURDETT has caused Foremark Church, near Derby, Eng., to be thoroughly restored. The noble rood screen has been fitted with handsome painted glass, the central figure being a dove descending, and angels in adoration on either side, the whole treated in monochrome. Miss Burdett has enriched the church by the gift of a splendid altar frontal and cover, composed of rich cloth and velvet, artistically worked by herself, as well as a desk frontal to match, and altar kneelers of conventional design.

THE Rev. P. Ashe, curate of Wareham, Dorset, Eng., has announced that he had decided to resign his curacy, and return to Uganda to

take up the work of the late Alexander Mackay. Mr. Ashe was one of Mr. Mackay's most devoted fellow-workers at Uganda during the reigns of Kings Mtesa and Mwanga. His present decision has been largely influenced by a letter he received from a native convert, who complains that, since Mr. Mackay's death, there has been no teacher in Uganda.

DEACONESSES seem to be the order of the day among the principal Christian Communions. The Lutherans have more than five thousand of these generous women consecrated to charity and education. The Methodists in the United States, among whom this movement is of recent date, have already twelve houses for Deaconesses, the chief being that of Elizabeth Gamble, in Cincinnati. The Episcopalians have already several houses of this character, and are projecting others in New York, in Philadelphia, and in Cleveland.—*L'Avenir.*

PALESTINE has been not only captured by the Surveyors of the Exploration Fund, but new books about the land are now in the market. Major Conder has written up the latest results of his work in one small volume under the simple title "Palestine." Another very fine contribution to this literature is "Palestine under the Moslems," giving the later story of the country under Mohammedan rule from Arabic literature. This book contains a plan of the Mosque at Hebron, which has long been an object of interest jealously guarded from the public.

THE Jerusalem Bishopric, against the revival of which the late Canon Liddon protested so vehemently about four years ago, has again become a stone of offence. This time it is not the Anglican party who are put out, but the Low Church men. It has been reported to the authorities of the Church Missionary Society that the Bishop (Dr. Blyth) is allaying himself too closely with the Eastern Churches. He is also accused of refusing to discontinue the circulation of Sadler's books on Church doctrine amongst the native pastors, and his action, it is said, has a tendency to set these native pastors against the European missionaries. The Church Missionary Society makes a grant towards the Bishop's salary, and the more extreme of its supporters are anxious for an explanation.

THE Queen has been pleased to approve the nomination of the Very Rev. Randall Thomas Davidson, D.D., Dean of Windsor, to succeed the Right Rev. the Lord Bishop of Rochester, Eng., on his translation to the See of Winchester. Dr. Davidson took his degree of B.A. at Trinity College, Oxford, in 1871, and his M.A. in 1875, the honorary degree of D.D. being bestowed upon him in 1884 by the University of St. Andrews. He was curate of Dartford from 1874 to 1877, resident chaplain to the late Archbishop Tait from 1878 to 1882, examining chaplain to the Bishop of Durham from 1881 to 1883, and was for some time a precentor of Canterbury Cathedral, sub-almoner and honorary chaplain to the Queen, and resident chaplain to the present Archbishop of Canterbury. In 1883 Dr. Davidson was ap-

pointed Dean of Windsor, the income of which office is £2,000 a year, with a house, and domestic chaplain to the Queen. He is the Registrar of the Order of the Garter, and a trustee of the British Museum.

A REAL CHURCHMAN.

It takes something more than a traditional prejudice, or fondness for "our beautiful services," to make a real Churchman. The distinguishing idea in the position of a Churchman, as against that of any sort of a sectarian, whether Presbyterian, Methodist, Baptist or what not, relates to the *very nature and constitution of the Church itself.* In this regard Churchmanship differs radically from sectarianism in all its forms. Until he gets the Church idea clearly in mind, no man can be a Churchman. He may be an "Episcopalian" of some sort, but it will be only for reasons similar to those which his neighbour will give for being a Presbyterian or a Methodist. His position will be on the level with sectarianism. Practically he will be a sectarian, and not a Churchman. His position is not based on the idea that the Church is the divinely constituted society or body of the members of Christ, endowed with certain functions and means of grace, and made the reservoir or channel of God's gifts for the regeneration and sanctification of mankind. But he thinks of the Church merely as a society of men formed for the more convenient and effective management of their common religious interests.

We find the following paragraphs in a recent work by the Rev. Dr. McConnell, which very clearly distinguishes between the Church idea and the popular sectarian idea, so far as concerns the organic constitution of the Church. This is not by far all there is in the distinction, but it is enough perhaps for one lesson in Churchmanship. By the way, it is because of our clinging to this Church idea that we are called Churchmen. But this is what Dr. McConnell says:

"Two fundamentally different theories concerning the nature of the Church are now extant. The first is the one which is generally entertained in the United States. To a large majority of persons it seems so palpably true and reasonable that its opposite appears grotesque. It is that a Church, like a State, is built up from below. The materials from which it is constructed are separate individuals who have given in their adhesion to Jesus Christ by an avowed act of faith. Having established their Christianity as individuals, each independently of the other, they draw together because they are like-minded and band themselves in a society which becomes a Church. It is open to them to constitute this society in whatever fashion they see fit. The Holy Scriptures are conceived to be silent upon the whole question of organization, presumably with the intention of leaving men free to follow their own judgments here. The whole power of ecclesiastical government rests upon the consent of the governed. It is a question of votes. By a consensus of opinion and action such a society may make such regulations as it

abscesses: he may be monarchical, republican, or absolute; may ordain such and such kind of officers as it may determine; may call its officers by any name and may assign to them any duties it will; and may remove and depose them at pleasure. The individuals may construct such an ecclesiastical machine as they think efficient, and then may reasonably expect that the Holy Spirit will lodge in it as its motive power. This is the popular notion, and the one generally accepted by Protestantism.

"The other theory is that the Church is organized from the summit downward; that the authority which pertains to it, and the grace which flows through it, are things which do not depend upon the votes of its units; that men do not establish their Christianity as isolated souls, but that the Church is concerned even in the original transactions of the individual. They who hold to this theory conceive that the essential features of the Church's structure have been long since settled. Whether they might not be changed under the stress of an absolute necessity, is a question they do not seriously ask. They wait for such a demonstrable necessity to appear, and assert that it never yet has appeared. They declare that 'it is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons.' While they do not assert that this arrangement is the result of a categorical command of God, still they hold it to be of so potent obligation that it may not be changed except for weightier reasons than have ever yet appeared. This conception of the Church is of the essence of Episcopacy. Overwhelmed as it is by the popular vote in the United States, it still is the belief held and acted upon by five-sixths of the Christian world."—*Pacific Churchman*.

THE CHURCH.

EACH time we recite the Apostles' Creed we say, "I believe in the Holy Catholic Church." Each time we say the Nicene Creed we further explain our belief thus, "And I believe one Catholic and Apostolic Church." What then is the Church, and what are its marks? The Church is that body which has come down from Pentecost, to which now, as then, the Lord "adds such as shall be saved;" a body maintaining the same rules and discipline now as then; and, in fact, coming to us without a break from the fountain head. Such is the Church; but what are its marks? It is 'One,' 'Catholic,' 'Apostolic,' and 'Holy.'

ONE: 'I believe one Catholic and Apostolic Church.' What do I mean by 'one'? That we should not be split up into sects and factions. If the mind of the Church's founder is evident about anything, it is about this (as appearing in His great prayer), 'that they may be one, as we are.' (St. John xiii. 11.) And I think I may with all charity say thus far: that we do not make sufficient of the sin of heresy, for I do not know what is condemned by the New Testament if this is not. 'Heresy,' is classed in the Epistle to the Galatians (v. 19-21) with the most terrible sins, drunkenness, lasciviousness. Moreover, each time we use the Litany we say the petition 'From all heresy and schism, good Lord deliver us.' Does not the Church, then, look upon heresy as a sin to be avoided? as being a rending and tearing asunder of that Church, which Christ, with His last words, desired to be one? One! yes, the Church, is to be one, even as God is one; 'one Lord, one faith, one baptism.....one body.' (Eph. iv, 4-6). Yes, and being one body, she must have one doctrine. How St. Paul insists on that! We are not to pick and choose what we shall believe, as you often hear people say, 'it doesn't matter what we believe.' As one

body, so one faith. And for that faith we are told in the Epistle of St. Jude (v. 3) to 'earnestly contend;' or again, to 'hold fast the form of sound words.' (2 Tim. i. 13). Churchmen, members of the Catholic Church, see that ye do so! What! is the faith for which martyrs have bled and died to be frittered away and thought of no account, whilst the dictum of unlettered judgment takes the place of the matured and deliberate faith of centuries?

HOLY: 'Holy,' not meaning that her members are completely holy, for what sin-stained soul can be? but 'holy' in that we are 'called to be saints,' yes, 'saints' in this imperfect state, being 'sanctified in Christ Jesus.' (1 Cor. 1. 2.) 'Saints,' yes, in one union with God, 'yet she on earth hath union with God the three in one;' 'saints,' yes, in the memories of those who are gone, 'the mystic sweet communion with those whose rest is won;' 'saints,' as St. Paul calls the imperfect members of the Roman, Colossian, and Corinthian Churches, as looking to what they should be rather than what they are, and desiring them to 'walk worthy of the vocation wherewith they are called.' (Eph. iv. 1.) This is the meaning of the word 'holy' as applied to the Church—'I believe in the Holy Catholic Church;' remembering the corresponding duty, of members of the Church, the duty of spiritual progress, of living as becomes members of the body of Christ.

CATHOLIC: The branches of the tree were to radiate into all parts of the globe. Think of the synod of Bishops lately held at Lambeth. From all parts of the world they came; from the snows of Canada, from the hot plains of India, from the shores of Africa, from the great colonies of Australia and New Zealand, from the sister continent of America, each presiding over branches of the one Church, which, however separated by climate and language, is still one—one in a common faith, one in a common ministry, one in the same word of life, one in its very liturgy, which is used wherever the Anglican Church has spread—one in its longing for unity with all true Branches of the Vine.

APOSTOLIC: This is the claim of the Church now. The Apostles her earliest teachers, she claims to represent the Apostolic mind. She claims to believe what the Apostles believed, and preach what that taught. If the Reformation was anything, it was a return to Apostolic practice and tradition. For all we can do and teach in Church—for all involved in our formularies and ceremonies—we claim to have authority either in the writings of the Apostles, or the well established customs of those who lived immediately after they had gone to their rest.

The Church is 'Holy,' 'Apostolic,' 'Catholic,' but above all she is 'One.' What a sustaining effect there is in the thought! We are surrounded on all sides by those who, hampered with the same sins, in the same grace of God, are pursuing the same course. The thought of companionship is very great. Have we a trial? others have felt the same. Have we a temptation? by others has it been overcome. Oh, what strength in the word 'one.'—*Selected*.

NOTICE.

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CONFIRMATION.

INSTRUCTION ON REPENTANCE AND RENOUNCING SIN.

We saw in our last that preparation for the proper reception of the Holy Rite of Confirmation must consist of—

1. The preparation of the HEART,
2. The preparation of the MIND, and that the former consists of—

- i. Repentance, or renouncing sin.
- ii. Faith.

Let us explain more fully what is meant by true REPENTANCE:

Repentance is the action of the heart, mind, and will, "whereby we forsake sin."

Before, then, we thoroughly understand all that is meant by repentance we must understand what sin is.

What is sin?

"Sin is the transgression of the law" (1 John iii. 4), i.e. God's law.

Do we sufficiently realize what this means?

1. God made us, and He made us for Himself, in His own likeness, and therefore the essential laws of His Nature are the essential laws of our nature also. Goodness and righteousness are the same in us as they are in God.

