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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**ADMIRABLE RULES.**—Bishop Paret during his rectorate prepared the following rules for the Clergy of the Parish:—

1. Unfailing punctuality.
2. For ordinary service, be in vestry-room at least fifteen minutes before service.
3. For Holy Communion, at least thirty minutes before service.
4. Let all arrangements for Holy Communion be made early; avoid doing such things in sight of the people.
5. Make Records immediately and fully.
6. Places to be found before service, with same caution as in rule 4.
7. Lessons always to be read over beforehand by Reader.
8. Great care in handling and cleaning altar vessels, so easily marred.
9. The Rector not to be disturbed in his rooms needlessly. Try to secure his quiet. Private signal to be used only for matters of real importance.
10. Clergy not to leave the city without Rector's knowledge and consent.

Certainly for the working management of a large parish, these are singularly valuable, and in their general features might be copied with helpfulness by every parish in the land. Bishop Paret is nothing, however, if not thorough. He has no superior in the Episcopate in systematic management of affairs. The Diocese of Maryland already feels his able and judicious sway.

**CHURCH WORK IN THE UNITED STATES.**—According to reports made at the last convention of the P. E. Church in the United States, the WOMAN'S AUXILIARY, a comparatively new organization, has in its thirty-six diocesan branches given nearly \$700,000 to the Mission work in three years; the "Girl's Friendly Society," only just begun, has in eighteen dioceses 4,000 members and associates. St. Andrew's Brotherhood and the Church Temperance and White Cross Societies are also doing earnest and useful work.

**THE LUTHERANS.**—In the United States and Canada there are 58 Lutheran Synods, which contain 3,990 ministers, 6,537 congregations, with 930,830 communicants. Their greatest number are in the West, Ohio having 64,500 Lutheran communicants, Missouri 230,000, Wisconsin 68,631. In 1871 there were 450,000 communicants, and since then, or in fifteen years, the number of communicants has more than doubled—930,830. This wonderful increase is owing largely to the number of Swedes and Germans who have immigrated to the United States. The total number of Lutherans in the world is 47,000,000.

**CONFIRMATIONS IN NEW YORK.**—Nearly 4,000 persons were confirmed by Assistant-Bishop Potter in the Diocese of New York, which includes little besides the City, during the past year. He also reports having licensed sixty lay readers. It is a mark of activity in any diocese to see laymen in goodly numbers thus ministering in the Church; for the field is

vastly larger than our present number of clergy can occupy thoroughly. At the convention last month a carefully drawn canon on diocesan missions was adopted, and five archdeaconaries were created.

**FIRST RESPONSE.**—The Baptist State Pastors' Conference of N. Y. adopted the following resolutions in regard to the Pastoral of the House of Bishops of the P. E. Church of the U. S. on UNITY at its meeting in Poughkeepsie lately:—

Resolved, That we, as Baptists, profoundly sympathize with the desire thus expressed, and pledge ourselves to join with all the disciples of our common Lord in the endeavor to obtain that unity which "can be restored only by the return of all Christian communions to the principles of unity, exemplified by the undivided Catholic Church," as constituted by our Lord and his inspired Apostles.

Resolved, that the prevalence of unbelief in every possible form, and of both organized and unorganized wickedness, so alarming to every true Christian and philanthropist, demands such combined action for self-defence, as well as for the extension of the Redeemer's kingdom.

**UNCONDITIONAL BEQUESTS.**—Mr. George A. Jarvis, of Brooklyn, has made endowments for the Church Charity Foundation, aggregating \$20,000—\$6,000 for the Orphan House, \$4,000 for the Home of the Aged, and for St. John's Hospital \$5,000. This benefaction is in memory of his wife, Mary McLean Jarvis. He has also placed in the chapel of St. John's Hospital on the Church Charity Foundation a tablet inscribed to the memory of Mrs. Jarvis. This endowment very fitly connects her name with the great institution which is thus benefited, in whose interests at the early part of its history she was actively concerned. Though nearly thirty-two years have passed since her death the remembrance of her many Christian virtues is still fondly cherished by those who knew her, and this gift of her venerable husband identifies her name in perpetuity with a work whose establishment she fostered with devoted zeal. [There is no intimation of any conditions such as accompany bequests in the Diocese of Montreal.]

**A WORTHY EXAMPLE.**—The Bishop of Durham has resolved to build a church at his own cost, in a large and needy district, as a thank-offering to God for the many mercies he has received during his seven years' episcopate. This is noble. Who will follow his example? It is inspiring. When the leaders of the Church thus act there is hope for the future.

**COLONIAL CLERGY.**—A motion was to be brought forward in the General Synod at Sydney by the Bishops of Ballarat and North Queensland, protesting against the adoption by the Church authorities in England of any course of action implying that clergymen admitted to Anglican orders in or for these Colonies are in any measure pledged by such ordination to remain here permanently, and recording the opinion that Australian clergy, not bound to remain by any explicit promise, and possessed of proper

papers and their last Bishop's testimonial, ought to be able to count upon every facility being accorded them for exercising their ministry, should they migrate to Great Britain or any other part of the Church's field of operation.

**INTERCESSION FOR THOSE AT SEA.**—The Archbishop of Canterbury and several of the Bishops have sanctioned a special Service of Intercession for those at sea being used in the churches of their dioceses in stormy weather and on other occasions, or the addition of collects from this service-book to the usual Church worship. Thirty-five thousand copies have been issued for the use of congregations in various parts of the country.

**CANON HOLE ON DAILY SERVICES.**—I find nothing in the Sacred Scriptures, nothing in the usage of Christendom, nothing in the rubrics, canons or articles of the Church of England, intimating that united worship and prayer and instruction in righteousness were only desirable or practicable one day in the week. I read that, under the old dispensation, the seventh day was a Sabbath of rest, and that under the new dispensation, the first day was a day of commemoration and of the giving of alms, but there is nothing about weekly worship. On the contrary, I read of daily sacrifices, daily offerings, daily worship, in the Old Testament; and of the first Christians daily with one accord in the Temple, and of their daily ministrations, in the New; and I find in the history of the early Church that there was a time when every clergyman was ordered to attend the daily service whether it was his duty to officiate or not. Those are very solemn words of Bishop Beveridge, "Daily prayers are slighted and neglected amongst us far more, to our shame be it spoken, than among any other sort of people in the world. The Papist will rise up in judgment with this generation, for they have their daily mass and observe their canonical hours. The Jews will rise in judgment with this generation, for they never omitted to offer their daily sacrifices, so long as they had a House of God wherein to offer them. The Turks shall rise up in judgment with this generation, for when their priests call the people to prayer, as they do several times every day, they immediately hasten to their mosques or temples."

**ONCE MORE REFUTED.**—A Romish priest, named Monsignor Goddard, is reported to have recently said, in a sermon which he preached at Derby, that "Christianity was introduced in England by the Roman Catholic missionaries, sent to this country in 596 by Pope Gregory." There is not a word of truth in Monsignor Goddard's assertion. If he will take the trouble to read the Venerable Bede's "History of the Church of England"—he was a Roman Catholic—he will discover to his astonishment that there was a Christian Church in this country for five hundred years before Gregory's missionaries came to our shores. And if the Monsignor will extend his researches into the regions of historical truth, he will learn also that this Primitive Church of England was entirely independent of Rome, and refused most

positively to submit to her authority. That early British Church was wholly free from the modern novelties of Romanism.

**CONSISTENCY APPRECIATED.**—The Bishop of London having in effect forbidden the eccentric Mr. Haweis (not unknown in this country) from preaching in Dr. Parker's "City Temple," London (Congregational) as he intended doing, Dr. Parker took occasion in his sermon to censure the Bishop somewhat severely. Thereupon the Rev. Edw. White, chairman of the Congregational Union, wrote to the *Times* deprecating an attack on the Bishop for a faithful observance of his solemn engagements, under the act of Uniformity, and his consecration vows.

**LANGTRY vs. DUMOULIN.**—It will be gratifying to Churchmen throughout the Dominion to know that this most unjustifiable appeal taken against the will, and notwithstanding the refusal of the Rector, the Rev. Canon Dumoulin, to be a party thereto—"in the interest of the Vestry and Parishioners of St. James' Church, Toronto," to the Supreme Court has been dismissed, almost ignominiously. A well merited rebuke has been administered to those who have so persistently refused to recognize the rights of the Rectors of Toronto to a portion of the fund in question in this cause, notwithstanding the virtual endorsement of Synod, and even we believe of the Local Legislature. The whole affair has been anything but creditable, and it is sincerely to be hoped that no fresh attempt will be made to prevent the various Rectors receiving that to which, under several judicial decisions—including that of the highest Court in the Dominion—they are entitled. It is only fair to say that no blame whatever is or can be attached to Canon Dumoulin, who has always sympathized with and assented to the claims of his brethren. The writer happened to be present when the case first came on for trial, and heard a part of the examination of the Rector of St. James in open Court and very distinctly recollects an answer given by him to the presiding judge to the effect, that after a sufficient sum had been appropriated to pay the Clergy of St. James—he, Canon Dumoulin, had no objection to the division of the balance—and from this position neither threats nor insults have driven the Rector. This should not be forgotten—as the use of his name in the litigation carried on so persistently but unavailingly would lead those who were not aware of the facts, to hold him responsible to some extent. We believe that had Canon Dumoulin had his own way, the suit would never have been instituted. We hope next week to be able to give, if not the whole, a considerable portion of the judgment of the Supreme Court.

**THE BISHOP OF RIPON ON THE CHURCH OF ENGLAND.**—She is national, but not merely national, she is a great spiritual organization which would have still her duty and her industry were she sundered from the national life of England. It is to the Oxford movement that we owe the recognition of this fact. The narrow view which regarded her as a kind of extended State chaplain has crumbled away; and a wider scope of duty and a more splendid vision is ours. She has remembered that she is not merely the Church of England and England's colonies, but that she is a Church in Christendom; and that in her growth she has absorbed elements which give her affinity and sympathies with a larger assembly of Christian communion perhaps than any Church in Christendom. She draws her pedigree from the long past, and can look the most ancient and catholic of Churches in the face and speak with them on equal terms; she needs not to borrow her title of heritage from any. In her blood the various streams have mingled which give her links with reformed communions; the Puritan strain and the Catholic strain are in her blood; she can claim kinship with the Episcopal Church of America; she has points of contact

with the Calvinists of Holland, the Huguenots of France, and the Old Catholics of Germany—her sons joined in conference at the Synod of Dort and at the Conference at Bonn; and the refugees of France still find a refuge for worship within the walls of Canterbury Cathedral; she has links with the Church which was once deemed the purest in Christendom, and which now is acknowledged as the Church of Ireland; for the Bishop of Math is with us to-day, and with your leave I will thank him here for his sermon. She has links with the Episcopal Church of Scotland: for the Bishop of Edinburgh—to whom I invite you to give a hearty welcome and warm thanks—is at my side. She finds it in her heart to stretch out her hand to the Churches of America and the Reformed Church of Mexico, and to pray for the Established Church of Scotland. Within her bosom men live and labor side by side, widely differing in view, yet warmed by a common love, and united in finding in her the best refuge of their souls. With some her comprehensiveness is a cause of reproach; but the growing sense of thinking Christian people is finding in it the cause of rejoicing. Within it she might have been a sect. It is said, indeed, that her comprehensiveness is the result of accident and circumstances rather than of intention. Be it so: we are not supposed to argue the question. It is admitted that it has come to us, as riches to great families, by inheritance. We are content to enjoy the riches of that wealth of comprehensiveness which, whether by man's design or drifting circumstances, is yet God's gift to us to-day.