These laws, therefore, we call the MORAL LAWS.

We are bound by them not because God has said, "Thou shalt do this," or "Thou shalt do that," but because God is what He is, and we are made in His image; and, therefore, to transgress them is to act contrary to the essential principles of goodness—to violate our own nature, and to do our utmost even to destroy the very Being of God.

2. But God, being our Creator and our Preserver, has a right to claim obedience from the creatures of His Hands, not only in such things as are essentially right, but in whatever He chooses to order them to do. The Laws which He thus gives us over and above the *Moral Law*, we call POSITIVE LAWS. Such was that law that He gave to Adam, "Thou shalt not eat of the fruit of the tree in the midst of the garden." Such were the Laws that He gave specially to the children of Israel. Such is that Law which Christ has given to us Christians concerning the Holy Communion, "Do this in Remembrance of Me."

We are bound to obedience to all such laws because God, to Whom we owe obedience, has said "Thou shalt," "Thou shalt not."

Sin, then, is the transgression, the passing over, or coming short, of any law which God orders.

3. We may see from the above thoughts what a terrible thing sin is.

We may judge again of its awful character from its effects.

- (a) It entered heaven, and drew from the very Presence of God some of the Holy Angels, turning them into devils.
- (b) It entered Paradise and brought death, and all attendant sorrow and suffering into the world which God had made "very good."

By one act of disobedience sin entered into the world, and death by sin.

- (c) It required no less a Sacrifice than the Life of the Eternal Son of God to save men from this accursed thing when once it had entered into man's nature.

O, sinner, lift the eye of faith,
To true repentance turning,
Bethink thee of the curse of sin,
Its awful guilt discerning;
Upon the Crucified One look,
And thou shalt read as in a book
What well is worth thy learning.

4. And we, each one of us, are "born in sin." We inherit, and carry about with us a nature

inclined to evil; we find in our members a law warring against the law of God. We see and know the right way by the light of conscience—"the candle of the Lord"—within us, but we love the evil rather than the good.

We know that it is written in the Book of God's Law—

"The soul that sinneth it shall die." *Ezek. xviii. 4.*

"The wages of sin is death." *Rom vi. 23.*

How necessary it is that we should know and understand how deliverance from this evil thing is to be obtained. "Lord help us."—*The Church Messenger, Qu'Appelle.*

THE TRUE CENTRE.

Nothing but the fact that She is the Apostolic Church of England under God's care and keeping can account for the other fact that notwithstanding the wilful ignorance of her just claims on the part of the great majority of her nominal adherents, she has maintained her position in the most dangerous days, and is now looked upon as the historic and nearest representative of the Primitive Church in all Christendom. Nothing but this can account for the bold revival of her claims to real Catholicism and consequent progress within the last fifty years.

For, even now, how few are there amongst nominal Church people who really understand and can clearly explain the ancient word "Catholic," with all that it embraces as well as all that it rejects. How many of them are there, who, in repeating the three oecumenical Creeds, profess to believe in the Catholic Church and the Catholic faith when in Church, and yet at all other times assign this word Catholic to the Romish Church, and therefore secretly dislike it,—greatly to the advantage of Romanism and to her proselytizing amongst weak-kneed Protestants. For the most of these understand Protestantism to consist in denials and negative teachings,—so much so that they lose the ancient christian verities, and gradually tend towards infidelity. "A man is known by the company he keeps," and thus it happens that in many countries the word 'Protestant' means infidel, because all infidels profess themselves Protestants.

Rome owes her success in proselytizing very largely to this cause. A man bewildered amongst many counsellors is more apt to listen to claims confidently put forward than to those who assert no such authority, and content themselves with mere denials. She also is largely assisted by the so-called history taught in our public schools, and too often in Church of England schools, in which the Romish Church is exclusively mentioned as the Catholic Church, and Romanists are similarly credited as 'Catholics.'

Again,—not one out of ten nominal Church people knows the faith and practice and ritual of the Primitive Church, nor the undeniable claim of the Church of England to be its nearest and clearest representative of the present day. The great majority of Protestants cannot tell you the true origin of the Church of England. They are not ashamed to betray their ignorance by ascribing it to King Henry VIII, who always was a Romanist, and committed his first and incestuous marriage with the sanction and rites of that Church. They are ignorant of the fact that the Church of England was planted in the first century, hundreds of years before Augustine and his monks brought Romanism to that country. They do not know that Magna Charta expressly names the Church of England, and secures her rights as against any foreign or native church whatsoever.

Again, it is not too much to say that a large majority of nominal Church people never acquaint themselves with the rubrics and formularies of their own Church, much less with

those of the Primitive Church, nor how nearly they are assimilated to each other, nor how greatly they assist in the right understanding of the Apostolic faith and practice, nor how they guard against false doctrine, heresy and schism. They know not what are the numerous and indefensible encroachments of Romanism upon primitive truth and practice, but mix all up together,—primitive truth and Romish novelties—as one jumble of superstition, to be avoided and abhorred of all true Protestants.

Rome well knows how to take advantage of all this empty prejudice, and of the utter inability of mere Protestantism to meet her controversialists,—and almost all her people are of this class, and all are carefully trained to know the ignorance of their opponents.

The cause of most of this ignorance is to be found in the historic hatred of Romish tyranny and superstition, combined with the subtle temptation of indolence and carelessness as to acquiring the knowledge of the truth. Add to this the timidity of too many among our teachers, lest a clear assertion of primitive truth and practice should bring upon them a suspicion of Romeward tendencies. To this, again, add the tendency of politicians to court the Romish vote,—sure to be jeopardised by fair play by all around,—and we can easily account for the bold encroachments, the successful claims for precedence, and the lions share of common property which falls to our encroaching and confident Romish brethren, who find their best allies amongst divided Protestants.

It is an old and true saying that "the Church of England is the bulwark of the Reformation." But this is the Church of England—not as one of a conglomeration of unhistoric Protestant sects, but as primitive and pure in faith and practice.

She is as far from the novel doctrines of Rome as from those of Geneva. She is not as the modern sects, nor as that one which went out from her by command of the Pope in the days of Queen Elizabeth. She has never laid claim to universal jurisdiction, nor has she ever added to the Faith one jot or tittle of her own invention. The Catholic faith is of oecumenical, not sectional authority. Christian unity can never be obtained without the recognition of this truth, and the surrender of all which makes against it. The Church of England, rightly understood and set forth, is the nearest to the Primitive Church, and therefore will be the centre of a re-united Christendom in God's good time.—*Church Work.*

DO NOT MISS SALVATION BY LOOKING TOO FAR FOR IT.

Naaman thought it a small thing to wash in Jordan; the cleansing of the leper, he said, must be a grater matter than that. And so men fancy that to find a Saviour must be a matter of difficulty, and wide and distinct and long research. They never can believe that one simple word spoken from the heart, in a common room, on a common day, can really bring them face to face with the Redeemer and the Saviour and Comforter. And yet it is even so. When He is found, it is as one whom we have already seen and talked with; as one so near to us that we might have received Him any day; so near to us that there is even now but a step, but a veil between us and Him. It is a grievous thing to miss One who is as close to us as our own soul, just because we would take it for granted that He must be looked for afar off. Some Christians, even, do not grasp this thought of the nearness of Christ to them. It is my chief joy. Make it clear that Christ on earth, with His fathomless love, His unutterable pity, His divine gentleness, and quick and tender notice of all appeals from the humble and poor, was different in kind from what He

is in heaven—prove that He acted from design more than from the impulse of character, and that now the tenderness of that strange love and pity is no more, and you take away my Lord, and I know not where ye have laid Him. You have robbed me of my God. But now I look upon the story of His acts upon earth, when He was, in some sort, fettered by flesh and the laws which are the masters of flesh, and I say, "If His pity and His patience and His love were such as this while here, what must they be now in their full expansion? Christ came to die for our sins, but He came also to show us what is the character of God; to teach us, by lessons that we can understand, what sort of disposition He has who made us; and now, instead of wishing to go back 1800 years in order to sit at His feet in Jerusalem, let us rejoice that every year brings us nearer the hour when we shall go, not to Jesus hampered by fleshly laws, and shrouded as lights are from the eyes of the sick, but to our Saviour, glorified and waiting to welcome His children and His brothers to their long sought home. I would have loved to listen to my Saviour as He taught upon the plains or on the mountains, or in the cities of Judea. I would have loved to sit at His feet, to watch His looks as He uttered the blessed words that are recorded. I would have loved to speak with Him face to face, to have seen His smile, to have touched His hands; but, thank God! I can do better than that—I can have Him and can hold Him in my heart of hearts as that sweet friend and Comforter who could not come down to earth till the man Christ Jesus was received up into heaven. By love I am conjoined to Him, and I feel His soul touch my soul. Thus I can abide with Him until I see Him face to face in heaven.—*Dean Vaughan in Church Year*

BROTHERHOOD OF ST. ANDREW'S.

One of the most important incidents in religious circles for the past month, was the annual Convention of the Brotherhood of St. Andrew, which met in Philadelphia on the 16th of Oct. Young as this organization is, it has added thousands of earnest, devoted men to the working force of the Church in all parts of the country. In the opening sermon the Bishop of New York well said: 'The world is obtrusive, insinuating itself even into the Church, and young men must not mistake the outward progress of the Church in prosperity as the end for which they should give their strength, but must realize the need of inward growth and of testifying to the truth. The rise and progress of the Brotherhood was a most inspiring testimony to the life of the Church. The Holy Spirit had so worked with the order that it must now be recognized as one of the Church's great forces. The Convention should concern itself with ends not means, and should affirm most strongly the personal responsibility of young men to wield the mighty power of sympathy which every man possessed. The man who carries Christ in himself, carries a spell which can touch and transfigure all hearts.' About 400 representatives were present from all parts of the country, including a number from the Pacific coast. A delegation from Canada was also present. The tone of this fifth Annual Convention was higher than that of any of its predecessors. The deliberations were marked by much enthusiasm, and intense earnestness, and good temper. The attendance and character and earnestness of its members indicated that there had been a strong advance all along the line, not only of increased membership, but increase of ardor and success for the cause of Christ.—*Church Year.*

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NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PORT MULGRAVE.—Thanksgiving services were held in St. Andrew's and St. James' Churches on the 6th. The decorations were very beautiful, reflecting great credit on those willing hearts and hands who so kindly gave their time to the noble and glorious work. The Rector preached appropriate sermons, which were listened to with the greatest attention by an appreciative but not large congregation on account of the absence of the fishermen, who are now away on their fishing. The offertories were given on behalf of the Widow's and Orphan's Fund which amounted to \$6.

GUYSBOROUGH.—On Sunday, November 9th, services were held by the Rev. Mr. Lloyd and the Rev. Mr. Howe, the former gentleman held services in the above church once every month. Mr. Howe preached in the morning a most telling sermon on behalf of King's College, Windsor, and Mr. Lloyd in the evening to an overflowing congregation. The church was beautifully decorated with corn, fruit and flowers, and the offertory at both services amounted to \$10.43. This church certainly requires a resident clergyman, and the writer believes that numbers of those who have forsaken their first love would only be too glad to avail themselves of, and return to their 'Dear Old Church of England.'

YARMOUTH.—*Holy Trinity.*—The Thanksgiving Day services were well attended, and suitable music was rendered. At the Morning service the Rector, Rev. H. A. Almon, preached a practical sermon from Ps. xxiii. v. 6. A "Service of Praise" was sung in the evening at which special anthems and hymns were used. The singing of the choir under the leadership of Mr. R. G. Allison, organist, was sweet and smooth, the anthems being rendered in a commendable manner. The large congregation joined heartily in the hymns "Come ye thankful people," and "We plough the fields and scatter." All enjoyed the heartiness of the service. Extensive repairs have just been completed on the exterior of the church, and as a "Thank offering" the offertory was devoted towards defraying the expenses connected with the repairs.