Unless we are disposed to ignore the providence of God, we shall be led to believe that He who foresaw the work which the Church might yet do in the future, so ordered the changing circumstances of her life that, being allied by various ties to various races and modes of thought, she might occupy the unique position which she holds to-day, and which gives her the vantage ground of noble opportunity. Take but one example. Everywhere the yearning for union is growing; everywhere men who think and pray, and live near God are desiring ardently that the links which bind Christian souls together may be more clearly seen. And what communion or Church holds a better position or such splendid opportunity for being the reconciling Church of Christendom? She stands where no other communion stands, and where she can reach out her hands, like the Patriarch, and draw Ephraim and Manasseh together to be blessed. Her position is unique among the communions of the world. She is a national Church without being merely national; she has a coherent and intelligible history; she is a daughter of the past with the spirit of a modern; she is a link in the continuous visible life of Christendom; and she has drunk in the spirit of progress, which awoke three centuries ago. She is not of yesterday, yet she is emphatically of to-day; she has points of contact with the most diverse of communions, and she is exercising her ministry amid the most varied of civilizations. She is national—not merely in the sense that she is an established Church, but that for long centuries her history has been bound up with the history of the nation; its struggles have been reflected in her countenance; she has felt the pang of joy and of fear which swept through the nation's heart. It was only the other day that one of the causes assigned to the want of force shown in the Old Catholic movement was the lack of a home and a harbourage in the bosom of any nation. The Church that has it possesses a power which grows as the race to which she ministers grows. Then where the people migrate the Church is bound to follow them. Thus the Church of England now, at least, recognizes that the stream of her influence must flow wherever the stream of English colonization wanders, and she lives as a spiritual force concurrent with the spread of English civilisation. She has spread the net-

work of her organization over the globe; her Bishops now number over 100, and they minister her ordinances amid the Arctic frosts of Saskatchewan and Qu'Appelle, the burning sky of Ceylon and Mauritius; they face martyrdom as pioneers of holy beneficence in Polynesia and Africa, and when one falls a score of volunteers start up to take his place; she opens her bosom and sends forth her strongest and best to take up her work in our crowded colonial cities.—*Presidential Address at Wakefield Congress.*

#### CONTEMPORARY CHURCH OPINION.

*The Pacific Churchman* (San Francisco) says:—

The Advent Season, beginning early this year comes with the warning cry, "Repent ye, for the Kingdom of Heaven is at hand." Its semi-penitential character should be observed, by appropriate special services and instructions, and by serious heart-searchings. It looks back to the First Coming, and forward to the Second Coming of Christ the Lord with a significance that should be thoughtfully considered.

More frequent celebrations of the Holy Communion are quite general during the Advent Season. In those churches in which the rule is now the weekly communion, the communicants at each celebration will be more numerous; and in others, where every Lord's Day has not yet been given its full Eucharistic Service, during Advent and Lent the weekly communion is the established custom to help in leading us then, to the deeper meditation and more quickened devotion which should be invoked in those seasons.

*The Irish Ecclesiastical Gazette* (Dublin) says:—

The Bishop of Chester, in the course of his address on opening his Diocesan Conference, took occasion to condemn the proposition now made from more than one quarter, to widen the communion of the English Church so as to embrace dissenters of all hues. The Bishop said—"As for the enlargement of the basis of the Church Communion to include Roman Catholics, Unitarians, Presbyterians and Baptists, by waiving the principles of the Church of England to include sects and schools that will not waive theirs, I confess I look upon it with the abhorrence with which I regard apostasy. It is no substitute at all to us for the historical Church of our nation, the presentment of the Body of Christ that has incorporated us and our fathers. I protest against all schemes that would sacrifice one essential point of doctrine, order, faith, conviction or historical continuity, for the sake either of power, or of endowment, or of peace which is and could be and would be no peace." It would be well if all the Bishops had the same deep convictions and uttered them with the same manly outspokenness. All honor also to the Bishop of Cork for the honest expressions of his views before the College Theological Society.

*The Musical Reform*, a new monthly published in New York, devoted to the regeneration of sacred and social music in America, under the title *Congregational Singing*, says:—

Worship is an act. There is not a case in the Bible in which the word is employed with any other meaning than as an act. Therefore, the listening of a congregation to the singing of a choir is not worship in the scriptural sense. It may be inspiring and helpful, and for that reason desirable as part of the public service of the Church, but it should not be mistaken for that which is not—an act of worship. That is for the individual alone. Hence, congregational singing is an indispensable element of acceptable service to the Divine Creator and Lord, who calls upon all His people to praise Him.

*The Church Press* (N.Y.) wisely remarks as

to the new Bishops for the missionary jurisdictions of the P. E. Church in the United States that "It may be that one reason for the high personal and official status of our Missionary Episcopal bench is that those Bishops are elected by BISHOPS. It has often been observed that the men chosen by the House of Bishops have been superior to the average of those selected by a mixed convention of clerics and laics."

[This would seem to be a practical illustration of the unwisdom of the elections as we have them in this Canada of ours. Another argument in favor of this plan is that it would prevent the elected Bishop becoming the virtual slave of the men of his party who may have been most active in furthering his election. Such slavery is not, we fear, an unknown thing.]

The Irish Ecclesiastical Gazette thus speaks of the Archbishop of Dublin's action in attending the "Christian Convention," a body of the same class, we believe, as the Evangelical Alliance:—

We wish we could view with equal equanimity the action which His Grace the Archbishop of Dublin has thought good to take again this year in patronizing the "Christian Convention" in Abbey street, and presiding at one of its meetings. We know His Grace will not think the less of us if we honestly declare, speaking as we know we do for a large number of the Clergy of the Church of Ireland, that we believe His Grace's example to be injurious to those interests of the Church of Ireland which he would cherish and defend. In the eyes of many it is an ecclesiastical irregularity which must put His Grace in a difficult position if called on at any time to rebuke irregularities in any of his clergy. It is hard to draw the line between the "Convention" and any Dissenting place of worship, and difficult to see the grounds on which consistently with His Grace's appearance at the Convention he could censure those of his clergy who chose to preach in a Baptist or Wesleyan chapel, or invited their minister to preach in his church. Toleration is a good thing, but Church principles are also sacred. We have received several letters on the subject, which we cannot see our way to print, but we may say that one Clergyman of moderate Church opinions in the city asks a pertinent question—How can he keep his people from wandering off to dissenting places of worship when the example of the Archbishop is pointed at?

The English Churchman (London, Eng.), one of the organs of the Extreme Evangelical School, has the following wail as to the effect of Church Congresses on its party:—

But what is the effect upon Evangelical men? The question scarcely needs an answer, but we must notice the papers and speeches of the Bishop of Rochester and the Bishop of Exeter, who were once accepted as Evangelical teachers. Their Lordships have certainly recommended new means, and have learned to find satisfaction in surpliced choirs, daily services, beautified churches and a Gospel of a somewhat sacramentarian type. Are we so blind as not to perceive the change which has taken place, and the approximation of such men to the typical High Churchman?

**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.]

**MULTIPLYING PAPERS.**

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—“Presbyter,” in your paper of 17th, says well, “It is a mistake to direct from

the columns of the CHURCH GUARDIAN any Church news.” A few may say the CHURCH GUARDIAN is “too high,” a few others “not high enough,” again another few, “It is not the paper Canada should have.” But I boldly assert and the general opinion is that for parish use it is the best paper we ever had, and so impartial that high, low, broad or deep, will not have their contributions declined; and if we want a larger paper for church people, let us increase its circulation and then the proprietor will be able to afford to make the CHURCH GUARDIAN larger. Nothing will increase its popularity more than local items, and every parish and mission should have a correspondent, clerical or lay; let such not be afraid of being thought egotistical, but send their baptisms, their marriages, their burials, etc. Parishioners will value the paper and keep the numbers that contain portions of their family record. I find it so.

D. C. M.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have just read a letter signed “Churchman” in your issue of the 10th inst. which, in my humble opinion, has many good points in it, but there is one thing about it which puzzles me, and seems to spoil almost the whole production.

Your correspondent uses such expressions as “All good Churchmen,” “the Church,” “the Church at large,” “one Church as a whole,” “our Dominion Church,” “an offshoot of our Apostolic Church of England,” “the Mother Church,” and so on, all very good and all very well in their way; and if one found any such expressions the conclusion would certainly be that the writer is not only a Churchman, but a good Churchman.

But the writer seems to strive, without any apparent good reason, to burden the United Dominion Church, an offshoot of the Apostolic Church of England, with a thorough-going sectarian name. This member of the Auxiliary, Canadian, Episcopal Church Association would do certain things to place the Episcopal Church of the Dominion in the front rank among Christian Bodies. Now, Sir, if the religious Body to which he refers is really an offshoot of the Apostolic Church of England, she is not also the Episcopal Church of the Dominion. Your correspondent must know that there was but one Church known to Scripture and ancient times; and so if the Body referred to be “an ancient and Scriptural Church,” it is simply a branch of that one Church—the Church.

And if it be such, why seek to saddle it with a name which would represent it to the world as a modern sect? Why not name it after the manner of Scriptural and ancient times, where in the titles simply denoted local Branches of the one Church? I find such titles as “the Church of Ephesus,” “the Church in Sardis,” “the Church of the Cretians,” “the Church of Rome,” “the Church of God which is at Corinth,” etc. The only Apostolic Churches that ever adopted modern sectarian names did so under pressure and in very trying times; but already, as far as this Branch is concerned, there is a wide-spread and growing desire to get rid of one misleading sectarian name. If it is right to learn from an enemy how much more from a friend and sister. Let me say, then, to my brethren across the border, Profit by our mistake, avoid it, and countenance the use of nothing but a SCRIPTURAL title—such a simple one as has been proposed—“THE CHURCH OF CANADA.”

I remain a Member of the P. E. C. in the U. S. A., commonly called an AMERICAN CHURCHMAN.

ST. JOHN'S MISSION, }  
MADOC, Ont., Nov. 24th, 1886. }

SIR,—May I call attention to my advertisement for Lay Readers—unless I can get one I must drop four stations out of six, and lose all that has been gained for the Church. Are there

no young men who wish to work for the Church. We hold a Mission in January, I dread its date without any help. Yours, &c.,  
VEN. ARCH. DAYKIN.

**CHANGE OF NAME.**

SIR,—The changing of the long established name of a Church, however, incongruous or incorrect that name may be, is a thing not to be done hastily, nor until a large majority of the members of such Church have learned to deem a change advisable and to acquiesce in it cheerfully. But “change of name,” both in the American and the Canadian Church is “in the air,” and is a question which, once raised, will never rest, until some change is made. “Protestant Episcopal” and “The Church of England and Ireland in Canada” are names which cannot be permanent among Christians who daily say “I believe in . . . the Holy Catholic Church.” It will be well, therefore, during the long vacation between the triennial meetings of our greater synods to discuss the question, and to draw forth what there is to be said either for or against a change.