TIDNISH.—A pleasant evening was spent at the residence of Mr. Robert Baxter, Tidnish, on the 4th inst., by our few church people. As a result of the gathering the Missionary, the Rev. C. A. French, received the sum of \$25. The Missionary lately made a journey among the Italians who are working at this end of the line. He tells us that he was enabled through the kindness of S. P. C. K., London, Eng., to distribute among them copies of the New Testament in their own beautiful language. It is a pity the Church in Canada has not a better hold on our Italian population.

DIOCESE OF FREDERICTON.

ST. JOHN.—At the annual meeting of the Young Men's Association of St. John's (stone) Church, the following officers for the ensuing year were elected: Mr. A. O. Skinner, president; Mr. H. C. Tilley, vice-president; Mr. C. F. Sanford, secretary-treasurer. The managing committee is the officers and Messrs. Ruel, Secord, Turnbull and Clarke.

PERSONAL.—The Rev. Charles H. Hatheway, who was doing duty at All Saints' Cathedral last summer, has been appointed Honorary Canon and given charge of the Mission of St. Andrew's, West Troy, and St. Giles, Castleton. Rev. J. M. Davenport has returned from Bermuda.

DIOCESE OF QUEBEC.

ST. SYLVESTER WEST.—The usual Harvest Thanksgiving service was held in this Church on Sunday, Nov. 9th. The service commenced with the Hymn 382, which was very heartily sung. The sermon was preached by the Rev. G. B. Husband, who took for his text St. Mark iv, 26 27. The church presented a bright appearance being decorated for the occasion.

DIOCESE OF MONTREAL.

MONTREAL.—Grace Church Total Abstinence Society has become the Point St. Charles Branch of the Church of England Temperance Society, and holds meetings every Saturday night in the schoolroom of Grace Church. In taking this step Grace Church has set a good example to other parishes in the city and country. The Church of England aspect of Temperance work is not sufficiently put before our people, and as a consequence much strength is lost to the work of true temperance principles; and the Church itself suffers.

IBERVILLE.—Miss Lewis, for several years the organist of Trinity Church, Christeville, was on the eve of her marriage, presented by members of the congregation and other friends in recognition of her services, with a most beautiful gold brooch and bracelet, accompanied by an address, signed by Messrs. R. P. McGinnis and A. Murray, churchwardens, and the other contributors to the present. It is but a short time since the same congregation united in presenting the pastor with a purse of \$100 to enable him and Mrs. Lewis to take a summer holiday of ten weeks between them, and in part to defray the expenses incurred in taking his son to the Adirondacks for the benefit of and if possible the recovery of his health.

ST. JOHN'S.—St. James' Church was very handsomely decorated for Thanksgiving Day, and also for the Thanksgiving services which were continued on the following Sunday. The various windows, the font, the chancel and the other available places were laden with splendid specimens of the fruit of the soil—such as apples, pears, grapes, corn, wheat and innumerable varieties of vegetables. The vegetables were from the model gardens of Mr. W. M. Pattison, of Clarenceville, and were most generously donated by that gentleman. They were artistically arranged by the Girl's Guild, to the credit of that useful association be it said. On Thanksgiving evening the sermon was preached by the Rev. Mr. Allen, Rector of Phillipsburg, and on Sunday the Rev. Rural Dean Renaud delivered two excellent discourses. The offertory was for the Protestant Insane Asylum.

DUNHAM.—The clerical union of the Deanery of Bedford was held here on Tuesday, the 4th inst. Owing to the bad state of the roads few of the neighboring clergy were able to be present, and not one of the delegates appointed for the missionary meeting held in the evening turned up, much to the disappointment of the Rector, Mr. Johnson.

The Ladies' Guild of the parish will hold its meetings in the basement of the Church hereafter on Wednesday afternoons until further notice. On Thursday evening, 20th inst, there will be a social in the basement, tea served at 7 o'clock, after which will be given readings, music, &c.

DIOCESE OF ONTARIO.

ALMONTE.—Thanksgiving services were held in St. Paul's Church on the 6th instant, both morning and evening. In the morning the service was that of Holy Communion. Rev. C. P. Anderson, of Beachburg, preached. In the evening the sermon was delivered by Rev. W. J. Mucklestone, of Christ Church, Ottawa.

Revs. R. N. Jones, of Pakenham, J. Osborne, of Clayton, and W. D. Mercer, of Arnprior, were also present, besides the Rector, Rev. J. G. Low. The sum of \$362.74 was offered at the two services. With this sum and a balance on hand the building committee have paid off one mortgage, amounting with interest, to \$543.20. The church was suitably decorated for the occasion. Some further offerings are expected to be received from those who were unable to attend the services that day.

DIOCESE OF TORONTO.

S. S. EXAMINATIONS.—At the meeting of the Committee, held on the 13th inst., the time for receiving the names of intending candidates was extended to Saturday, Nov. 29th.

DIOCESE OF HURON.

LONDON.—A very interesting account of the great work being undertaken in France by the McAll Mission was given at a drawing room meeting held at Fairleigh, the residence of Mr. Cronyn, on Friday afternoon, the Bishop of Huron presiding, and thus manifesting his own interest in the work. It was decided to hold a public meeting next week, a deputation from the "Canadian McAll Association," i. e., Mrs. E. Blake and Miss Carty, having signified their willingness to attend.

The Rev. W. W. Campbell has been appointed by the Bishop of Huron to the Rectory at Southampton and Port Elgin. He entered on his duties on Sunday last.

EXETER.—The new chime of bells for the Trivett Memorial Church is expected to arrive and be set up for Sunday, November 30th. Much interest has been taken in this additional act of generosity on the part of Mr. Trivett. He has again shown his good will towards the Church. In his will he provides that \$6,000.00 be paid over and invested for the benefit of the Church. He now proposes to pay this sum over at once provided that he be guaranteed the interest on the same at the rate of 6 per cent., during his life. Here is a noble example worthy of imitation.

SOUTH LONDON.—The Junior Branch of the Young People's Helping Mission Band in connection with St. James' Church, South London, furnished a programme of no mean order to a lecture hall full of friends on Friday evening, November 7th. The Band was organized in 1887, and has since increased its membership from thirteen to ninety-three. Miss Hunt is President; Miss Grigg, First Vice-President; Miss Flo. White, Treasurer; Miss Annie Foster, Assistant Treasurer; and Miss Nettie Hart and Bertie Marshall, Secretaries. The first year the Band raised \$35. This year \$209.25 tells a tale. The programme was a pleasing one throughout, consisting of choruses by the Band, recitations by Dot. McEthernan, Fred. Patticombe, V. Wallace, Eddie McGill, Minnie Dewar, Bertie Jarvis and Maggie Look, songs by Gordon Hunt and Clara O'Neil, piano solos by Neta McClaren and Louie Hodgins (2), and three dialogues, in the first of which Misses Clara O'Neil, Elsie Green and Neta Hunt took part; the second was by Misses Jennie and Clara Hoar, and Maggie Barnard, and the last, entitled "The Flag of all Nations," by the Band, closed the programme and the meeting broke up after singing "God Save the Queen." During the evening Miss Grigg presided at the piano, and Rev. Evan Davis ably filled the chair. —*Free Press.*

After the entertainment the Junior Mission Band gathered in a room at the rear and were given a supper. Before dispersing, the Band presented Miss Von Brockdorff, who has been an active worker with them, with two elegantly-bound large volumes, one of which was the "Life of Christ." Miss Von Brockdorff leaves

on Tuesday next for New York city, where she purposes studying for a Deaconess of the Episcopal Church. She will be very much missed by a large number of friends, and especially by St. James' Church, of which she was a most faithful adherent.

PROSPER HILL.—*Trinity Church.*—This is one of the three churches forming the mission of Kirkton, under the charge of Rev. H. D. Steele. Since Mr. Steele's incumbency a twelve-month ago, there has been a marked improvement in the general attendance on religious ordinances, and in the deeper interest shown in the welfare of the Church. There are but fifteen church families, properly speaking, in connection with this part of the mission—most of them are separated by a long distance from each other, and from the Church; yet the attendance numbers from sixty to ninety every Sunday. At the last Confirmation by the Bishop thirteen candidates received the Apostolic rite of "Laying on of Hands." And besides paying the clergyman's stipend, and contributing more or less to every diocesan object, this church has, through the ladies of the congregation, lately improved the interior of their place of worship by carpeting the chancel and the aisle at considerable expense, thus giving a comfortable and cosy appearance to the house of God. There is still remaining a debt of some \$300 on the Church edifice—but from recent indications, and offers made by three or four of the male heads of families, there is little doubt that with the improved condition of the farmers generally, and the hopeful prospect of this little congregation, the existing indebtedness will soon be removed.

DIOCESE OF ALGOMA.

BRACEBRIDGE.—Mr. Boydell, incumbent of the Mission, acknowledges the receipt of a lot of very acceptable and useful clothes and toys, &c., for distribution in my Mission, from Mrs. H. Ritchie, Secretary of W. A. S., Point Lewis; also one barrel of clothing, in excellent order, from Mrs. J. Murray, President W. A. S., St. John's Church, Stewarttown, Diocese of Niagara. These gifts testify that from east to west the needs of Algoma are not forgotten.

BURK'S FALLS.—The Rev. A. W. H. Chowne begs to acknowledge the gift of a barrel and case of clothing for the Mission of Emsdale, from the parish of Milton, Ont., per the Rector, Rev. R. D. Mackenzie; also £5 note sent to the Lord Bishop of the Diocese, England, by Miss Gordon, 23 Langdown Road, Tunbridge Wells, for parsonage of Emsdale.

The Bishop of Algoma acknowledges very gratefully the receipt of \$60 from A. F., New Brunswick, and begs to report that he has appropriated it to a Missionary, whose letter reached him by the same mail asking for assistance in replacing a horse broken down by hard continuous summer and winter work.

DIOCESE OF NEW WESTMINSTER, B. C.

S. P. C. K.—According to the fifth Canon of this Diocese the collections of all churches on All Saints' Day and the Sunday following were devoted to the Society for Promoting Christian Knowledge. This Society has done much for the Diocese of New Westminster, and appeals to the gratitude of every Churchman.

NEW WESTMINSTER.—*Holy Trinity.*—The Harvest Thanksgiving service was held on Thursday, Nov. 6th, at 8 p.m., and continued on the following Sunday.

It is with the greatest pleasure and satisfaction we announce that an anonymous friend in England has given £50 more towards the proposed new church site in New Westminster. This will enable the Bishop to purchase a more eligible plot of land, and there seems now to be

nothing in the way of commencing a new work which might under God's blessing develop into a great power for good in this part of His Kingdom.

A Branch of the Women's Auxiliary to the Domestic and Foreign Missions in aid of foreign missions has been formed in Holy Trinity parish, New Westminster, and amalgamated with the Parochial Working Party.

SAPPERTON.—The Archdeacon of Columbia had a special Choral celebration on Friday, 24th Oct., at St. Mary's, Sapperton, for those who were about to leave this Diocese for work in the Mission Fields of Central Africa and Corea. The service was attended by many others, and was very much appreciated.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—*St. Mary's.*

A united meeting of the two Guilds of St. Stephen and St. Mary was held on Monday evening, when over 150 members were in attendance. The warden, assisted by the vice-presidents, occupied the chair. As this was the first united meeting after the summer's vacation, the Rev. F. R. Murray addressed the members upon the general work of the Guild, specifying only one or two points of importance in the work which needed to be attended to by the members. He dwelt upon the power and effect the work of the Guild had already effected, and then showed what a mighty agency for good the Guild might become in the aggressive work of the Church in our city. The duty of regular attendance at the Holy Eucharist was insisted upon, not only as a source of individual strength but of corporate unity. A more devoted attendance at this Holy Feast, the speaker said, would do away very much with bad feeling, malice and hatred which was sometimes displayed amongst, and which he regretted to say resulted at times in, communicants bringing each up before the courts of law. This ought not to be. The new efforts put forth by the Diocese through its Board of Missions and the distribution of the Missionary boxes was alluded to, showing that the need of every individual help in the Master's work was being realized every day.

The Rev. I. A. R. Swabey afterwards addressed the members upon the personal life of the members of the Guild, and showed that by only a personal realization of our duties as members could we advance the general good of the Guild and make them what they ought to be.

Mr. Hope and others then delivered short addresses, specially dwelling upon the increased activity that was being displayed by the Church in the care of the children of the Church outside of Belize, and rejoicing that two new Missions had been started. The warden afterwards read a very interesting and thrilling story entitled 'The Hill Club.' Thirteen candidates were proposed for admission into St. Mary's Guild and all elected; one of whom, being about to leave the city on the morrow, was immediately initiated. Four candidates were proposed and elected for St. Stephen's Guild. After the closing office had been said and the benediction pronounced this enthusiastic meeting of the united guilds was brought to a close.

ST. STEPHEN'S GUILD.—The Bi-monthly meeting of this Guild was held on Monday with a fair attendance of about thirty members. Several matters of importance were discussed, especially with regard to the guild work for the winter. It was proposed and carried to have an entertainment on the 25th of November. The warden, the Rev. F. R. Murray, said that at next meeting he would bring forward the proposition to unite St. Stephen's Guild with the Brotherhood of St. Andrew, and that he would then be prepared to lay before the

members the principles and rules of that great and increasing body. Five candidates were initiated and six candidates for admission were proposed.

The Harvest Festival for St. John's and St. Mary's parishes were held last week, when the sermon was preached by the Bishop's Commissary. Both churches were most beautifully and tastefully decorated. The singing too was ably rendered by both choirs. St. John's choir showed the result of much good training. The offertories in both churches were as usual given to the S. P. C. K.: St. Mary's being about \$42, and St. John's \$43.

The Children's Flower Festival in connection with St. John's Sunday School was held on the evening of the Harvest Festival, but owing to heavy rains was not largely attended. An interesting address was delivered by the curate, the Rev. I. A. R. Swabey.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

The paper read by the Archbishop of Dublin at the Hull Church Congress on "Home Reunion" was a most valuable contribution to the discussion of this most difficult question. It will be quite apparent that the paper came from one who has thoroughly studied the subject in all its bearings, and who believes in the depth and reality of the movement in reuniting the broken portions of Christendom. The Archbishop does not write as one in a hurry. His Grace knows that great and permanent movements are essentially slow movements; that the seed must first be dropped into the earth and allowed to mature there before it can spring up and bear fruit. His whole paper was in this direction. In the meantime, on two points in particular, his Grace uttered wise words. First, on the subject of a possible reunion with the Roman Church, the Archbishop said—"Most sincerely do I long for such a change in the teaching and the attitude of the Church of Rome as might render negotiation possible. Nor do I despair of such a consummation in the future. But just because I have this longing, I feel deeply the importance of first rallying the scattered forces of Protestantism under the banner of a united National Church. Secondly, on the subject of rash and immature efforts after reunion, his Grace gave these profound words of warning:—"Premature and ill-considered strivings after fusion too often result, I fear, in confusion. Much as I should welcome some mutual arrangement among the Churches authorizing an interchange of pulpits, I cannot, in the absence of such authority, see the advantage of such a practice. Nor am I sure that, as a rule, united services habitually recurring at short intervals are free from danger. There is a risk—I speak from experience—lest those who frequently and steadily meet for such a purpose may become more enamoured of these services than of the regular ministrations in their respective communions. And thus a process of general disintegration ensues. The separated particles form a kind of nebula, which begins to rotate on its own axis and move in its own orbit, gathering consistency as it goes, and at least a new sect finds its place among the religious bodies of a divided Christendom."

Church Bells:—

'Bishop MacLagan went into retreat last week with about sixty or seventy of his clergy. The Bishop of Lincoln has also been holding a retreat, at which some two hundred clergy were present.' This is a quotation from a contemporary in a recent issue. To-day we read it without the slightest shock, without any surprise—almost, indeed, or altogether, as a matter of course. But what would a past generation have said to it, or even ourselves not so many years ago? It is easy to remember the time when the word 'retreat' savoured

in men's ears so terribly of Popery that only the most extreme High Churchmen dreamed of using it; ordinary Churchmen regarded it as denoting something strange, unhealthy, Jesuitical, un-English. But, fortunately, a name does not frighten men long, if that for which it stands serves a good practical purpose, and answers a real need. The frequency of 'retreats' nowadays, the employment of them being no longer confined to one extreme section of Churchmen, their approval and personal acceptance by some of our Bishops, is the most convincing proof in the world that they do serve such a purpose, and do answer such a need. We do not intend entering here upon any explanation of what 'retreats' are, or of what good they do; but it is a grateful task to call attention to the fact that our Bishops not only sanction them, but join in them themselves along with their clergy. At one time a Bishop was an unapproachable person, who lived in a palace, and saw his clergy only occasionally and in a formal manner. The English Church has suffered from that notion of episcopal dignity, but to-day it is passing, is almost passed away. To-day a Bishop moves frequently and easily up and down amongst his clergy, and when they 'go into retreat,' goes naturally and unassumingly with them.

Church Life:

Every Churchman is under a financial obligation to the Church. He owes it a certain portion of whatever property he is possessed of. How much this portion is he must himself determine. If he is thoroughly sincere and conscientious, he will determine it by seeking that light which will come to him through earnest prayer for the Holy Spirit's guidance. Having determined it, he will see to it that the Church obtain its proper share of his possessions. When he makes his will he will not forget Her. He will remember her just as loyally and lovingly as any other legatee named in that important document. If he has given the matter proper thought, he will realize the force of the truth that he is but the steward of his possessions, the care, management, and disposition of which have been entrusted to his hands for a very brief period of time, and that a strict accounting of his stewardship must finally be rendered. God made clear to Moses this great truth when He announced to him on Mount Sinai that "All the Earth is Mine;" and the Jewish race from the time of Abraham, Isaac, and Jacob have been taught to give unto God titles of all they possess. This law is a part of the divine economy, and we as Christians are not absolved from allegiance to it, but should recognize it as of binding force upon us to-day, as always. Not one Christian, however, in a thousand, does this, or even obeys the spirit of the law, or recognizes any obligation to the Church, when he disposes of his worldly goods by will. This is a great oversight, and the Church is thus defrauded of what is rightfully her due.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—Your issue of the 5th inst. contained a letter over the signature "A Canadian Churchman" which I was in hopes of seeing a reply to in the last number. As however it seems to have escaped the notice of those who are more competent than I am to indicate the policy of the Board of Management of the D. and F. Missionary Society I feel obliged to protest against the inconsiderate criticism of your correspondent. His strictures seem to me to be utterly uncalled for since they have reference to the past, and he expresses by implication his satisfaction at the change which—he assumes—has been inaugurated; and the charge

of *faithless inactivity* is only calculated to weaken the confidence of Church people at large in the administration of their contributions in aid of Foreign Missions, and thus narrow the limits of the work which "A. C. C." seems to have at heart.

He blames the Board of Management for not having hitherto engaged in Evangelistic work among the heathen in a more direct form, by sending its own Missionary immediately to the Foreign field, and characterizes the past policy of the Board as "a miserable dependence upon the agencies of our Mother Church." Herein consists the *faithlessness* and *inaction* of the Board's policy out of which it has been "at length shamed by the sight of men being sent out by private agencies."

These strong expressions are evidently the result of your correspondent's conviction that the only faith-inspired method of discharging its obligations to the Foreign Missionary field is for the Board of Management to accept the services of duly qualified Missionaries and send them forth into heathen lands without the intervention of the S. P. G. or the C. M. S. But your correspondent seems to have overlooked, in his anxiety to see the Canadian Church assume all the duties and privileges of independence, one or two important considerations which fully justify the policy hitherto pursued, and which, with the modification adopted in 1889, I trust will continue to govern the Board for some time longer.

Even in the Western Dioceses of our Ecclesiastical Province it is not so very long since they became completely independent of aid from the S. P. G. in maintaining their own Missionary work; would it not then be more becoming in those more favored districts to evidence for some time yet their sense of the obligations they owe to that Society, the fostering Mother of the Church in Canada, than to seize upon the first opportunity for a display of their independence? And have Church people in Ontario lost confidence in the experience and wisdom and faithfulness of those splendid organizations of the Mother Church, which have extended the Kingdom of Christ into all heathen lands, that they should hesitate to entrust them with their money contributions? I trow not. Though happily independent now of extraneous aid, would it not be a gracious thing to continue the connection with those Societies, not now as the receivers but as the generous givers, returning into their own hands—for purposes they can carry out with better effect than we can—some portion of the gifts they so liberally supplied us with in our time of need?

But the four Eastern Dioceses are still the recipients of aid from the S. P. G.; and for these Dioceses, as represented on the Board of Management, to overlook this fact and take part in virtually establishing an independent Foreign Missionary Society appears to me to be a grave inconsistency. Before taking this step let us at least be in a position to say to our fostering mother, 'We thank you for all you have done for us in the past, but we are now strong enough to support ourselves and don't intend to be a burden to you any longer;' but this we can't say—on the contrary what 'A Canadian Churchman' would have us do would be very much like saying, 'We are sorry we can't get on for some time yet without your nourishing care, continue your gifts and with some portion of them we will equip a missionary of our own who shall be furnished with our own special banner; we want to get some credit for what we are doing; we have the strongest possible desire to show how independent we can be—this desire we feel sure you approve of and will doubtless furnish the means of realizing (in appearance.)'

And is this feeling of independence in a matter of this kind—quite apart from the circumstances I have referred to—altogether a wholesome one? For my part I cannot fully disconnect this desire from feelings and aspirations

which are comparatively ignoble. It seems to savour too much of self, of the wish to exhibit before the world—the Christian world too—our own missionary spirit—our own energy which has led us to make our own venture—to show that we are not behind others. There seems too much haste to thrust ourselves forward—an absence of that humility which seeks to do God's work without ostentation and which has the promise of His Grace.

As to the stimulus to more liberal contributions in aid of Foreign work to be gained by 'the ability to go and say to our people—your own flesh and blood have given themselves to this great work and are looking to you to back them up,' the objection seems to me to be compounded principally of rhetoric—I count it as of little worth as a means of influencing those who give on principle—not as the result of a sentimental appeal—and we all know that upon the former class must depend the permanent support of missions. The personal interest in any particular missionary would probably be confined within narrow bounds. It is an error to suppose that the absence of that direct personal interest has hitherto deprived Foreign missionary work of the aid which was counted upon. The last triennial report of the Board of Management, presented in September 1889, informs us that for the three years preceding that date the sum of \$5,740.98 in excess of the amount asked for had been contributed for Foreign Missions. This one fact would seem to indicate that down to a little over a year ago the policy of entrusting the missionary agencies of the Mother Church with the contributions from our people had not appeared to the Church in Canada as your correspondent implies and completely disposes of his objections.