Perhaps the greatest difficulty in the matter is not so much in making a change as in deciding or agreeing upon the new name which shall be substituted for the old. While it is most important, in fact imperative that the new name shall not be, in the smallest degree, sectarian, it is, on the other hand, very undesirable that it should be pretentious or unjustifiable. Thus “The Catholic Church of America” or of Canada, assumes in an ecclesiastical sense, what our branch of the Church is not, at present; and savours of the arrogance of our Roman brethren who love, notwithstanding their correct and proper title, to swagger as “the Catholics.” On the other hand “The American Church” or “The Canadian Church” assumes, in a national sense, what our branch of the Church is not, as yet. But “The American Catholic Church” and “The Canadian Catholic Church” are names which seem to meet every requirement of Catholicity, while they intrude upon the nomenclature of none of the churches of Christendom. Neither the Presbyterians, the Methodists, the Baptists, the Congregationalists nor any of the smaller sects can complain of our assuming a name which they have deliberately abandoned, while the Roman Catholics have set us the example by adopting and quite recently deciding to adhere to a name which describes what they should be, but are not content to be, a national Church. And here, we arrive at a point of the utmost importance. We all desire to protest, emphatically to protest against the unwarrantable usurpation of the Church and Bishop of Rome. In the zeal of this desire some are terribly afraid to drop the word “Protestant.” But acts are better than words. It is better to be brave or noble than to call oneself “a brave” or “a noble.” It is better to protest by act than to call oneself “a Protestant.” And so, if we wish to maintain the national, as against the Papal idea of the Church, it is far better to adopt national as against such quasi-sectarian names as “Protestant Episcopal” and even “Church of England and Ireland in Canada.” It may be hoped that in the Mother-Country the somewhat questionable titles of “Church of England,” “Church of Ireland,” “Church of Scotland” will in time disappear. If we could have the English, the Irish, the Scottish, the African, the Australian, the New Zealand, the Indian, the American, the Canadian Catholic Church we should girdle the earth with a protest against the arrogant claims of Rome on the one hand, infinitely stronger than calling ourselves “Protestants” in every clime; and on the other hand forming a new bond of union, calculated not only to draw us closer together ourselves, but to induce those separated from us, as Protestants, to return to the fold.

LAY DELEGATE.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

Rev. K. C. Hind, late chaplain of the Bishop's chapel, is now taking duty at Newport.

Rev. C. F. Lane is to take duty at Summersides, P.E.I. one of the most important parishes on the island.

The Rev. T. R. Gwillan takes temporary charge of the Bishop's chapel.

**ALBION MINES.**—Thanksgiving day services were held in the Parish Church and St. George's and in the Union Hall at Westville, which were attended much better than the rainy weather led one to expect. The offertories were for the widows and orphans of the Clergy. The church was not decorated as usual because workmen had a scaffold, etc., in place for the chimney, preparing for the new furnaces. The sermon was from the words "My kindness shall not depart from thee," Isaiah lvi, 10.

**SEAFORTH.**—On the 10th November the Lord Bishop visited this parish for Confirmation. We have hitherto had more than our share of Sundays. Although this was a week day, and confirmation after seven o'clock Evensong, yet not only was the Parish Church filled to its utmost capacity, but the doors had to be left open for accommodation of those unable to gain admittance. The candidates, thirty-one in number, walked to the Church in procession, carrying banners and wearing either rosettes or veils. Evensong was said by the parish priest, Rev. Jas. A. Richey; and then commenced the order of Confirmation, which, with the present Bishop of Nova Scotia, is about as remote from a mere form as can be possibly imagined. While he spoke to the congregation and to the candidates, very near indeed seemed to be brought the things of the other world. The truth and earnestness of his Lordship's strong utterances on the subject of Confirmation and Holy Communion were such as must have caused serious misgivings in those who had misconceived of, or underestimated, the nature and importance of these realities. It goes without saying that the people all, as well as the candidates, were very attentive and even devout; for not to be so, under the circumstances, would have been both a wilful and a difficult sin. On Thursday morning, at St. Mark's Church, Lake Porter, there were eight candidates confirmed, making for the parish 39 in all. These also went to the Church in procession, singing as the others: "Onward Christian Soldiers." It was a promise of their soldierly disposition that they were there at all; for they came from a distance under a pouring rain. But for this there would have been more present. As is often the case those who had furthest to come endured the hardness, while some who were nearer to the Church came all too late or stayed away. The Bishop, after Litany said by the priest, went on with the order of Confirmation just as earnestly as with the greater congregation on the previous evening; and afterwards celebrated the Holy Communion. He then returned to Halifax, over 16 miles distant, in an open carriage, sent for him by mistake as to what the character of the day would be, and in a storm which makes the Rector of the parish in which so much good was done anxious until he hears that his Bishop, who retains youth's zeal, escaped unscathed.

**THE PROPOSED CATHEDRAL.**—The Cathedral Committee has organized itself for real work. About the first thing to be done is to write up the matter in all the leading church papers in the world, and a sub-committee has been appointed for that purpose. Another sub-committee has been appointed to draw up a statement of facts concerning the centenary and the proposed Cathedral and to send thousands of

these statements to every part of the world asking contributions. Another sub-committee, formed mainly of the above two, is to meet fortnightly to compare notes and take counsel. When the general committee meet again there will be considerable work to do relative to plans for the proposed structure and perfecting for ensuring success. It is expected that a special synod will be summoned to meet some time in August next.

**HOSPITAL SUNDAY IN HALIFAX.**—The following amounts were collected in the Halifax Churches:—St. Paul's, Rev. Dr. Hale, \$161.15; St. Luke's, Rev. F. R. Murray, \$140; St. George's, Rev. Dr. Partridge, \$56; St. Mark's, Rev. H. J. Winterbourne, \$51.01; Bishop's Chapel, \$42.18; St. James' Mission, \$4.02; St. Matthias' Mission, Rev. C. McCully, \$3. As usual, the Church's aggregate far exceeds the aggregate contributed by any one of the denominations in the city.

## CAPE BRETON.

**NORTH SYDNEY AND SYDNEY MINES.**—Special Thanksgiving Services were held in these parishes on Thursday, November 18th. The Holy Eucharist was celebrated at St. John's Church, North Sydney, at 11 o'clock, when forty received. At 7.30 p.m. Evensong was said at Trinity Church, Sydney Mines. The congregations at both services were good, notwithstanding the weather, which was very disagreeable.

The ladies of the Sewing Society at Sydney Mines are having a Sunday-school built. This has been a much felt want in the parish, and the members of the society deserve high praise for the zeal they are displaying.

The alterations in the Church at North Sydney are now quite completed. A beautiful, little memorial window—the work of Spence, of Montreal—has been placed in one of the transepts.

The regular meeting of the Sydney Rural Deanery took place at Cow Bay on Wednesday, November 3rd. At 11 o'clock Matins was said by Rev. R. D. Bambrick. A celebration of the Holy Communion followed, the Rural Dean, Rev. D. Smith, being the celebrant. The sermon—an admirable discourse on the communion of saint—was preached by the Rural Dean. The chapter met at 3 o'clock in the Rectory. After prayers and routine business the last chapter of 1 Timothy was read in Greek, and considered at length. Two important motions were passed—one, that an arrangement should be made whereby the clergymen of the Deanery might in turn hold services at St. Peter's, a place at present destitute of Church ministrations; the other, that an effort should be made to hold conferences of Sunday-school workers in connection with the meetings of the Deanery. In the evening Evening Prayer was said at 7.30. This service was marked by an interesting ceremony—the induction of Rev. W. J. Lockyer as the first rector of the parish. Up to a few months ago Glace Bay was a mission and formed part of St. George's parish. It was then constituted into a separate parish, and Mr. Lockyer, who, as priest in charge, has been doing noble work for over three years, was chosen as its rector. A large congregation was present at the induction service, which was a bright and hearty one. A sermon, appropriate to the occasion was preached by the Rev. R. D. Bambrick.

## DIOCESE OF FREDERICTON.

**CHATHAM, N.B.**—The 2nd anniversary of St. Mary's Juvenile Temperance Guild was observed lately. There was evening prayer, with an address, in St. Mary's Chapel, and afterwards a social meeting in the Sunday-school room. Previous to the hour of service at 7.30 p.m. the

members of the Guild, to the number of about forty, assembled in the School-room and proceeded to the Church, followed by the Clergy present and singing the Processional Hymn, "Brightly beams our banner," etc. The Rev. W. J. Wilkinson, of Bay du Vin, Rev. C. D. Brown, of Dalhousie, and Rev. A. F. Hiltz, of Derby, took part in the services, and an eloquent and appropriate address was delivered to the children by the Rev. O. S. Newnham, rector of Hampton, K. C. The Rev. J. H. S. Sweet, of Newcastle, was also present. After the service the members of the Guild and Clergy returned to the school room, singing a Recessional Hymn. The children sang the special hymns very heartily and did their part with credit to themselves and to Mrs. Howard, who had trained them.

A social reunion of the members of the Guild and their parents and friends in the school room was a very pleasant termination of the anniversary.

The Rector, in a few words, and in the name of the members of the Guild, expressed his great pleasure in having secured the presence of the Rev. Mr. Newnham and the Rev. Mr. Brown with the other Clergy present, who were well known to the company. He heartily thanked Mr. Newnham for his valued help in giving his admirable address and hoped the Guild would go on and prosper according to the ideal set before it in the address.

After happy speeches from the Rev. Messrs. Newnham, Brown, Sweet, Hiltz and Wilkinson the company dispersed, all well pleased with the 2nd anniversary of the Guild.

**DERBY, N.B.**—Annual Harvest Thanksgiving Services were held in St. Peter's Church in this parish on Thursday, the 18th inst. The Church was tastefully decorated, and the recent improvements in the sacred edifice showed to good advantage. The weather, however, was most unfavorable and the attendance at the services was small. The evening sermon was delivered by the Rev. D. Forsyth, Rector of Chatham.

**NEWCASTLE, N. B.**—Harvest Thanksgiving Services were held in this parish on November 18th. The Rector was assisted by the Rev. W. J. Wilkinson, of Bay du Vin. The Church was appropriately decorated, but the violent storm which prevailed prevented a good attendance.

## DIOCESE OF QUEBEC.

Sermon preached by the Lord Bishop of the diocese on Thanksgiving Day, from the text:—Ephesians v: 20:—"Giving thanks always for all things to God, and the Father of our Lord Jesus Christ."

His Lordship spoke substantially as follows:—

It is a good custom, my brethren, this that we have of assembling here once a year in the House of God, that we may render to Him, with special solemnity, the services of thanksgiving, which always and everywhere we owe. Good, because it is the giving of honor to whom honor is due. And good, because it recalls us to a sense of our duty; and replaces us in the mental attitude—the spiritual posture in which it becomes us at all times to be. I said "recalls" and "replaces" for we are all of us apt, immersed as we are in the flow of circumstance, and engaged in manipulation of secondary proximate causes. We are all of us apt to forget, or to ignore our dependence for all that we have and all that we are, upon Him who "Laid the foundations of the earth, that it should not be removed for ever." And who is not the Creator and Continual Upholder of this material world only, but who presides ever, and disposes all in the moral world. For "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." And we forget, and when we forget our continual dependence upon God, then the habitual thankfulness due for His continued mercies fall from us

too, or fades away into the dimness of an irrational and faintly apprehended sentiment, a most disastrous issue, for this thankfulness of spirit should be, if we are to live Christianly, must be an ever present, active, controlling force in conduct. And that it should be this active and controlling force in conduct, special provision was made, in that system which God of old ordained and appointed for the education of a people for the duties of life. Day by day the Jewish people were educated in gratitude, for it was the office of the Levite (as you read in the 23rd chapter of the 1st Book of Chronicles) it was the office of the Levite "to stand every morning to thank the Lord, and likewise at even." That was the daily discipline of God's ancient Church. In our Church, too, provision has been made for the daily inculcation of this great regulative, rectifying, inspiring principle of human conduct. And if there were no other advantage flowing from it, the habit of daily attendance at the Church service would be of priceless value, for its imbuing of the mind by daily use, with the spirit of thankfulness to Almighty God, for our "creation, preservation, and for all the blessings of this life." And to-day when we look back upon the year that has passed, have we not many causes to be thankful? Have we not cause to be thankful for our immunity from innumerable of the ills that flesh is heir to. The air has from time to time been thick with rumors of war. But our country has been preserved. We have in this land been free from those natural calamities and catastrophes, which within this last year devastated other lands. God has given the early and the latter rain, and again we have gathered in our Harvest. And besides all these public blessings and benefits which God has bestowed upon us, each one here knows (or would know if he considered) innumerable private and personal blessings, which God has bestowed upon himself. This one has come safely through a trying time of harassment and anxiety. In that home, where anxious watchers seemed almost to feel the noiseless presence of the Angel of Death, the sick one has been raised up. Their heaviness endured for a night, but their joy came in the morning. And shall we remember God only in the storm? Shall we forget Him when He gives us the tranquil joys of peaceful calm? Surely not, my brethren, surely not. And is not many a soul's experience fraught with grounds of gratitude that come closer home to him even than these? Is there none here who has found and felt, within this last year, the forgiveness of sins?

(To be Continued.)

**WINDSOR MILLS.**—The Church has been enlarged by a transcript, sixteen feet in depth. The general appearance has been much improved. By extending the nave when required the Church will be cruciform of correct dimensions.

The Ladies' Association held their first annual meeting on the evening of 25th November for the purpose of submitting a report, appointing officers and discussing plans of work for ensuing year, commencing with Advent—the Church's new year.

One hundred and fifty dollars has been raised during the year, being collections at meetings of association; \$20.45, proceeds of social entertainments, \$76.15; sales of fancy and useful articles, \$40.90; collected from friends, \$12.50, applied in grants to Building Fund of Church, towards paying rent for room for Missionary and the Woman's Auxiliary of Foreign and Domestic Missions. It was felt to be an occasion for thankfulness for the marked success in all the branches of their work.

#### DIocese OF ONTARIO.

**WAVERLY.**—The Rev. C. E. S. Radcliffe, of Arthur, in the Diocese of Niagara, acknowledges the receipt of £25 from the Society for

Promoting Christian Knowledge in Foreign Parts, which has been kindly forwarded to him by the Venerable Archdeacon Lauder, of Ottawa, Bishop's Commissary, to whom it had been transmitted by the Bishop in England, also \$8.50 per Rev. A. Jarvis, M.A., Rector of Carleton Place; total, about \$128.50. The beautiful, little St. Alban's Church will be opened (D.V.) December 1st. Everything is ready for the event except triplet windows for the Sanctuary and chandeliers which Mr. R. M. Horsey, of Kingston, promises to send at once. The handsome altar, given by Rev. F. D. Bogert, of Belleville, has arrived. The cost of church and site, etc., about \$1,900, will all be met, and the only thing to be regretted is that the Church cannot be consecrated in consequence of the Bishop's absence. The opening services will be continued over till the following Sunday. Rev. Thomas Stiles, Mr. Radcliffe's successor, will be a great favorite in the mission.

**KINGSTON.**—On Sunday, the 21st, Anniversary Services were held in St. Paul's Church. The preacher at both morning and evening service was the Rev. J. Langtry, Rector of St. Luke's, Toronto, and Prolocutor of the Provincial Synod. Large collections were taken up in connection with the building fund.

A very successful concert was held on the evening of the 23rd in aid of an invalid clergyman. Besides the best amateur talent of the city, the Rev. E. P. Crawford, of Brockville, contributed two songs.

The Committee meetings have just been concluded. A large amount of business was done.

#### DIocese OF TORONTO.

**BOWMANVILLE.**—On Thursday, the 18th inst., two services of thanksgiving were held at St. John's Church, the Rev. A. W. Macnab, of St. Catharines, preaching the sermons.

The congregations were good and the celebration of the Holy Communion was well attended. Grapes and miniature sheaves of corn formed the principal features of decoration.

**TULLAMORE.**—The opening of the new Church of St. Mary took place on Sunday 21st ult., a bright, beautiful day. The Church has been put in thorough repair, the roof being pannelled diamond-wise, as they say, and the wood thoroughly oiled. The walls have been painted throughout and beautified with great taste.

At 10:30 a.m. there was Morning prayer and a celebration of the Holy Communion, the preacher being Rev. A. J. Broughall. At the Litany service at 2:30 p.m., Rev. E. A. Oliver preached to a crowded Church, and at 6:30 p.m. the Church, which is a large one for the country, was packed, when Prof. Roper, of Trinity College, preached the third appropriate sermon for the day on the words, "Ye are a spiritual House." The offertories amounted to sixty dollars, a sum which made all feel happy. Rev. G. Herbert Broughall was appointed to the Mission in March last.

#### DIocese OF MONTREAL.

**SABREVOIS MISSION.**—Some friend has forwarded us the Annual Report of this Society for May 1st, 1885-86—which has been printed in pamphlet form, bearing on its title page the heading, "Diocese of Montreal." Whilst the work is carried on in the Diocese, and under the charge of a Corresponding Committee, whose President is the Bishop of the Diocese, the Society has not been brought into connection with the Synod—the representative body of the Diocese—but stands wholly independent of it. The use of the name "Diocese of Montreal" would hardly seem to be accurate. We note that the Corresponding Committee report a gratifying reduction of their indebtedness from \$20,000 to \$8,000, and this balance it is

hoped will be paid off "in the near future." The report also contains brief summaries of work done by the various Colporteurs and Missionaries working under the Committee; but the progress made in circulating Bibles, Prayer Books and Tracts does not seem to be very encouraging. One Missionary, for example, reports for the quarter ending 1st Oct., 1885, that he had made 65 visits, distributed five Prayer Books, two New Testaments and some Tracts. As to the Educational work of the Committee the Report states that "at the suggestion of the Parent Society" it "is gradually giving way in favour of the French Evangelization work of the Sabrevois Mission; yet such assistance as is still afforded to schools in country parts is very greatly appreciated." During the year '85-'86 only eleven such grants were made, and most, if not all, of the grants from the Parent Society [the Colonial Church and School Society] of \$1,291.63 would seem to have been expended on the Montreal Model School and expenses of Secretary and Superintendent. The total collections in England, Lower Provinces, Provinces of Quebec and Ontario, reported from 1st May, 1886 to April 30th, 1886, amount to \$6,142.38; whilst the Travelling Expenses of collecting agents [including 18 months for one] apparently reach the sum of \$2,576—a rather large proportion. Of the collections made \$3,469.07 were from England; \$2,191.95 from Ontario, and only \$227.10 from the Province of Quebec—not including \$148.75 raised by the Montreal Ladies' Association. The Rev. J. Rollitt, heretofore incumbent of Grenville and Rural Dean, has resigned his charge and accepted the position of Travelling Agent for the Society.

**CHAMBLY.**—The Rev. E. McManus has been appointed Rector of this Parish. He formerly was stationed at Berthier, where he carried on besides his parish work a successful school. He resigned his cure on account of ill-health, and spent some time in Los Angeles, Cal. It has been understood that a tacit understanding prevailed in this diocese that a clergyman leaving it would not be received back again; it is said the rule has been enforced in some cases. Broken, however, in this case—and that wisely—it might with advantage be broken in other instances too.

**MONTREAL.—St. Stephen's.**—On the evening of the 24th ult., the Church Association of this parish held its annual public meeting in the Lecture Hall,—one of the most beautiful rooms in the city—which was filled to the doors. This meeting is one which is always looked forward to with pleasure and that rightly, as the earnest work of the Association well merits their support. On the platform besides the Rector were the Dean of Montreal and Rev. James Barclay, Pastor of St. Paul's Presbyterian Church. The Rector stated that the Society had been formed about fifteen years ago, and though old showed no signs of decay; and then the annual report which was read later in the evening confirmed, as it showed a steady growth in membership and unabated interest. The treasurer's statement showed receipts of \$197.25, and an expenditure of \$104.85, leaving a net balance towards the extinction of their debt of \$92.40. Several vocal and instrumental pieces were well rendered during the evening, after which pleasing addresses were delivered by the Rev. Mr. Barclay and the Dean. A pleasant feature of the evening's proceedings was the presentation to Miss Gross, the organist of the Church, by the members of the Association, of a very handsome souvenir in recognition of her ever ready and valuable assistance. The Rector, Archdeacon Evans, in a most happy manner made the presentation in behalf of the Society.

**SOREL.—Christ Church.**—A special Harvest Thanksgiving Service was held on Sunday morning last. The members of the congrega-

tion had previously been asked to assist in preparing the Church for the day. The result was that the old historic building wore an appearance in every way appropriate to the occasion. "Seedtime and Harvest" were conspicuously symbolized with the plough and sickle, while grain, vegetables, flowers and fruits, in simple but tasteful array, gave point and character to the prevailing strain of "Harvest-Home." The attendance was good and the service most hearty throughout. Many were the expressions of appreciation for the efforts of those who had cheerfully co-operated to render this most reasonable service to Almighty God so joyous and impressive. The offertory, amounting to \$18.10, was divided between the Widows and Orphans' fund and the General Hospital in Montreal.

On Monday morning the flowers, fruits and vegetables were removed from the Church to the Rectory, where they met with a warm reception from the Clergyman of the Parish.

**MONTREAL.**—*The Cathedral.*—At the morning sermon on Advent Sunday the Rector of Montreal preached and in the course of his sermon referred to several matters which he hoped would be taken up by the congregation for the improvement of the services and of the Church. Amongst others he mentioned the fund for completing the Chancel. This ought indeed to be done without delay; the Chancel arrangements now being bare, and utterly unseemingly for the Cathedral of the Diocese or even the Parish Church of the city. When is that *Reredos*, so often spoken of—and at one time almost settled and determined upon—to be put in? It would add immensely to the appearance of the Chancel and choir.

It is said that a license to the Rev. Mr. Kittson as Reader (or assistant) at the Cathedral has not and will not be given—not for any cause other than that he left the Diocese; and the inflexible rule is not to receive back those who leave. But the rule has been broken in many, many instances—prominent amongst them in that of the Dean of Montreal, and lately in that of Rev. Mr. McMannus. But the rule would seem to be an unwise one in any event, other sufficient cause being absent, as the Diocese needs good men; and further in the case of Rectories, to decline to license one against whom there is no canonical obligation is to limit the right of choice of Rector and Parish, and to infringe on their prerogatives; and a question might be raised as to the legality of the refusal, except for cause. In any event, the continued services of a priest in a parish (either as assistant or incumbent) *without license* would seem to be clearly contrary to the canons of Provincial Synod.

*St. John the Evangelist's.*—The Anglican Church, ahead of mere mundane chronology, commenced her year on Sunday last, and during the season of Advent especially solemn and interesting services are always held at St. John's. From now till Christmas there will be celebrations of the Holy Eucharist, in its basement chapel, on Mondays, Wednesdays and Fridays at 6.15 a.m., and on the other week days at 7; in addition to the usual Sunday celebrations in the Church; daily Matins at 10.30 a.m., with a short reading, and Evensong at 5 p.m.; and also Evensong, with sermon, at 8 o'clock on Wednesdays.

On Sunday morning last the Rev. Wm. Wright, M.D., preached an earnest and instructive sermon on the mystery of the Incarnation of Him who came "not to destroy men's lives but to save them," and on the duties and advantages of the Advent season, his text being Titus, II, 13—"Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The preacher at Evensong was the Rector (Rev. Edmund Wood) who, as St. Andrew's Day fell this year within Advent, took for his text "The Lord my God shall come, and all the Saints with

thee" (Zech. xiv, pt. 5), the subject matter of his discourse, which was of a most soul-stirring character, relating both to Christ's final advent and also to saintly lives. Referring to the Saints in Heaven, the reverend gentleman bade his hearers be lowly and gentle and warned them against judging one another here, for, said he, at our Lord's Second Coming some who were highly thought of by us on earth may be "found wanting" then; whereas others who were deemed by the world to be "wholly unspiritual" may all the while have been leading really saintly lives. A great consolation to hard-worked men and women must have been the preacher's remarks that though the "separate life" led in religious houses was, to those who felt they were called to it, a very blessed one, it by no means followed that members of brotherhoods and sisterhoods or self-pledged celibates and virgins were always holy; and that the harassed business man or the mother of a large family with, perhaps, no one to help her in her daily toil, and with but little time for prayer, might, after all, not only be safe but be a true saint in the sight of God. After the sermon, hymn 288 A & M ("A few more years shall roll") was rung kneeling, with pauses between each verse for silent prayer.