I may be wrong but it seems to me that 'A Canadian Churchman' is under the impression that the system inaugurated recently in the appointment of Mr. Waller is quite free from any intervention of the great societies at home. If so I wish to point out that he is labouring under a misapprehension. Mr. Waller is the first missionary from Canada, accepted by the Board of Management to labour among the heathen in what is termed the Foreign field. In that sense he is our own missionary, officially approved and commissioned; but he will nevertheless be a missionary of the S. P. G. working entirely under the direction of that Society. He will be paid directly by the S. P. G. out of monies forwarded to the Society by the Board and at the same rate as other missionaries of that Society.

This is the system which was adopted in 1889 after conferences on the subject had been held between the two great societies and some of the Bishops of the Canadian Church in 1888, and a correspondence subsequently carried on. It was approved by the Board of Missions—i. e. the Provincial Synod—and seems to meet admirably the circumstances of the Church as affecting the question at present and for some time to come.

A. A. VON IFFLAND.

MR. WILSON'S INDIAN HOMES.

To the Editor of the Church Guardian:

SIR,—It is very gratifying to me to find how many good friends I have in this work in which I am engaged among the Indian children, as evidenced by the increased contributions both in money or clothing during the last two or three weeks and also by the many kind sympathizing letters which I have received. In addition to regular contributions towards the support of Indian children I would like to acknowledge the following: All Saints' Sunday school, Toronto, (special) \$25; St. Jude, Brantford W. A., \$6; Mrs. Boomer, \$5; the Misses Patterson, \$10; A. Duncan, \$5; Sunday school, Waterloo, P. Q., \$5; Sunday school Waterloo, Ont., \$6; Lord Aberdeen, (for Medicine Hat) \$50; meeting at Thorold, \$9; W. A. Perth, \$20; D., \$1; St. John's Sunday school, Cornwallis, \$6; per Rev. J. C. Cox, \$2; St.

James', Carleton Place, \$20; Mrs. McCaul, \$5; St. Peter's West End Sunday school, Coburg, \$12; B. D. F. M., per D. Kemp, \$500. The following Sunday schools have promised to aid in the support of pupils so soon as we feel able to increase our numbers again: Truro, N. S.; St. George's, Ottawa; St. James', Orillia; Shawville, P. Q.; St. Philip's, Toronto. Clothing has been received as follows: From Miss Roe, Lennoxville, two barrels; from Miss Green Armitage, Fergus, a packet; from Mrs. Shaw, Perth, a large bale; from Miss Ingles, Niagara Falls, a bale; from Mrs. Bell Irvine, Quebec, a box.

In order to reduce our expenses this winter and get things into proper shape for the future, we have closed down some of our trades, dispersed with services of local superintendent, and reduced our pupils at Shingwauk to 29, Wawanosh to 15. Our aim will be during the winter months to shake ourselves free altogether of debt, refill the depleted shelves of our clothing store, and secure the aid of a number of fresh Sunday schools in the support of our Indian pupils. We have room now for 100 children at our Sault Ste. Marie Homes and 70 at Elkhorn; and, at Medicine Hat, the \$4,000 building which we commenced in August is already up; roof on, and cupola in place; but \$1400 is still needed in order to complete the interior and there is nothing on hand as yet for furnishing. Government will we are persuaded help liberally if only we be duly supported by the Church. By next summer there seems to be every reason to hope that these Homes for Indian children will be in a better position and doing a greater work than they have ever done before. My hope is that our Board of Domestic and Foreign Missions will take up and make a speciality of the Indian work far and wide through the Dominion. The Bishop of Algoma is kindly joining with me in a scheme to establish an "Indian Auxiliary," something on the same lines as the "Women's Auxiliary," which has become such a power for good; and the idea is for each Missionary Diocese, where Indians are resident, to have an Indian Committee, who would undertake the management and support of the Indian work within the Diocese, having special regard to the training of the young Indians in such Institutions as those with which I have been so long connected. I believe if a plan such as this can be carried out it will give Church people more confidence in the work and that it will be better and more systematically supported.

EDWARD F. WILSON,

Shingwauk Home, Nov. 4th.

LAYING ON OF HANDS.

To the Editor of the Church Guardian:

SIR,—Mr. Roe in his letter on the above subject in your issue of the 29th ult., seems to think that because "Dr. Pusey affirms that the Church has always taught that the gift (that is the special gift of the Spirit's Personal Indwelling Presence) is given in Baptism," further discussion on the question is useless. The words with which he concludes his letter are, "Now the point I would put to your readers is this: *Messenger* claims to prove from Scripture that the Holy Spirit is not given in Baptism. Dr. Pusey affirms, &c.; which of the two is to be believed? This reminds one of the famous (his) quotation of words attributed to St. Augustine, '*Roma locuta est, causa finita est.*' Now very greatly as one may admire Dr. Pusey as a Divine, and readily as one would accord to him the first place as an authority on the teaching of the Fathers, I do not think that one is bound to regard even him as infallible. And the question I submit, is not 'one of fact,' as Mr. Roe says, but rather of the 'mode of interpreting the Fathers,' and the words of the formularies of our Church. Dr. Pusey himself says in the words quoted by Mr. Roe: 'It is plain also that passages of the Fathers, which speak

of the gifts of the Spirit as belonging peculiarly to Confirmation are to be understood, (as indeed their words convey) of an especial strengthening and confirming grace, &c., &c.' If there are passages that 'speak of the gift of the Spirit as belonging peculiarly to Confirmation,' it must be not a 'matter of fact,' but an open question of opinion as to interpretation, whether they are to be 'understood' in a very different manner, to their most obvious meaning, unless we admit Dr. Pusey's infallibility. We must remember, moreover, that his special object in writing was to defend the Holy Sacrament of Baptism from a very low view that deprived it of all Sacrament Grace.

I confess I do not quite see how it can be said of such passages as the following, that 'they are to be understood (as their words convey) only of an especial strengthening grace, &c., &c.'

St. Cyprian, Bishop of Carthage, 7th century: 'A man is not born by imposition of hand when he receives the Holy Ghost, but in Baptism; that so being already born he may receive the Holy Ghost, even as it happened in the first Adam. St. Cyril, of Jerusalem 4th century: 'Christ also bathed Himself in the river Jordan, and had imparted the fragrance of His God head to the waters, He came up from them, and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner to you also, AFTER YOU had come up from the pool of the sacred stream was given the Unction of emblem of that wherewith Christ was anointed; and this is the Holy Ghost.'

And again, the same writer, in lectures to Catechumens, 'In the time of Moses the Spirit was given by the laying on of hands; so upon you, when you are baptized, His grace is about to come.'

Author of Apostolic Constitutions, 4th century. 'Through whom (the Bishop) the Lord gave you the Holy Spirit by the laying on of hands.'

St. Jerome, 4th century. 'The Bishop hastens to lay his hands (upon those baptized by Presbyters) for the invocation of the Holy Spirit.'

Ven. Bede, 8th century, crowds of listeners surrounded the man of God; he preached to them for two days, and then by the laying on of hands ministered to the newly regenerate in Christ the grace of the Holy Spirit.'

But I must not multiply quotations. I would refer those who would wish to see more to a most excellent 'History of Confirmation by the Rev. W. Jackson, published by Parker, and to a most useful little tract 'Confirmation: Continuity from Apostolic times,' published at Church Book Store, Fredericton, to which too I am indebted for the above references. From the latter I will also give two quotations from writers from our own Church.

Dean Alford commenting on Heb. vi, 4-5, says, 'Outwardly the agency would be the laying on of hands after baptism [made partakers of the Holy Ghost]; but the proper agent is He who only can bestow this participation viz: God,' and in Eph. 1, 3: 'In strict accuracy, Faith preceded Baptism, Baptism preceded the gift of the Spirit.'

Westcott, now Bishop of Durham, commenting on St. John xi, 20: 'Ye have an unction from the Holy Ghost.' Here other outward symbol of the Old Testament—the sacred oil—is used to signify the gifts of the Spirit from the Holy One, which is the characteristic endowment of Christians. This gift is referred to a definite time, and the narrative of the Acts fixes this normally at the imposition of hands.'

I trust I have quoted enough to shew that the expression made use of in the '*Messenger*,' however contrary to the great authority of Dr. Pusey, scarcely warrants Mr. Roe's strong condemnation as 'novel teaching,' and 'monstrous exaggerations.' I believe moreover that it is fully warranted even by the words of the Confirmation service itself, when rightly interpreted, though there may be a certain amount of indefiniteness and ambiguity as to the exact

meaning intended. In the Prayer of Confirmation, which has come down to us from time immemorial we first acknowledge that the candidates have been made recipients of the grace of baptism, regeneration and forgiveness of sins, and thus pray that they may now be strengthened 'with the Holy Ghost.' I am sorry that Mr. Roe should think that any appeal to Scripture was in any way intended to override what 'The Church teaches and has taught from the beginning definitely.' I most fully believe the Church to be the 'pillar and ground of the truth,' and to have such 'authority in controversies of Faith,' that all individuals should gladly bow to her decisions. But I am equally sure that she has not ordained 'anything that is contrary to God's writings,' 'neither' has expounded 'one place of Scripture' so as to 'be repugnant to another.' When, therefore, I read so plainly written in the pages of Holy Scripture, 'As yet He (the Holy Ghost) was fallen upon none of them, only they were, baptized in the name of the Lord Jesus; when Paul laid his hands upon them, the Holy Ghost came on them; and when my Church tells me that the laying on of hands is continued 'after the example of the Holy Apostles,' I think I am justified in appealing to Scripture to find out what the special gift is that I may expect to receive through that Holy Ordinance.

Mr. Roe appeals to your readers to consider what is thinkable in this matter. I confess that the whole subject of the Holy Spirit's Indwelling Presence is too mysterious a subject for me to judge its possibilities by my finite thinking powers. I am content to believe that somehow He does condescend to make the bodies of the baptized, and, let me add, the confirmed, His Temple.

But certainly I can just as readily imagine that the baptized, though members of Christ, children of God, and heirs of the kingdom of heaven—though having received the gift of regeneration and of forgiveness of sins, may yet lack the fulness of the Holy Spirit's Indwelling Presence, as that having already that Presence we could pray for the Holy Ghost to be given again through the laying on of hands. If we cannot do this I cannot see how it can be called the same Ordinance as that maintained by the Apostles, or how we can reckon it as one of the 'principles of the doctrine of Christ.'

Trusting that you will pardon the length of this letter, I am, yours faithfully.

MESSENGER.

P.S.—Let me add the following pertinent words of the present Archbishop of Canterbury, quoted by Mr. Jackson. 'No thread of language and history is more distinct than that which connects Christ's promise of the coming of the Paraclete to be an indwelling power in all His chosen ones with the institute of the laying on of hands by the Apostles. Upon the twelve He came with a visible Epiphany, as every analogy would expect. On Christians at large He came in the plainest simplicity. 'I will send Him unto you. . . They laid their hands on them. . . He fell on them.' And even after in the letters of the Apostles such is the frequency of the verbal and phraseological allusion to the custom that, as a scholar once remarked to me, 'Confirmation seems more present to the earliest Christian habits of thought than Baptism itself.'

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does tells us what he is.—F. D. Huntingdon.

The Church Guardian

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CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINT'S DAY.

" 2nd—22nd Sunday after Trinity.

" 9th—23rd Sunday after Trinity.

" 16th—24th Sunday after Trinity.

" 23rd—25th Sunday after Trinity.

" 30th—1st Sunday in Advent.

St. Andrew's A. & M. Athan. Creed

SUGGESTIONS FOR SUNDAY-SCHOOL TEACHERS.

(From the Editorial Notes of the American Ch. S. S. Magazine, Phila., for November.)

WIN THE FRIENDSHIP of your scholars if you wish to do them any good. If you reprove a child that is yet a stranger to you, the child will surely retain an unconquerable dislike, derived from its first unhappy contact with your well-meant discipline. First of all, establish in a child's mind that the teacher is a friend so patient that no hardness can ever come between the pupil and that teacher, then your work is restraining the child will be accepted in good faith.