Notice was given in the morning that the "Guild of the Holy Childhood" would hold its annual bazaar in Hall & Scott's rooms on Friday and Saturday, the 10th and 11th instant, and that donations of fancy and useful articles, toys, candies or money, sent to No. 1777 Ontario street on or before the 9th inst., would be most acceptable. We understand that the children of this Guild have been working very faithfully during this year, and it is to be hoped that their efforts will be encouraged by the attendance at their sale, not only of their parents and the St. John's congregation, but also of members of sister churches. The profits will be devoted to the Baptistery Fund. As an instance of how members of these Guilds keep them in memory though "absent in the body," we may mention that a box of pretty things has been sent for the bazaar from *Switzerland*, where a former member is now residing.

On Sunday afternoon the Rev. Dr. Wright—than whom few are more competent to expound the Holy Scriptures—commenced a Bible class for males in the room of the Men's Association, Ontario street. Fourteen or fifteen young fellows, whose ages ranged probably from fifteen to eighteen, availed themselves of the opportunity thus afforded them, but there was but one man of mature years! This is not as it should be, for, apart from the great advantages derivable by the men themselves from attending Bible classes conducted by a thoroughly erudite Bible scholar, their apathy in such matters is but poor encouragement to the Clergy in their labors of love. Dr. Wright would heartily welcome any man, no matter whether he belong to St. John's congregation or not. The subjects for reading and explanation will be—for the present, at least—the Gospels for the day.

Thursday, 30th ult., being St. Andrew's Day—one of the most ancient of the Apostle's Festivals, and usually the first in the Christian year—Holy Communion was celebrated at 7 o'clock in the morning in addition to other services.

*St. George's.*—At St. Georges Church last Sunday afternoon, Very Rev. Dean Carmichael continued his series of lectures to young men on the possibility of *organic union* between Protestant churches. The Dean commenced by stating that at present the question of organic unity might be narrowed down to joint action between the rent and torn Protestant churches that cluster under the British flag, and that the field for such unity was to be found in the colonies rather than in the mother country. The Protestantism of Great Britain he divided into four systems, viz., (1) the Episcopal system, (2) the Presbyterian system, (3)

The Congregational System, and (4) The Methodist system. He then proceeded to bring before his audience a historic outline of the first three systems from the Reformations downwards. With regard to the Church of England, he claimed that it came forth from the Reformation a reformed rather than a re-organized church, essentially the same church reformed that had been originally founded in Britain and later by Augustine. He described the rule of Anglican reformation as the retention of all that was regarded as apostolic and primitive, and the rejection of all that was novel and popish. He entered carefully into the question of historic succession and claimed that the consecration of Archbishop Parker preserved the continuity of succession unbroken. He then entered on the history of the Presbyterian Church from the Reformation downwards, describing at length the varying phases of church government, which finally ended in the permanent establishment of Presbyterianism as an independent, powerful and singularly devoted portion of the once united church, and claiming through the presbyterate an unbroken historical succession of its own.—*Gazette.*

**LACHINE.**—A very successful musical entertainment was given under the auspices of the Ladies Guild in the Town Hall on Wednesday evening, 24th Nov. Praise is due to Mr. Thorneloe and to all who took part in the programme, for the manner in which everything passed off. Our local talent was augmented by the assistance of ladies and gentlemen from the city, who contributed willingly and substantially to the success of the entertainment. A nice sum which goes into the School House fund, was realized.

The Church's holy days are now being observed by a morning service at St. Stephen's Church.

A sale of fancy articles and Christmas gifts is to be held on the 15th of December by the members of the Guild.

In the second item of news from Lachine in our issue of the 17th Nov., the good people who attend the Cottage service are represented as being favoured "with a *printed application*:" the word in italics should have read, "pointed."

#### DIOCESE OF QUEBEC.

**SHERBROOKE.**—The anniversary of the St. Francis District Association of the Church Society of Quebec will be held in this city on Tuesday and Wednesday, 7th and 8th December next. The public service will be held on Tuesday evening. Wednesday will be devoted to the Council meetings of the Deanery Board—which comprises lay delegates, &c. It is said that the question of Church extension will be discussed. Any visitors desiring hospitality should apply to the Rev. G. Thorneloe, Rector.

**LENNOXVILLE.**—The Town Hall, Lennoxville, was filled to overflowing on Saturday evening, 20th, ult. on the occasion of the grand entertainment given by the boys of Bishop's College School. The proceeds are to be devoted to the "Bishop Williams New Wing." Great credit is due to Messrs. Petry, Hudspeth and Ritchie for the very able and excellent way in which they coached the boys and made the concert such a success.

The entertainment opened with exercises on the horizontal bar, most creditably performed by all those taking part, then followed songs and choruses by the members of the School Glee Club, all well sung, the solo parts being taken by Mr. Ritchie, and Masters Perley, Carmichael and Tatley. After a brilliant piano solo by Mr. Wm. Reed, organist of St. Peter's Church, Sherbrooke, the Toy Symphony followed, (extremely well rendered) by Mr. Reed, (1st violin) Mr. Wilson, (2nd violin) Mr. Petry

(piano) R. Kaulbach (trumpet) C. Pemberton, (drum) H. Perley, (cuckoo) G. Smith (nightingale) T. Montgomery, (quail) H. Garden, (triangle) C. Troop, (rattle.) The first part concluded with exercises on the parallel bars by Mr. Ritchie and his class, most ably executed by all.

The second part of the entertainment was the laughable comedetta "Bombastes Furioso," which was most creditably placed upon the boards, and all those taking part showed that they possessed historic talent.

The entertainment was thoroughly appreciated and the hope is expressed that it may not be the last.

#### DIOCESE OF NIAGARA.

GEORGETOWN AND STEWARTON.—Since the departure of the Rev. Mr. Adams the services here have been conducted by the Rev. J. Francis, of Waterdown. No appointment has yet been made. The services at Waterdown and Aldershot are being temporarily supplied by Mr. C. E. Bett, B.A., as lay reader.

BURLINGTON.—The congregation in this place expect to obtain possession on December 1st, of the M. E. Chapel, lately purchased by them for a Sunday-school. The price paid was \$1,000 cash.

#### DIOCESE OF HURON.

EXETER.—The Right Rev. the Bishop of Huron is announced to officiate in Christ's Church on the 28th. There will be a Thanksgiving service. His Lordship's visit is looked forward to with much interest.

MT. BRYDGES.—The Bishop of Huron opened the new Church in Mount Brydges on the 21st. He preached three sermons, and as is usual the congregations were very large, many of other denominations gathered to hear his Lordship. The church people seem much cheered and encouraged now that they have a church to worship in and regular services.

LONDON.—A parish Magazine is about to be published in the City, each parish localizing it, by adopting the first page for items specially its own, any parish will have the same privilege. The first No. will appear January 1st.

Bishop Baldwin will hold a confirmation in each of the following churches on Sunday, Dec. 5th: St. John's Church, Woodhouse, at 11 a.m.; Christ Church, Vittoria, at 3 p.m.; Trinity Church, Simeco, at 7 p.m.

Rev. W. Daunt, Incumbent of Trinity Church, Aylmer, has recently paid extended visits to a large circle of his old friends in Thorndale, Grace Church, West Missouri, and Thamesford, amongst whom he successfully ministered for a number of years, and received contributions amounting to nearly one hundred dollars towards the purchase fund of the new Church in Aylmer, which their former pastor gratefully recognizes as an indication of a strong and affectionate attachment still subsisting between him and his old parishioners. He desires also thankfully to acknowledge the receipt of one hundred dollars kindly contributed by a number of friends in London, St. Thomas, Norwich, &c., in aid of the same commendable object.

#### DIOCESE OF ALGOMA.

We were unable to give earlier the Bishop's Triennial Report, but feel sure our readers will be glad to have it even though late:

To the Most Reverend the Metropolitan of Canada:—

MY LORD.—In compliance with Clause of Canon XI, I present, "for the information of the Provincial Synod," a statement of the gen-

eral condition of the Church in Algoma, and in doing so, feel constrained, on the threshold, to acknowledge, with a very grateful heart, the abundant visible tokens of success with which the Head of the Church has crowned our poor efforts for the edifying of the body of Christ," through the far reaching territory entrusted to my care.

Our missionaries still labor under many and serious difficulties, sufficient to put their faith and courage to very severe tests such as (1) their isolation, and consequently loss of the help and cheer that, in other Dioceses, comes of frequent opportunities of fraternal intercourse; (2) the absence of room for promotion, and the lack of the legitimate stimulus which such an expectation awakens in the breast of every zealous, faithful clergyman; (3) the scantiness of the stipends paid, necessitating, in every case, the practice of the most rigid economy, and, sometimes, in spite of it, the incurring of debt; (4) the uncertainty that hangs over the future of their wives and children, should they themselves be removed by death or disabled by age or sickness, for active work; (5) the constant pressure of the wretched competition engendered by the simultaneous presence, in even the smallest villages, of three or four religious bodies, each struggling for its fragment of a support, the whole of which would be insufficient for the decent maintenance of any one; (6) the ignorance of a large number of our own members on all questions of Church order or usage, or even ordinary religious teaching connected with the conduct of the daily life, and their consequent liability to narrow and unjust suspicions, and (7) the utter indifference of others to any thought more elevating than the play of township politics, or the probable harvest yield. Against these and other discouragements our missionaries maintain a continuous struggle, but they do it bravely, with a "patience of hope" which rises superior to every murmuring thought, content to wait its recompense in the "well done" which will sooner or later greet every faithful toiler in the Master's service.

#### CLERGY.

Three years ago the number of the Clergy, including the Bishop, was 16. It is now 24. In God's goodness, no breach has been made in our ranks by death. Other changes, however have taken place. Of the 16 of 1883, one [Rev. A. S. O. Sweet], left for England in bad health, while two others [Revs. J. K. McMorine and G. B. Cooke] have removed to the Dioceses of Ontario and Niagara, respectively. Of the new accessions, six [Revs. J. Boydell, A. Osborne, F. W. Greene, C. J. Machin, S. E. Knight and J. Manning] have been received by letters dimissory, and six [Revs. F. C. Berry, R. W. Plante, W. B. Magnan, G. H. Gaviller, A. J. Young and G. Gillmor] by ordination [all the latter, save one, since advanced to the priesthood,] while one [Rev. J. Gresson], was, at my request, ordained specially for Algoma by the Bishop of Oxford during my visit to England. Since this visit, the Rev. E. S. Stubbs also became connected with the Diocese, but ill-health compelled him to return within about a year from his arrival. In him Algoma lost a most faithful and efficient missionary.

#### STUDENTS.

The experiment of utilizing the services of theological students has been tried, and every year with marked satisfaction and success, thanks to the zeal and good judgment of the students themselves, and the fact that in every case they worked under the direction of some neighboring clergyman, who assigned the field of labor, prescribing the services to be held, and receiving the reports of work done. The remuneration paid by the Diocese was small, being only \$25 per month, with travelling expense to and from destination. As a rule, the ministrations of students are more acceptable than those of lay readers, possessing as they

do, the double advantage of not being prophets in their own country, and also coming under the head of what might be termed the 'almost reverend.'

(To be continued.)