THE SUPERINTENDENT as well as the teacher should take pains to win the individual regard of every child in the school. It is true that the school may be too large to allow the individual scholars to be personally dealt with except on rare occasions; but if when the opportunity occurs the superintendent is sympathetic, that one case will spread a reputation for kindness which will invite access. Do not let ice form between yourself and the children. Especially in reproofing a child, remember that the reproof to accomplish any good must show justice tempered with mercy. Remember that Satan is pretty sure to take up the child you send out of school. Hold on to the little ones as long as possible. Try reproof in private again and again before resorting to the humiliation of a public rebuke from the desk. Such an action is likely to be the turning-point in the child's life unless the evil is mercifully overruled for good.

REAL WORK is demanded of the teacher. No teacher should take a Lesson Help into the

class. The Bible and Prayer Book are enough, with a few memoranda in the teachers' own handwriting. Better still is such a preparation that no book but the Bible and no note except a mental digest of the lesson are necessary. The advantage of such preparation is not only the impression on the children that you know what you are about to teach, but your whole attention can then be given to your audience. A slovenly preparation of the lesson confines the teacher so closely to the effort of teaching that the power of observing what is going on in the class is wholly destroyed. Your manner will be more wide awake for having no need of hunting for references that you have not looked up beforehand, and you will be spared the mortification of being stumped by some unforeseen difficulty. It is irreverent to go to your work without preparation of mind and heart by study and prayer.

CLASSES ARE SOMETIMES DESTROYED by an unpunctual teacher. On the other hand, we have seen the dullest of teachers hold a large class together by unremitting attendance. Dilatory natures cannot see the force of their own tardiness until too late for remedy. Prevention here is the only cure. It is a strange disregard of the feeling of children for the teacher to be behind time. Children, naturally so eager, have their hearts made very sick by hope deferred. It is pitiable to see the wistful looks they cast at the door, as all the other classes round them are setting down to happy work, and their teacher does not appear. A teacher's absence or tardiness is a weight on the children, a weight on the superintendent, a damper on every session of the school. If you have to be late or absent, provide a substitute.

THE INVOCATION OF THE HOLY SPIRIT for aid in the work of teaching is the common habit of teachers at the opening at the school, but we fear that many have only a vague idea of the way in which they are to draw the "living water" from the Rock. God's supplies are given in an easily defined and accessible way. It was from the Rock when it was smitten that the water issued for the thirsty. The Spirit of Christ comes from Christ crucified as the teacher trusts in Christ. It seems easy to say this. Hundreds have said it before. The phrases are so ready on our lips that half the freshness has been lost. Some are even repelled by the stereotyped sentiment, although they deeply feel the need of such help. Let us beware of mere cant in our talk, but let us not become silent about Him in whose Name we must work, and let us beware lest the mere Name be made to take the place of the Divine Presence.

It may be that Calvinism is responsible for some of the vagueness and barrenness in Christian thought about God's grace because the action of the Spirit of God has been presented as so arbitrary, so mysterious, that faith has left off all definite expectation of refreshment except as a spasmodic visitation. This is all unwarranted by the Word of God. When Christ walked with men it was His custom to have them connect the reception of the Spirit with His Person. He breathed on them in imparting the Spirit. His words were, "If any man thirst, let him come unto Me and drink." To the Samaritan woman He spoke of the water of life as His gift. As He was leaving His disciples His promise was, "I will not leave you desolate: I will come unto you" (Rev. Vers.); and "If I go, I will send Him unto you." Because Christian thought has heard the coming of the Spirit in the new birth likened to the blowing of the wind from unexpected quarters of the compass, it has been deemed irreverent to name a definite quarter or to consider any law of the Spirit's agency ascertainable. Such vagueness destroys all power. God's grace is connected definitely with the exercise of faith,

prayer, participation in the Sacraments and the reading of His Word."

Another hindrance is the misconception of God's Spirit as an awful and mysterious agent, who acts with only cyclonic force and at intervals. Yet on looking at our Bibles we find the agency of the Spirit likened to the most constant and gentlest force of nature—flowing water, falling dew, the brooding of a dove. Failure to receive the Spirit is mostly charged to God as if He gave grudgingly, not as if the promise were to "all flesh." Failures to receive God's Spirit in the Bible are laid on the personal will which "resists," "quenches" and "grieves" the Holy Spirit. Here we learn that God's grace is a constantly flowing stream, and the interruption to the supply is only the choking of the channels in the heart by individual resistance.

The barrenness of spiritual power arises often from our having stripped the agency of the Spirit of all moral attributes, connecting such agency with abnormal enthusiasms and unnatural experiences. The true idea of spiritual power is moral power. We are all familiar with the power of simple truth, whether spoken or written. This is the power of the Spirit of Truth. We are familiar with the power of love in friendship, in the home circle, in heroic self-sacrifice. This is the power of the Spirit of Love. Look over the list of the fruits of the Spirit, and you will not find in them anything vague or barren. They are all living powers.

Persons may be misled into suppressing all mention and recognition of the Grace of God because it has been taken in vain by the mouth of the hypocrite and turned into mere cant; but let us remember as there is a manly reticence in regard to sacred feelings so there is also a manly boldness in giving God credit for the powers that work in us and through us—the powers of truth and love which are present with us because God dwells in the heart of man. "Ye are the Temple of the Holy Ghost."

THE JUBILEE CELEBRATION OF THE BISHOP OF MONTREAL.

This is one of the exceptional instances in which personal references may be pardonable yea justifiable. The reticence in regard to Apostolic characters and labors cannot be without application to those who follow the Saviour in our own day, at so great a distance behind them. The 'writing up' of every self-asserting pastor, and the vain-glorious rumbering of years and recounting of deeds finds an uncomplimentary contrast in the laws and Spirit of Christ. But in the case of the Bishop of this Diocese, signal Providential blessings through a ministry unusually prolonged, and with the enjoyment of health and strength rarely bestowed, seems to demand on his part and that of many friends a recognition of the Hand which guides and governs all; and a tribute of Thanksgiving to the Divine Father and Supreme Pastor for all His mercies. In the details of such a movement there may be allowed great margin for differences of judgment and diversity of tastes as to the congruity of things. But in regard to the unbroken ministry of fifty years, and the fact of vigorous powers still remaining, only one feeling will pervade the minds of friends in and without the Diocese. We extend our hearty congratulations to our Chief Pastor, and rejoice with him in the ripeness of age, with the prospect of many years of willing effective service for the Divine Master and the extension of His Church. If his administration of the Diocese has not been unchallenged, the spirit and temper whereby are reflected the love and life of Christ, are ground for universal appreciation. We yield to none in the earnest prayer that 'at Evening time it may be light,' and that when the Cross of life's duties comes to be surrendered, the

Crown of eternal joys may await the third Chief Pastor of the Diocese of Montreal. We cannot doubt that a renewed life will flow from the celebration in progress to-day; both to the eminent object of eulogy and to those who in simplicity would remember him placed over them in the Lord. Would that this Jubilee might remove all hindrances and be the setting free from all unhappy and unfortunate complications and disputes, which stand in the way of 'godly union and concord.'

HOME REUNION.

Mr. Philip Vernon Smith, member of the House of Laymen for the Province of Canterbury, Eng., said in his address at the Hull Congress:—"What are the differences which most hinder the reunion of English Christians? This is set down as the second head of inquiry in our programme this morning, but logically it comes first. For until we can probe these differences to their root and find a means of removing them, it is idle to discuss the grounds of reunion or to suggest schemes for bringing it about. The main hindrance to reunion which we have to overcome is not the political difference, nor the ecclesiastical difference, nor the theological difference. (1) It is not the political difference. The relations between the Church and the State are not the real obstacle to the union of Protestant Nonconformists with ourselves. The early Dissenters, the Presbyterians and Independents of Cromwell's time, insisted as strongly on the connection of politics with religion as the stoutest supporter of Church and State in our own day. The Anglican Church is entirely independent of the State in the United States of America and in our colonies. But this independence has not brought the reunion of Nonconformists one whit the nearer. (2) It is not the ecclesiastical difference. In the Ancient Merchants' Lecture, delivered by him in London in July, upon the subject of 'Dissent as a duty,' the Rev. Edward White, ex-President of the Congregational Union, admits that the principle of Episcopacy is, from this point of view, *unobjectionable*. (3) It is not the theological difference. Anglican works of divinity and devotion are freely used by Nonconformists, and not a few of theirs are valued by ourselves. There are many amongst us who, as far as theology is concerned, are far more in accord with our Nonconformist brethren than we are with our fellow Churchmen of the extreme opposite school. What, then, is the chief hindrance to home reunion? It is the low and imperfect estimate which has been formed, and which still prevails, of the *importance and duty of organic unity* of ceremonial on the one hand, and of unity of doctrine on the other. The Papal Church insists on all these three unities alike; and endeavoured, while she could, to enforce them by fire and sword. The Reformation was in the first instance a revolt against Roman doctrine and Roman ceremonial; and, so far at any rate as this country is concerned, it was the Church of Rome and not the Church of England which dissolved the organic unity. To this day Roman baptism and Roman ordination are recognized by us; though our baptism and ordination are ignored by the Papists. But, alas! after shaking off the tyranny of Rome, we have erected despotisms for ourselves. The Church of England has entrenched itself in the Acts of Uniformity with a view to ensuring unity of ceremonial; and the Nonconformists divide and subdivide themselves in sects and fragments of sects in the resolve to have no religious connection with those who are not in absolute doctrinal accord with themselves. Vain attempts! We in the Church of England are finding the enforcement of the Acts of Uniformity to be a hopeless task, and differences of religious opinion prevail in the Nonconformist bodies in spite of all the

sifting processes which they have undergone. Would that we could all more thoroughly realize the truth of the old saying, 'Unity of opinion in the bond of ignorance; unity of profession in the bond of hypocrisy; unity of spirit in the bond of peace' and could determine to add to it 'unity of organization in the bond of toleration.'

"Let me state a few propositions which seem to me to point to the duty and importance of home reunion, and to indicate the lines on which it should proceed. (1) The *invisible things of God* are intended to be understood by the things which are made. It cannot be His design that the intrinsic unity of His people, thrice prayed for by the Saviour on the night of His Passion, should be symbolised by their outward dissensions, or that the ultimate oneness of the Church triumphant in Heaven should be prefigured by schisms in the Church militant on earth. (2) The actual result of our divisions is to *hamper and hinder Christian work throughout the world*. There is a waste of power in the needless multiplication of agencies in one spot, and our energy is expended in contending with each other which would otherwise be devoted to combating the powers of darkness. (3) A Church, by which I mean the body of Christians in a particular place, has no right to require, as terms of membership with it, conditions which were not required in Apostolical or primitive times. (4) On the other hand, individual Christians have no right to separate or hold aloof from a Church because doctrines and ceremonies which they hold to be erroneous are held and practised without rebuke by some of her members. The right to secede only arises if such doctrines and ceremonies, instead of being merely tolerated, are *imposed* as actual conditions of Church membership.