#### DIOCESE OF NEWFOUNDLAND.

CARBONEAR, Nov. 17th, 1886.—Permit me through your ever welcome and valuable paper to inform and thank our many kind friends in Canada, in England and in this country who assisted us over twenty years ago in building our beautiful Church through the noble exertions of the Rev. Wm. J. Hoyles, our beloved Pastor at that time, now in England through ill-health:—

And now for the past five years, through kind friends and the most noble exertions of our beloved and honored Pastor, Rev. John Godden, a parsonage house near the Church has been built. A transcript added and the Chancel enlarged to our Church and some beautiful stained glass windows from Montreal placed in the Transcript and Chancel which also adds beauty to the Church. To add further beauty the Communion table is covered with a most excellent altar cloth, presented from a lady in Truro, Canada.

On Monday last, November 15, our beloved Bishop, the Right Rev. Lowellyn Jones, D.D., assisted by his Commissary, Rural Dean of Avalon, Rev. E. Botwood, held Confirmation, when twenty males and nine females received the rite of Confirmation, after which His Lordship gave a most excellent address to the new members and also to the large congregation then present.

On the following day, Tuesday, 16th, His Lordship, assisted by his Clergy, viz., Rev. E. Botwood, Rev. John Godden, Rev. J. M. Noel, Rev. T. B. Nurse, Rev. N. LeMoine, Rev. G. Crane, consecrated the Transcript and Chancel in the honor and glory of Almighty God.

The Rural Dean of Avalon, Rev. E. Botwood, delivered a most excellent sermon from Matt. 21 ch. part 13 v., "My House shall be called the House of Prayer."

His Lordship then administer the Holy Communion to between seventy or eighty members and with the Benediction and Doxology this blessed event, long to be remembered by all who heard and witnessed it, ended.

Rev. Wm. J. Hoyles and Rev. John Godden are both natives of Newfoundland of whom we are proud, the latter was a missionary in Canada for many years.

A WORTHY and learned Bishop of the Church, in answer to an accusation that the rank and file of the Ministry were weak both in mind and learning, quickly remarked: "That is easily explained, the difficulty is that we have our clergy from among the laity, and so long as we have such mediocrity among the laity you can not expect anything better of the clergy."

A LAYMAN in Ontario says:—"I am well pleased with the GUARDIAN and wish it every success. I am surprised to see so many of our Church members prefer the weekly papers to the GUARDIAN."

A NEWFOUNDLAND layman writes:—"I cannot close without telling you how much I appreciate THE CHURCH GUARDIAN. Your ably written editorial in reference of the Catholic Church together with the well selected items from English and American papers make it a valuable means of promoting sound Church principles. I wish you had many more subscribers in this diocese."

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS' DAY.  
 " 7th—20th Sunday after Trinity.  
 " 14th—21st Sunday after Trinity.  
 " 21st—22nd Sunday after Trinity.  
 " 28th—1st Sunday in ADVENT.—Notice of St. Andrew.  
 " 30th—ST. ANDREW, A. & M.

### THE ADVENT SEASON.

"Now it is high time to wake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light."—ROM. xiii., 11, 12.

"And then shall they see the Son of Man coming in a cloud with power and great glory;"—LUKE xxi., 27.

Bride of the Lamb, awake! awake!  
 Why sleep in sorrow now?  
 The hope of glory, Christ, is thine!  
 A child of glory thou!

Thy spirit through the lonely night,  
 From earthly joy apart,  
 Hath sighed for one that's far away,  
 The Bridegroom of thy heart.

But see—the night is waning fast.  
 The breaking morn is near;  
 And Jesus comes, with voice of love  
 The drooping heart to cheer.

He comes! for oh His yearning heart  
 No more can brook delay—  
 To scenes of full unmingled joy  
 To call His Bride away.

This earth, the scene of all His woe,  
 A homeless wild should be  
 To her whose heart is all His own,  
 Till she Himself shall see.

Full soon upon His heavenly throne  
 His joy, His Bride shall share,  
 He will not wear His crown alone.  
 His Bride reigns with Him there!

Awake! rejoice! 'tis all thine own,  
 His crown—His joy divine,  
 And sweeter far than all beside,  
 Jesus Himself is thine!

—The Parish Visitor, N. Y.

### "READ, MARK, LEARN, AND INWARDLY DIGEST."

This is an appropriate time to repent and enforce the sentiment of the Collect provided by the Church for use on the Second Sunday in Advent. It recognises the divine authority and practical utility of the Holy Scriptures, as containing the revelation of God, and prays for grace rightly to understand and use them.

We should never lose sight of these primary and fundamental principles. They are vital; they are of ever-living moment; and if the spirit and principle of this Collect be uniformly exemplified, there will be no fear of the decay of either piety or faith.

In the right use of Holy Scripture it is important that churchmen should receive guidance and aid. They need something more than the sacred text, accurately translated. There are interpretations to be given, and difficulties to be removed, and lessons to be applied, etc.; and without some competent and trustworthy guide there is danger of misapprehension and error. This has been the fault of many popular commentaries; and we have often felt the need, and have heard others express it, of a commentary formed on a strictly Church basis, and one sufficiently comprehensive and condensed, scholastic and popular, to meet the wants of all classes in the communion of the Church.

An effort has been made to supply this want in the publication by the Society for the Promotion of Christian Knowledge of the "Churchman's Family Bible, with Commentary;" and we are bound to say, after a careful examination, but the effort had been remarkably successful. A number of the leading bishops, scholars, and divines of the English Church have been employed; and they have brought to their task learning and experience, piety and zeal. In the preparation of their work they had given the text in full, and have accompanied almost every verse with explanatory notes. Many of these are full of learning and wisdom, and aid materially in the clear understanding of the mind and spirit of God. In addition there are supplied more than a thousand illustrations, many of them being very striking and beautiful, and special chapters on the authorship, history, and other matters connected with the individual books of which the Bible is composed. The result is a most valuable and popular Churchman's Bible, suitable for reference and reading in the study and the family, and which all may examine with profit and pleasure. It was published by the Society in serial numbers at a cheap rate, and now that it is completed, these combined form a handsome volume, which will adorn and benefit any home. No churchman's family should be without it; in every churchman's family it will be a blessing. We want to have more Bible reading and Bible study; and to aid in this we strongly urge the use of the "Churchman's Family Bible." (Church Press, N. Y.)

### THE DAILY SERVICE.

To pray daily together has been the Christian rule always and everywhere—for men in earnest, I mean—and the experience of whole races of men is no trifling inheritance to us.

In no other way can we drink in so much of the waters of life, the living oracles of God, the inspiration of the Holy Spirit—not only in quantity, but in systematic arrangement, for the daily lessons omit the chapters more difficult to understand, and repeat those that bear most of the practice of a Christian life.

So the Church measures out the faith in due proportion, allots to each main act that God the Father, Son, and Holy Ghost has done for us a season of its own, and through the closing month of every year setting before us the close of the world and the last day, and Him who returns to reckon with His servants.

There are no such prayers as these—so old, yet so buoyantly young; so Catholic yet so reformed; those Glorias that make us one with the Church of the martyrs, and breathe over us the breath of the first three centuries; those

forty collects that connect us with great fathers of the Church, and make us one congregation with Gregory the Great and his Yorkshire slave-boys; that Litany which was first heard amid the crash of a falling world, while it transfigured the ruin of the Gothic invasion into the throes of the new birth of the new Church; and those later prayers of our English martyrs and reformers, the General Confession and Thanksgiving, and Laud's Prayer for Parliament, never more needed than now.

And what is the daily service? Is it not the common prayer of Christendom, the family prayers of the nation, the confession of those sins, the pleading of those wants, the offering of those thanks, which common to us all; the great antidote to religious selfishness.

When those who can come to the house of Christ represent those who cannot and even those who will not—the sick, the overworked, and those out of reach are with us in the spirit, as we bear their sorrows and temptations before our common Lord.

"Wherever two or three are gathered together there am I in the midst of them." Therefore our daily service is the presence of God in our streets, and the sense of that presence overflows more and more into all our daily life. The presence of God is the life of our environment, and our consciousness of it is the holy sense by which we touch, and handle, and taste, and absorb it.

When I was a young curate and very ignorant of the interlacings of things human and divine, I asked a merchant as he walked away from church how he managed to find time for the daily service. "Without it I could not stand the strain and temptations of so large a business in these difficult times."—Dr. Gott.

### DR. VAUGHAN ON CLERICAL EDUCATION.

The Dean of Llandaff (Dr. Vaughan) speaking at the Llandaff Diocesan Conference on the subject of clerical education, alluded, in the course of his address, to the importance of what he called "Catholicity" in the training of the future clergymen. He said:—"The other qualifications for the ministry to which I will refer is that which, for the want of a more exact term, I will call catholicity. It is meant to express, in this connection, the direct opposite of that narrowness, that cooping, cribbing and cabining of the sympathetic capacity of the man, which results from a too early specialism and clericalism in his education. It might almost be said, though there is something of hyperbole and paradox in the saying it, that, while the religious education cannot begin too soon, the professional education can hardly begin too late. That which no external influence can insure, that with which all external influences are compatible, the growth of the individual soul in grace, is the *sine qua non* of all ministry, whether the ministry of the Christian layman or the ministry of the Christian clergyman. There is no need, for this, of any seclusion, of any 'taking aside from the multitude,' except that which the Providence of God may ordain or the conscientious instincts of the man may dictate. No need for it, and no demand. This man will have to minister to all sorts and conditions of men—for God's sake let him first know them well. Let him have lived the common life, not the exotic. Let him be a man, 'counting nothing human alien,' before he is a minister. Let him have well taken the measure of human want and human peril, of human thought and human doubting, of human suffering, too, and human sinning—not as they are to be looked down upon in visits to hovels and hospitals, not as they are to be looked up to in the high flights of thinkers and speculators, but as

they are lived and moved among us in the daily converse of contemporaries and equals, with (not for) whose sorrows you weep, with (not for) whose joys you rejoice. Let not the shutting up among the 'four men which have a vow upon them,' begin sooner than it must—let it begin late, or never. For the ministry of England's Church we want men who know well England's people. Not men industrious with the microscope of petty self-introspections, or handy with the telescope of magnificent 'views,' but men having wide open the natural eye of a wide and intelligent observation, a deeply Christian judgment, and an intensely human sympathy. If all this be so, what can be so desirable as that the future clergyman should be trained in the society of men of all sorts and kinds of aptitudes, dispositions and prospects—as various as the hearers to whom he will afterwards have to minister, and whose divergent courses and characters it will be his success or failure to have wisely tracked or ignorantly guessed at."

**FREE AND OPEN CHURCHES.**

RT. REV. W. BACON STEVENS, D.D., L.L.D.

Portion of a sermon preached at the opening of the Chapel of Christ Church Philadelphia:

What we want is calm inquiry of the Divine Oracles as to "What sayeth the Lord;" careful research as to the customs of the Primitive Church; a diligent survey of the fungus-like growth of the pew system from its first appearance in England in the fourteenth century, until it has finally resulted in partitioning of the House of God into lease-holds or copy-holds purchasable and heritable; a true understanding of the real purpose and intent of the House of God; and a reception of and practical application of, the truth that the worship of God is to be supported, not by rent and taxes but by voluntary gifts, elevating Giving to its right position in the Christian Church as a Grace in which it is our duty to abound.

As these ideas gradually make their way they will change public opinion, and enable another generation to accomplish what the present are prevented from fully doing, viz to proclaim and maintain the perfect liberty, equality, and fraternity of all worshippers in the Lord's House of Prayer.

Another important feature which it is hoped may be carried out here, is, *the keeping an open house of God*, as well as a free seated house of God. Not simply opening the church for Sunday or daily service for an hour or two each day, as if the Lord of the Temple was only Home at such times, but leaving it open all day, so that at any hour the seeker after private meditation and prayer can enter and, in the silence of the sanctuary, commune with his heart and with his God. \* \* \*

There are hundreds of nominally Christian households where there is no place for personal and private prayer, where there is no "closet" into which they can enter, and no secrecy in which they can "pray to the Father that seeth in secret." There are many young men and women boarding in families, dwelling two or three or more, in the same room; there are many artisans and mechanics; many salesmen and saleswomen; many clerks and apprentices; many seamstresses and school teachers; aye, many a mother and father of a family; many a gentle-woman of intelligence and piety; many a merchant of full occupation; many a student fitting himself for some profession; toiling men and women of all grades, from the highest to the lowest, to whom an ever-open church would be a great attraction and a lasting blessing, as offering to them not only the desired "silent

hour," but also the "silent place" of meditation and prayer. I hold that this is a proper and rightful use of God's House.

\* \* \* \* \*

I am well aware that objections will be made to this use of a church; that it will be stigmatized as Romish; that it will be opposed on economical grounds; that it will offend many of the steady church-goers, who think that this will be making the House of God too common; a resort for loungers; a meeting place for improper purposes; that it will subject the Church to theft and disfigurement and disease; that it will drive away the staid and the wealthy, and the refined; and that it will be a stepping stone to superstitious uses and abuses. Objections like these have met every advance of the Church out of the old stiff ways of former generations. Such objections confronted us when the Church began to build hospitals; to establish sisterhoods; to organize parish guilds; to introduce more frequent celebrations of the Eucharist. We are getting accustomed to this kind of objections—thee bugbears of fear and superstition that are ever rising in the onward path of the Church; but if we wait till all these objections are reasoned down and levelled by the syllogisms of an inexorable logic, we shall wait long and fruitlessly. Put the thing into action; show it in its practical work, and it will live down opposition, and assert its excellence and power. If these plans and schemes are, as we believe grounded on God's word; if they are in accordance with primitive usage; if they fall in with the very aim and object of Church Scriptures; if they are legitimately fostered by our formularies of devotion; if they meet and supply a felt need in the human soul, and if we can conscientiously invoke upon them the blessing of Him who is no respecter of persons, and who has declared "My House shall be a House of Prayer for all people, and I will make them joyful in My House of Prayer," then may you be strong and of good courage in the way thus begun; and if failure come, it will be, not because of anything wrong in the principles, but because of something wrong in the practical application and adjustment of them to the necessities of the case.

TO BE NOTED.—Some of our Subscribers seem to forget that the Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.

**EDITORIAL NOTES.**

THE DEGREE CONFERRING POWER.—How the attempt to confer the degree giving power upon every little institution which springs up calling itself a college is viewed in secular circles is well illustrated in the remarks of *The Week* (probably one of the most ably edited papers in the Dominion) in reference to the intended application of the Baptist College at Woodstock for a University Charter. The good faith and seriousness of those who opposed the granting of University Powers to the Montreal Theological College, on purely educational grounds, were impugned and questioned time and again and all sorts of motives for their action, (e. g., bigotry, High Churchism, selfishness, and

envy),—other than this the chief one were openly attributed to them; but the outspoken denunciation of a secular paper of a like movement in the West affords a striking confirmation of the good faith of the so-called minority in the Diocese of Montreal. *The Week* says:—"As an offset against the happy accession of Victoria to the Provincial University we are sorry to observe that another local and denominational college, the Baptist College at Woodstock, is about to apply for a University charter. The Government cannot possibly believe that the application ought to be granted. Their own conduct with regard to Confederation shows that they are of the opposite opinion; but they may be hampered by the consequences of their weakness as in the case of London. The concession of university powers to London was not untainted with nepotism and the conditions of efficiency which were imposed upon the grant were, as might have been expected, completely evaded by colourable endowments. Are institutions sometimes scarcely superior in equipment to a high school to be invested with the power of granting degrees, upon their own examinations, in all the departments of human knowledge? Can there be a more palpable fraud? If it is deemed that degrees are absolute, or aristocratic or in any way unsuited to the circumstances of Canadian society, let them be abolished, and let each place of education stand on its commercial footing and be judged of simply by results. But if degrees are to be retained and the State is to stamp them as certificates of proficiency in learning and science, let them be genuine and not as a great mass of them here and in the States are now—impositions on the public. In the States, the system of 'one-horse' and sectarian universities is the despair of all the friends of high education. It is also a social evil, inasmuch as it tempts a number of ambitious and ill-advised youths away from business or the farm, to intellectual callings, in which they cannot be useful or happy. A Government which propagates it here..... will have little claim to the gratitude of the friends of Provincial Education."

It has been suggested that if it were practicable it might be advisable in the interests of the Church in the Dioceses of Quebec and Montreal to remove the College and University of Bishops to the great centre of commercial life—Montreal—and that, if this could be done, the necessity of any such powers for the Montreal Theological College as were lately sought could not even be claimed to exist. Amalgamation on fair basis would probably follow and a stronger Church University be the result. Would such removal be possible?

We would express the hope that no time may be lost in taking up and considering the wider question of a *Church University for the whole ecclesiastical province*. If a serious effort be made we are convinced that a *modus operandi* may be found. The Church cannot afford to have the value of her degrees lowered; nor should she lose any opportunity of making them still more desirable and appreciated. If conferred by a body representing the *whole Church* the degree would, we think, without doubt be more honorable and valued.

## FAMILY DEPARTMENT.

Be strong in the Lord, and in the power of His might.—  
*Epistle.*

Come, Lord, and fight the battle,  
My hands are tired and faint;  
I have no strength to struggle,  
Consider my complaint.  
One of Thy weakest soldiers  
Is weary in the field,—  
Yet Thine is all the victory,  
Thy Love is all my shield.

'Tis not that I am weary  
Of service done for Thee;  
'Tis not that I would alter  
Thy loving will for me;  
Sweet is the vineyard labor,  
Through all the toil and heat;  
And sweet the lonely night-watch  
Safe resting at Thy feet.

Yet, Lord, there is a warfare  
No eye but Thine may see;  
O, hear my cry for succour,  
Come Thou, and fight for me.  
The self I cannot conquer,  
The will that still is mine,  
O take them both, Lord Jesus,  
And make them one with Thine.

Take them! I cannot yield them—  
I am not what I seemed;  
I have no power, Lord Jesus,  
To do what once I dreamed.  
The yearning of the earth life  
Is stronger than my strength;  
When may the spell be broken,  
And freedom come at length?

Like dew on drooping blossoms,  
Like breath from holy place,  
Laden with health and healing,  
Come Thy deep words of grace;  
"Thy strength is all in leaning  
On One who fights for thee;  
Thine is the helpless clinging,  
And Mine the victory."

—Hetty Bowman.

## A LUCKY MISTAKE.

## CHAPTER III—"PEEPING BACK."

(Continued.)

It really appeared to Leo as if they were laughing at his attempts to seize them. They sparkled and glittered so temptingly, and now and again a great drop of icy water would fall on their eager faces; but this did not cool their ardour, only whetted it. Thinking themselves alone, they laughed and talked, and even screamed with excitement. Suddenly a voice asked what they wanted.

They stopped and looked at the woman that spoke. She had come from the back of the house, and was evidently in charge of the place.

"We've come to see the house," said Leo.

"You'll be after taking it, I expect?" she asked, with a laugh.

"I wish mother would; it would be ever so much nicer than living in that horrid great town," he answered.

"You'll be the young people from Mr. Johnson's, I fancy?"

They acknowledged they were the young people. And they then asked if she knew Mr. Johnson.

"Why he's our master. This is his house. We have charge of it until it's let. So it was you who locked up my husband for a thief and a robber?"

"Are you Mrs. Dawes?" they both asked together, their cheeks growing crimson at the remembrance of their mistake.

The woman saw their confusion, and laughed good-naturedly. "I told him he deserved it for creeping up so quiet-like. It would only have been kind like to have given you some apples. It stands to reason children like them things."

Mrs. Dawes was a most delightful and sensible woman, they both decided; and Leo said—

"I dare say Dawes liked them himself once."

"I'll be bound he did; and the children, they like them, I can tell you."

"Mrs. Dawes," said Lily politely, "would you mind lifting us up? We want an icicle."

"They will make you nasty and wet, and will just freeze your fingers." However, she did as she was asked; and then the children went with her into the house, and explored all

the empty rooms before they took themselves off.

They had loitered about for so long that they were late for dinner. When they reached the house, Rebecca was on the look-out for them.

"Wherever have you been? I began to be afraid you were lost in the snow, or that something had happened."

"We've been to Mr. Johnson's other house. What a nice one it is!—and we saw Mrs. Dawes.

"She ain't a bit like that grumpy old husband of hers."

"No; she's ever so much nicer."

"She's a good-natured body. But come, now, and have your dinner."

"Rebecca, wouldn't you like us to live at that house—all of us, I mean?"

"Hum! Are the others like you?"

"Yes, they are just as nice; and then there is mother;" and off they trotted to get ready.

Later in the afternoon they were in the dining-room. Rebecca would not let them go out any more. They were not to go and disturb Roy either. They had been with him long enough, she thought. "He ought to have a rest before tea," she said.

They were rather disconsolate. Mr. Johnson would not be home until eight o'clock, and they must not make a noise. It was very dull. Leo drummed on the window-pane, and Lily sat on the back of a chair and watched him.

"Don't you think Dawes ought to be punished," he said at last, "for having said such things about us?"

Lily most decidedly thought he ought.

"What shall we do?"

"I've been thinking. I wish we could get into the apple-room."

"We couldn't eat one. Mr. Johnson said he trusted us."

"No, we wouldn't eat one, of course—not for worlds—not for nothing. He's taken the key away!" he added.

"Mean!"

"Horrid!"

"Perhaps one of the other keys would open it."

"Let us try."

A moment's hesitation, then she said, "I would just like to show him we could get in."

"Come along then."

Off they went straight up to the apple-room. Both the servants were in the kitchen, and Roy's door was shut, so they were free to do what they liked.

The first key did not quite fit. It was an ordinary lock, and most keys would fit it. The next one they tried opened it easily.

They entered and looked around. Now Lily saw what had kept Dawes so long the evening she was on guard. Round the room the apples were arranged in rows. Dawes had been going over them, picking out those that would not keep, and so ought to be used first. A little apart from the others were four rows of beautiful eating ones, so rosy and tempting-looking, they made their mouths water. But nothing would have tempted either of the children to take them. Wild and mischievous as they were, they were perfectly to be trusted when once they had made a promise; and, as they had been trusted, they could not break a trust.

"What shall we do to show him we have been here?"

"I know; let us hide the best apples—those, I mean," and she pointed to the four rows already mentioned.

There were several trunks in the room; one they found was open and empty, so they settled to hide the apples in that.

Setting to work they speedily removed the apples from the floor to their hiding-place. They found they could not pack them all away there safely, and they didn't want to destroy Mr. Johnson's property, only pay out Dawes,

so they had to think of some other place for the last row.

"I know, Lily!" exclaimed Leo, delightedly, "We will put them into one of Mr. Johnson's drawers. Dawes will never think of looking for them there."

This took some time for they had to take several journeys up and downstairs before they got their task finished.

"Won't he be cross when he finds the apples gone? and won't he have a jolly hunt before he finds them?" chuckled Leo.

Tea-time had arrived while they were thus occupied, and Sarah's voice was heard calling them.

"I'll put back the key; run, Lily, quick and say we are coming. Don't let her see us up here; it will spoil all the fun."

"Leo," said Lily, gravely, don't lock the door, it will look sneaky; let him see that it can be opened without the key."