"There are, I fear, not a few members of our own Church who have failed as yet to grasp these axioms. There are, perhaps, more to whom it will be a severe wrench to make the necessary sacrifices which will be involved in loyally carrying them out—the partial surrender, I mean, of the Acts of Uniformity and of the parochial system. But the utterances of the Lambeth Conference in 1888 bear witness to the fact that the Anglican Communion, as a whole, is becoming alive to the urgent importance of the matter. Would that we could see similar signs of awakening among our Nonconformist brethren! 'Dissent as a Duty'—such was the title of Mr. White's lecture last July, to which I have already alluded. And he chose as its text or motto the verse in the Acts which records that when divers of the Jews at Ephesus were hardened and believed not, but spake evil of that way before the multitude, Paul parted from them and separated the disciples. Actually, at the close of the Nineteenth century an eminent Nonconformist divine considers that St. Paul's separation of his Christian converts from blaspheming Jews, who denied the Divinity of the Saviour, is a warrant for dissent and schism among Christians who are at one upon all the articles of faith contained in the Nicene Creed! He boldly places in the forefront of his discourse as an authority for that dissent and schism, the example of the very Apostle who *condemned divisions* among fellow-Christians as *carnal* and as devised by man and not by the Spirit of God. And yet even from this lecture we may extract some grains of hope. For Mr. White himself recognises that Nonconformity is not a light or indifferent matter, and he starts with the admission that nothing but an *imperative obligation* can justify separation from the Established Church of the country. The recognition of this truth is no slight gain, even though he believes in the existence of the obligation, while to us the duty appears to lie wholly in the other direction. At the close of a century of vast religious movement the Christianity of England appears to be now standing at a parting of the ways. To the right lies the road of

Comprehension and Reunion, which leads, as I firmly believe, along the lines of Duty, to Safety and healthy progress, both at home and abroad. The sign-post to the left points of Exclusiveness and Uniformity. The path tends not only to the maintenance of our existing divisions, but also to the creation of new secessions and schisms. It will paralyse our efforts if we follow it, and will land us in ultimate disaster and ruin. Over against us looms the Roman Church, carefully watching our movements and ready to take advantage of every false step which we may mistake. She may well assume to herself the motto *Divide et impera*—Divide and rule—which represented the policy of Pagan Rome in the olden time. From our divisions she derives her strength, and while we devour one another she consolidates her power. May the God of peace and unity open the eyes of us all, Churchmen and Dissenters alike, before it is too late, and show us that in this matter, as in every other, our duty and our interests coincide, and that both point to the pressing necessity of home reunion."—*The Family Churchman*.

ADVANCED VIEWS OF WORSHIP.

In a recent number of *The Church Times*, London, Eng., we find a lengthy article on what is called the 'High Church' revival in the established Kirk of Scotland. To many in this country, it may no doubt sound strange to learn that advanced views on public worship are making steady progress in Scotland in the direction of the Anglican Church. Many of the old prejudices both in the old country and on this continent are fast giving way under the light and experience of more enlightened and Catholic views, both of doctrine and worship. We can all remember the feeling of holy horror with which many Presbyterian spoke of the 'Kust of Whistles'; and now there is scarcely a congregation, more especially in the cities and towns, where the organ has not been introduced. In many instances, we find a nearer approximation in Church architecture, as well as in the mode of conducting religious services, to what was formerly regarded as savoring of Popery. We now find organs, and choirs, and gothic windows, and crosses even, in many non-episcopal churches. The service is also, in many instances, of a more ornate character, including the rendering of chants, such as the *Te Deum*, the *Nunc Dimittis*, and many of our choicest hymns; not to speak of the use of the Lord's prayer, the Creed, and the responsive use of the Psalter. This is particularly noticeable in many non-episcopal churches of the United States.

But in Scotland, of late years, in some of the Established Kirk congregations, there has been a marked advance both in ecclesiastical architecture and in the form of Divine worship. On going into some of the city churches in Edinburgh and Glasgow, a stranger would hardly know the difference between the interior arrangements of such a building (for example) as St. Giles' Cathedral, Edinburgh, and an Anglican Church. Much as it may surprise many of our readers in this country,—when you enter such a building as St. Giles', you find a chancel separated from the nave and elevated as the 'sanctum sanctorum,' a high Communion table railed off from the body of the Church, a credence table with the alms-basin, a prayer desk in the proper position, with the pulpit removed from the centre of the building to the side. These are but a few external indications of a felt desire on the part of non-episcopal bodies to approximate more nearly to regular Anglican services; and it goes to show, among other things, that the time is fast approaching when the 'unhappy divisions' of Christendom will disappear under the better broader light of a Catholic unity,—when Christian people of every name will 'see more eye to eye,' and the

breaches in Zion shall be healed. When we find such an eminent divine of the Presbyterian body as Dr. Schaff asserting that 'it cannot be denied that Episcopacy was the order of the early Christian Church within fifty years of the death of the last Apostle,'—we may well entertain the charitable hope that the vexed question of 'The Historic Episcopate' will ere long be conceded as necessary to the full fruition of Catholic unity. C.

FAMILY DEPARTMENT.

THE TRULY BRAVE.

Who is the truly brave?

The boy with self control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?

The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word,
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?

The boy whose daily walk
Is always honest, pure and bright,
Who cannot lie, who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?

The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrade's taunt or jeer,
If he hath peace within.

Who is the truly brave?

The boy who dares to pray,
And humbly kneeling, seeks the face
Of God, and asks supplies of grace
To help him run the Christian race,
And walk in wisdom's way.

—Church Year.

THE FROLIC WITH THE LONG NAME.

'There's no fun like a picnic!' declared Alice.

'No, indeed,' agreed her friend, Lulu; 'there's nothing in the world like being out under the green trees, and picking wild flowers, and hearing the birds sing.'

'Where are you going, little girls?' some one asked the six little lassies who came in a group, each one wearing a big shade hat and a very bright smile, and carrying a basket.

'O, we're going on a picnic!'

'Just a little bit of a picnic!'

'Just we six!'

'And we've got lunches in our baskets—'

'And a little bit of sewing for our dolls, to do when we're tired, and all sit down together.'

They passed a poor-looking little house, and saw a poor-looking little girl, who gazed wistfully at them as they went on.

'Let's ask Nanny to go—couldn't we?' whispered Lulu in a rather doubtful tone, as if she hardly dared to propose it.

'Oh! I think it would be nicer to be by ourselves,' said Hatty. 'She isn't used to going with us.'

'She isn't used to going with anybody, she or Bessie, and I guess it's because they're poor,' said Allie. 'And I think it's too bad. I wouldn't like to be left out of things if I was poor.'

'We've got enough lunch to give her some,' said Elsy.

'Plenty!' said Allie. 'Nanny,' she cried, running back to her, 'wouldn't you like to come over to the woods to our picnic?'

'Yes, I'd like to,' said Nanny, 'but I can't leave Bessie.'

'Can't Bessie come too?'

'No; she can't walk. She fell down a week ago, when she was carrying some hot water, and scalded her foot, and she has to sit still all the time.'

'That's too bad,' said Allie.

'It's very nice of you to ask me,' said Nanny as the girls walked on.

'O, dear!' said Lulu, 'how dreadful it must be to have to keep still on such a fine day.'

'Let's go in and see Bessie for just a few minutes,' said Amy.

There was a little discussion about it, but they finally turned back towards the poor little house.

'I tell you what let's do,' said Allie, 's'p'osen we go and have our picnic with Bessie!'

'A picnic in a house!' exclaimed Hatty.

'Yes; why not? Just think how glad it would make Bessie!'

'And we could have our lunch for supper, and play it was a party,' said Amy.

'So we could,' said Lulu, 'Do let's do it, girls.'

A picnic in a poor-looking little house did not seem half so pleasant as one out in the woods, but no one had the heart to say so when they came in sight of Bessie's window, and saw her pale little face looking out. She could scarcely believe they really meant to come in, and she and Nanny were in a delightful little flutter about there being chairs enough for them all.

But they were soon seated, and they began plenty of merry little chat as the pretty doll work was taken from the baskets.

'Let's all make something for Bessie's doll,' whispered Allie to her next neighbor.

The word went around, and was answered with little nods and winks of agreement. After an hour of sewing, the work was set aside, and they played games in which Bessie could take part, until the poor little room rang with shouts and laughter as it surely had never rung before. It was surprising how fast that afternoon flew away. Every one was astonished when six o'clock came.

'Time for supper!' said Lulu.

And then each little girl went to where they had left their baskets in the little entry.

If Bessie had felt surprised at the arrival of such a bevy of bright-faced little visitors, what did she feel when those baskets were unpacked?

'No; you're not to bother getting plates and things, Nanny!' insisted Alice. 'This is a picnic, and they never have things proper and regular at a picnic. We're going to put things on our basket covers, and gather close around Bessie's cot.'

Lulu took from her basket some gayly colored Japanese napkins, and then the feast was passed around—sandwiches and jelly and gingerbread and sweet crackers and bananas, and little round cakes with frosting on them, and plenty for the two who had not been expected to share in them, and enough left over for Bessie's breakfast the next morning.

'I don't know what made you so kind, coming to see me,' said Bessie when they wished her good-bye.

'I guess it was because Allie remembered about little children loving one another,' said Hatty in half a whisper.

'Wait! wait!' cried Nanny, running after them after they had left the house. 'You all have forgotten your work!'

'No, we didn't forget it,' said Lulu, 'we left it for Bessie.'

'Some of it isn't finished,' explained Amy, 'but it will be fun for Bessie to finish it when she is all alone.'

'I'm glad we did it,' said Hatty as they walked on.

'So am I,' said Lulu: 'it's the best picnic I ever was at.'

'Picnic?' said Hatty.

I think it was more like a sewing society,' said Amy.

'What can we call it, any way?' asked Lulu. 'I believe it was a sewing-surprise picnic society party,' said Allie.

'O, what a long name!' laughed the others. 'Whatever we call it,' said Hatty, 'I think it was nice to do it, and I wish more little girls would try to have one.'

I wish so too—don't you? Perhaps you are acquainted with some little girl to whom you could make just such a visit, carrying with you gladness and sweetness and loving goodness, which may produce a bright spot in some poor room which was not bright before.—*Sunday School Times.*

THE EIGHTH COMMANDMENT.

When Mr. Landis, the Sunday School Superintendent, gave Harry Martin a seat in Mr. Davis' class, Ned Harrington moved to the other end of the seat in such a marked manner that the new scholar's cheeks flushed crimson, and he looked very much as if he was disposed to leave. If Mr. Davis had not taken pains to make him feel that he was a welcome addition to the class he would have carried out his first resolution never to go to Sunday school again.

After the school had been dismissed, Mr. Davis detained Ned, and said:

'I want you to tell me, my boy, why you showed your dislike to Harry Martin in such a marked manner. What has he ever done to you that you should treat him so?'

'I don't like to associate with thieves,' Ned answered, 'and I don't want to have anything to do with Harry Martin in Sunday school or anywhere else.'

'You are not sure that Harry is a thief,' answered Mr. Davis gravely. 'I know him well enough to believe that he is innocent of the charge which was made against him, and I believe he will be cleared yet. At any rate, even if he should be guilty, treating him in such a rude manner as to drive him away from Sunday school will not be the best way to make him a better boy and help him to lead an honest life. I shall insist upon his being treated with courtesy while he is in the class.'

Ned was ill pleased at his teacher's words, but he loved and respected him too much to wish to incur his displeasure, so he reluctantly promised not to be rude to Harry again.

Ned was employed as an errand boy by a large store in the town, and a few days later he was on his way to deliver an order, when he passed some friends who were engaged in a game of marbles. Ned stopped to look, and in a few moments became so interested that he put down his parcels and joined in the game.

He had been indulging in this amusement for some time, when he glanced up to meet the eye of his teacher, who was passing, and there was an expression of grave reproof that made him suddenly bring his game to a conclusion and go on his way.

The next Sunday Mr. Davis asked Ned if he would walk part of the way home with him, and the boy gladly consented. The conversation turned upon Harry Martin, and Mr. Davis took occasion to tell Ned that he had been fully exonerated from the charge of theft.

'Then I don't mind being friends with him,' said Ned, 'but I don't want to have anything to do with a boy that steals.'

'From what I saw of you the other day I should not have thought that you had so much consideration for the eighth commandment,' Mr. Davis remarked.

Ned flushed with indignant surprise. 'Why, Mr. Davis, what do you mean? You never saw me take anything that was not my own.'

'Yes, my boy, I have.'

'When? What?' queried Ned eagerly.

'To whom does your time between 8 and 6 o'clock belong on week days?'

'To Mr. Armstrong,' replied Ned wonderingly.

'Then, if you use their time, when they com-

mission you with a message, to amuse yourself, is it not taking something that does not belong to you?

'Yes, sir, but indeed I did not think of it before, Ned answered.

'I know you did not, my boy, but now that your attention has been called to it, you can see that it is really stealing, as much as if you took something else that did not belong to you. I have spoken to you about it, partly because I knew you meant to be honest and trustworthy, and would not do this again if you thought of the dishonesty of it, and partly because you were so swift to condemn Harry, and would not even welcome him to the class while a suspicion of dishonesty clung to him. We must not be too hasty to condemn others, unless we are sure that we are free from all occasion for blame ourselves.

'I never thought that I could possibly be accused of dishonesty, said Ned slowly, 'but I can see now that I have often broken the eighth commandment in that way. You will never see me stopping to play again, Mr. Davis.

'That is a good resolution, but remember that even if no human eyes sees you, there is One Who knows all our actions, and it is to Him that we stand or fall, said his teacher as they parted at the corner of the street that led to Ned's home.

Ned did not forget his resolve, and after this, when he was tempted to blame any one else for wrong doing, he was more charitable, lest he should discover the same fault in himself. — *Minnie E. Kenney, in The Young Churchman.*

Theodore Monod once made use of this beautiful illustration: He said: 'If a piece of iron could speak, what would it say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, the hardness is gone,—it has passed into new experience. But if that piece could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go, and the glory does not belong to me, but to the Lord, who keeps me in a sense of His love.'

Every duty, or the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfec-

tion. The duties of home are a discipline for the ministries of heaven.—*H. E. Manning.*

That cleanliness is a virtue next to that of Godliness science is constantly making clearer and clearer. The improved health, vigor and intellectuality and the reduced mortality among soldiers and pupils in the public schools in Europe from the system introduced for frequent and regular bathing by all the soldiers and pupils is now a fact well known. Since the use of the machinery for cheap washing with tepid water the death rate of the German army has been brought down to 5 per 1,000, and it is proved that they have been largely exempted from the recent epidemic, whilst the death-rate in the home army of Great Britain is about 8 in a 1,000. The cost of washing 100 men with tepid water in Germany, is about 6d.; an advance has been made in England by Mr. W. Bartholomew, who with his improved jets, up as well as down, can more effectually wash the same number of men for probably not more than 4d. In France they are beginning to try this washing with tepid water on soldiers, and it is shown that it may be done in 5 minutes of time as against 20 in the bath, and with five gallons of water as against 60 and 70 gallons in the bath. This is accomplished at the cost of a centime per head, soap and towel included.

The secret of success in life is to keep busy, to be persevering, patient, and untiring, in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. An old philosopher says: 'The firefly only shines when on wing; so it is with the mind: when once we rest, we darken.'

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MISSION FIELD.

[From the S. P. G. Mission Field for October].

MISSION WORK IN WESTERN INDIA.

[CONTINUED.]

The first difficulty which hindered Mr. Lord from stationing Catechists in the village, Shilewadi, was that he could not then get a house in the place. There were plenty of suitable houses, and their owners were willing to let them, but all efforts failed until the beginning of this year. The arrangements were invariably spoilt by the interference of the Brahmans. At last he found a man who was willing to build a house on his own ground. The agreement was signed and the house built. Mr. Lord sent the two Catechists he had chosen for the place with their families, he himself going down to see them settled in their new home. There soon arose trouble about the water supply. This Mr. Lord had remedied; but a greater difficulty arose from the Catechists being unwilling to remain at an outpost, wishing to return to head-quarters.

'I am sorry to say,' adds Mr. Lord, they did return, bringing in all their goods etc., which I had only a short time before had taken out at the cost of Rs. 6 to the Mission. I have refused to pay for them a second time, and though the men have returned they have not taken their families; one, I think, only went when he understood that his appointment being in the districts, no pay would be forthcoming for days spent in Kolhapur. I mention this mainly not to disgrace the Catechists, but as an instance showing with what bad material we have to work, and how imperative it is that one European Missionary should be free to go out himself and be in the forefront of the work. The fact that the mission agents, with a few exceptions only, have little zeal for the work itself is mainly the cause why there are no results to our work. It often seems that we do more harm than good from working in a half hearted way, and the people estimate our religion by the zeal we take in propagating it; such as, in the greatly curtailed district which I now work I go round it but once a year. I trust that the work now started in the district will be kept up and go on well.'

We can judge from such a passage as this what some of the evils of keeping a Mission undermanned are.

Another of the Missionaries in this diocese, the Rev. H. Lateward, who is stationed at Kamatipura, raises a grave question about the native Catechists. We express no opinion upon his views one way or the other but quote what he says simply as an illustration of the anxious nature of the problems that face the Missionaries.

'For a long while my thoughts have been directed to the question of how far 'paid' mission agents—I mean in the sense of evangelisers—promote or hinder conversions; and an opinion has been growing upon me that they not only do not pro-



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mote conversions, but are an actual hindrance to the work. Allow me to explain. First, I would premise that I am not referring to those employed as teachers in schools, or where the work is secular in the main; next, my experience had not been only to Bombay, but for nearly double that time at the Deccan Stations; and lastly, that my experience of working without a catechist extends only over two years in the town of Bombay, where, in addition, the greater part of my time has been taken up with English work, thus allowing little leisure for work among the heathen, and yet I consider the net result as better than usual.

Among its advantages I would first mention the leisure it gives for teaching the inquirers oneself, because one is not required to devote his time and energy to the Catechists and others. I do not wish to be unfair, and I admit that among the numerous staff of workers, native, in the Ahmednagar Missions there are instances of earnest men, and that good results are the result of their efforts. On the other hand I think that a large proportion of catechists, &c., in this diocese are a distinct source of weakness.

The numerical weakness of the European staff of Missionaries is again painfully evident in all this.

The Society has increased its grants to the Diocese frequently. Ten years ago it voted £3,500, now it has voted for next year £5,225. The supply of men has not advanced with the means, and the Rev. Chas.

King sends a strong appeal for clergymen from England for the great Ahmednagar Mission.

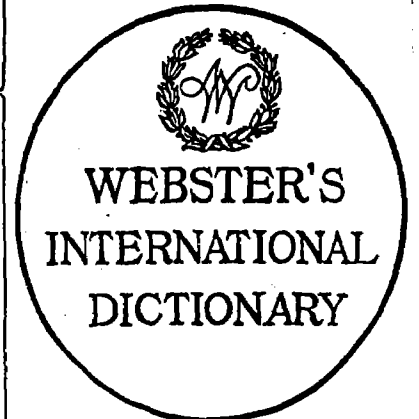
'Now that the Rev. J. D. Lord goes on furlough, three priests only will be left. One of these must remain at headquarters in charge of the educational establishments, leaving two only to minister to a huge district of some 2,500 square miles with over 4,000 Christians scattered in about 200 villages. Year after year we have had to report that numbers of the baptized have practically apostatised from the Faith; and we have again and again pointed out how impossible it is with our small staff to prepare the Confirmed for the Holy Communion. Yet now in 1890 the staff will be smaller than it was when I first joined the Mission 11 years ago. The staff of the Roman Mission is being greatly increased, the American Congregationalist Mission, although it has not increased the number of its missionaries, yet has greatly increased the number of its native pastors, and our staff is less, both as to Europeans and natives, than it was in 1880. I know from the reports that the Home Society is doing all that it possibly can with the small funds at its disposal, but do you not think that a special appeal might be made?

With a larger staff we might venture to baptize the many thousands of low castes who are wishing to become Christians. I see no reason why the whole of the Mahar Mang and Bhil castes should not be made Christians, but at present we are unable to minister to those who are

already baptised, so are compelled to refuse the invitation of others. Many congregations of Christians are not even visited by their priest once a year; children are left unbaptized; it is impossible to personally undertake the instruction of those to be Confirmed; Communicants are unable to approach the Blessed Sacrament even at Easter; and the sick and dying are wholly neglected.

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[CONTINUED.]

Conviction alone must give way before conviction and feeling combined. Suppose there are two men equally educated in the principles governing the Scott Act—equally persuaded of the justice and morality of the temperance cause, one of whom lives in a locality where the Scott Act has a mere nominal existence, where intemperance is rampant in places high and low, where political intrigue has carried the day; the other of whom lives in an atmosphere of the purest order, surrounded with temperance societies in every denomination, where the hydra headed monster of drunkenness has never ventured abroad, which of these two men think you will have the soundest and firmest judgment and the most delicate conscience regarding the temperance question? Evidently the latter. And why? Because good example has operated on the heart and the whole body of human feeling.

It is not sufficient to convince the drunkard of the evils entailed on himself and his family; he is already aware of this much, more so than we are ourselves. You must surround him with living examples of the opposite virtue—you must place him in an atmosphere so pure that the fear of public conscience on this question will force the vice of intemperance to hide itself in the remotest corners and to bury itself in the bowels of the earth. Respect for the judgment formed about his acts is innate to man, and if he knows that in the society in which he moves, sound principles prevail, not weakened nor falsified by any irregularity of conduct, where no indulgence is to be expected, where the whole body of the people are a witness and a judge not to be bribed or corrupted,—he will be checked in every step toward evil and continually impelled in the direction of good. Self love and honor will then be powerful restraints against the vice of intemperance and equally powerful incentives to the opposite virtue. The weak drunkard will be hurried away on the bosom of the current of good example: his passions will go tumbling down one by one, and there will be nothing left to check the flowing tide of virtue.

Acting, doubtless, on this conviction a Roman Catholic priest, as reported by the papers, lately prepared a list of all the male drunkards and gamblers of his flock, threatening to call them from the altar of his church and have them ostracised from all respectable society.

But public opinion never dies. Day after day it beholds with disgust the vice of intemperance, and has never wanting in eloquence to extol the beauty of the opposite virtue. Still it has never yet been pronounced sufficiently loud and powerful

to drown the hoarse and hellish shriek of the drunkard. Notwithstanding the advocates of 'moral suasion' alone, cry out, 'Let him still have his liberty—his liberty to buy and the saloon keeper his liberty to sell. Yes, we answer his liberty by all means let him have: no man or body of men has either the right or the power to take it from him; but let him have a liberty only unto good, in which alone the essence of true liberty consists. Side by side with it there will exist indeed in the exercise of a false freedom of the will induced by the corruption of his nature the power to do evil—to get drunk and to commit all the consequences likely to flow from that act, but these consequences the public have not only the right but the duty to prevent by taking away or destroying the cause, immediate or remote, that leads thereto, when such cause is not found essential to any legitimate purpose of the human family.

[To be continued.]

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Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A.

Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E.
Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A.Sc., F.G.S.

Economics and History, Professor Roberts, M.A.

Modern Languages—Professor Jones, M.A., Ph. D.

Lecturer in Apologetics and Canon Law—The Rev. F. Partridge, D.D.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are ONE BURNETT Exhibition (\$50); Three STEVENSON Science Scholarships (\$60); One MCCAWLEY Hebrew Prize (\$38); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS Historical Prize (\$30); One ALMON WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$30); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$153 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's residence within the limits of the University grounds.

THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CALENDAR and full information apply to the

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