"But he will suspect."

"Never mind, it's—I can't say what, but it's nicer, you know."

Lily did not see any harm in hiding the apples, it was only what Dawes had a right to expect; but locking up the door was quite a different matter in her point of view. What the difference was she could not have explained, but she felt very strongly on the subject, to judge by the earnest way she begged Leo not to lock the door.

Leo gave into her entreaties with a shrug of his shoulders that said plainly, he considered her very silly.

Pleased at her success, Lily flew downstairs, and was soon followed by her brother.

Mr. Johnson brought back news that routed every thought from the children's minds but joy. Mother was to come the next day to see Roy, and also they were not to go to Whichcote. One of the children there was ill! they did not know whether it was infectious or not; but, at any rate, it would be safer for them not to go.

"Hooray! I am glad we are going to stop on here!" shouted Leo; and Lily crept softly to Mr. Johnson's side, and whispered—

"I am so glad we are going to stop with you. You are our own Mr. Johnson."

And as he passed his hand over her fair little head, he felt that he would very much have liked to have claimed this gentle little Lily bud for his own; but he only smiled, and said, "You shall stay as long as you like."

"We'd like to stay with you always; but, of course, we want mother and the boys as well."

"Lily and I went and saw your other house, and we wished we lived there," said Leo.

"So you found your way there, did you? But who told you it was my house?"

"Mrs. Dawes; she's a nice woman. We paid her quite a long visit, and we like her," remarked Leo; and then they both laughed, and the next day forgot all about what they had done; they were so taken up with mother.

(To be continued.)

## DECEMBER.

What a rich month this is in good days! Some people call December a dreary month. They shiver as they think of its cold winds and storms. But our Church makes it one of the brightest months of the year.

See how much it has to make us glad. First of all, Advent Day telling us of our coming Saviour, and calling us to begin a new year in His name. For the Church year begins with December instead of January, because, at this time Christ came into the world and our true life began. There are four Sundays in Advent; so we have four weeks to get ready for Christmas. Some boys and girls may think this only means buying and making

presents. But we mean another kind of getting ready. Deep down in your hearts, where no one but God can see, make ready a place for Jesus. Don't let them be so crowded that there will be no room for him. But drive away all your selfishness and wrong thoughts, and make your hearts a home for Him. Then there will be Christmas bells ringing, which no one but yourselves and God will hear. This is what Advent tells us to do.

Besides the Advent Sundays; there are two Ember Days this month. These days the Church calls us to pray God to prepare His ministers that they may prepare the way of the Lord.

St. Thomas' Day comes this month, and after Christmas, St. Stephen's and St. John's Days, and then one to remind us of the little children who were killed by the order of King Herod. So you see there is much for us to think about besides ourselves and our own good times on Christmas. But after all, Christmas is the children's day, and we want it to be the happiest one of all the year. Only make room for the Christ-Child in your hearts and homes, and this will be the brightest Christmas you have ever had.—*Parish Visitor*, N. Y.

MAGAZINES.

**THE CHURCH REAIEW**—Houghton, Mifflin & Co., New York and Boston; \$4 per annum—for November, amongst other noteworthy articles contains one on the question of the day, "Reunion," by Rev. G. W. Shinn, D.D., entitled *obstacles to Christian unity*. Some of these he considers to be: [1] ignorance of what is meant by it. [2] a notion that *competition helps religion*. [3] the expectation that one Body may absorb all the others; *ignorance of the true position of the Primitive Church*; the bidding for social prominence, and the influence of present *denominational interests*. There is also a paper on the *Invalidity of Romish Orders*, by Rev. W. H. Platt, D.D., LL.D.

**The Homiletic Review**—Funk & Wagnalls, N. Y.; \$3 per annum, in its review sections contains articles by Rev. J. B. Heard, *The Conversion of St. Paul*; Prof. Stucken-burg, *Experience with Doubters*; Rev. S. W. Dike, *The study of Social Institutions by Country Pastors*; Professor Alex. Wilder, *Side Lights*; Dr. Pierson, *Seed Thoughts for Sermons*.

**The Homiletic Magazine**—E. B. Treat, Broadway, N. Y.

**The Theological and Homiletic Magazine**—S. R. Briggs, Toronto. Under these titles this magazine is issued in New York and Toronto respectively by the publishers named. The numbers are always good, and the Church year is marked by short pithy articles on the Sunday Scriptures.

**The American Antiquarian**—Rev. S. D. Peet, Editor, Clinton, Wis.; F. H. Revel, Chicago, publisher. The November number closes the eighth volume of this valuable magazine. It is one of the best printed

numbers that has appeared and contains some expensive cuts, especially the engraving of Apache Runners taken from a photograph. An interesting article on the Phonetic Elements in the Writing of the Mayas and Mexicans, by Dr. G. Brinton, is illustrated with 13 wood cuts. The Origin and Antiquity of the Iroquois by Rev. W. M. Beauchamp is also valuable as it gives some new facts. Among the new discoveries mentioned, are the following: Roman Coins in Oshkosh, Human Foot-prints in Solid Rock, in Nicaragua, and An Ancient Wall in Wisconsin. The Associate Editors keep up with the progress of Archaeological study in all parts of the world and their notes bring out many interesting facts.

The magazine has long been regarded as authority and has come to be essential to all those who would keep informed on Archaeology in its various departments.

**The Old Testament Student**—The American Publication Society of Hebrew, Morgan Park, Ill.; \$1 per annum. The November number introduced a new department in this already valuable aid to Bible Study, viz: "Old Testament Notes and Notices."

**Treasure Trove and Pupils' Companion**—26 Clinton Place, N. Y.; \$1 per annum. Our young friends who get a glimpse of this through editorial connection say that this magazine is *splendid*, full of interest, and from what we see ourselves we endorse their judgment.

BAPTISMS.

- Oct. 5th, 1886, William Leonard Dwyer, of Westville, N.S.
- On Oct. 6th, Duncan Mackenzie Betts, of New Glasgow.
- On Oct. 6th, Georgina Walker Betts, of New Glasgow.
- On the 11th, Bruce Reynolds, of Trenton.
- On the 11th, Mary Louise Reynolds, of do.
- On the 14th, Martha Blanche McLellan, of New Glasgow.
- On the 16th, Malcolm Livingstone, of New Glasgow.
- On the 18th, Catherine Ann Mason, and Angus William Mason, of Merigonish.
- On the 25th, Louisa Florence Rowe, and David Henry Rowe.

MARRIED.

- COX-HOLDEN—At Jordan Falls, on Nov. 17 by Rev. Rural Dean Gibbons, William J. Cox to Sarah C. Holden, of Jordan Falls.
- TAYLER-RITCHIE—On Tuesday, the 2nd instant, in St. Andrew's Church, Peticodiac, N.B., by the Rev. C. Willis, Rector of Peticodiac, assisted by the Rev. Canon Medley, Rector of Sussex, N.B., the Rev. B. W. Rogers Tayler, curate of St. Andrew's Church, youngest son of the late Rev. Joseph Tayler, of Kiblerie Hall, Mahaloony River, British Guiana, to Louisa Jean, youngest daughter of E. S. Ritchie, Esq.

DIED.

- YOUNG—On Oct. 2, Leonard Purvis Young, aged 5 years. On Oct. 5, Henry Workman, aged 7½ years, both of Westville, N.S.

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## MISSION FIELD.

AN IMPORTANT APPEAL  
FROM JAPAN.

To the Right Rev. the Bishops of  
the Anglican Communion:—

TOKIO, JAPAN.  
St. James' Day, 1886.

RIGHT REVEREND AND DEAR

BRETHREN: We have been requested by a conference of delegates of the three Missionary Societies which are connected with the Anglican Communion in our jurisdiction, to endeavor to set before the Church in England and America the special needs and claims of the great country in which our work lies.

The missionary fields of the Church are now so various and their needs for the most part so well known by missionary publications, that a special appeal requires justification. This justification we believe to be found in the greatness and hopefulness of missionary work in Japan, combined with the shortness of the time during which it is likely that the present opportunity will be continued to us.

It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West except through a single Dutch trading company. During the interval it has adopted, with startling rapidity, our civilization and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognized position among the nations of the world. The result has been a great displacement from the faith of the Japanese people in the religious systems which for a thousand years had held undisputed sway among them. Though Shintoism and Buddhism are still nominally the religions of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even on the lower classes. State recognition has recently been withdrawn from both systems.

Meanwhile, alike the treatment and popular estimate of Christianity have no less completely changed. Instead of being proscribed by public edict, it shares in the impartial toleration, which is now shown by the Japanese government, of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief, that it is an essential element in the higher form of western civilization, which they have adopted in their modes. But a more spiritual motive often prevails. The work of the last two years, more especially, seems to have left upon the minds of many experienced missionaries, alike within and without our communion, the impression of widespread desire to know the truth.

Such a crisis in a nation's history seems to call for a combination in

the Church's missions of men of various gifts and powers. We desire to call attention to three lines of work which seem to us of special importance at the present time:

I. A wide field is open to those taking advantage of the new spirit of respectful inquiry who would give themselves to preaching and lecturing alike in the towns and country, a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

II. The new system of education, which has been put into operation throughout the Japanese empire, affords what we believe to be an unprecedented opportunity to the educational missionary. Alike in government and private schools instruction in the English language is now eagerly sought from the lips of those to whom English is their native tongue. A fair salary is assigned in return for a few hours' teaching on five days in the week. The teachers in the private schools have the fullest consent of those who engage them to bring to bear upon their pupils alike in and out of school hours every moral and spiritual influence. Such missionaries, if attached to the staff of a society, would, in some cases, need to make little or no demands upon its funds other than for occasional expenses. Experience has already shown that large and even rapid results may be expected from such work.

In connection with this we would notice that in the capitals and some other large cities instruction in English is now desired scarcely less by the women than by the men of Japan. Ready access is afforded to English-speaking ladies, who will undertake to provide it, and this in many cases with the hope rather than the fear on the part of the pupil, that the acquisition of the teacher's language will be accompanied by instruction to her faith.

III. Colleges have been established, for the education of clergy and teachers as well as Christian schools both for boys and girls. A small beginning has also been made in the training of Japanese Christian women to act, after the model of apostolic days, as evangelists among the many millions of their country-women, who are as yet unenlightened, and to help in the further instruction of their sisters in the faith. All such training institutions must for the present be carried on chiefly by foreign missionaries. Their importance is emphasized by the rapidity of the recent increase in the number of baptisms, which have been larger during the past year than during any year preceding since the foundation of the missions. Such growth can only be healthful and permanent, if the newly-baptized can at once be placed under well instructed as well as earnest pastors and teachers of their own nationality and tongue.

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one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand, and without its increase, extension is impossible. Such increase, to be efficient, should be immediate. Here the hope all but reaches certainty that it is the Divine purpose to grant to adequate efforts on the part of the Church a new Christian nation. But in a special sense to the people of these islands, now is the day of salvation. Their old religions are indeed disappearing, but manifold superstitions and infidelities wait to occupy the ground, if it is not claimed by the faith of Christ.

On the other hand the opinion held by many does not seem unfounded, but when the people of these islands themselves shall have been gathered into the fold, missionaries sent forth by them might exercise as large an influence on the nations of the neighboring continent as was exercised by missionaries from Great Britain in the early middle age on the nations of North Europe.

We appeal then, with many prayers, for men and women fitted alike by the Spirit of Wisdom and the Spirit of Love, to enter in at the great door and effectual, which has been opened to us. We venture to commend most earnestly the facts which we have addressed to your consideration, asking you to bring them, as opportunity may offer, before the clergy, the missionary societies, and the students in our universities, colleges and theological schools.

Necessary support will, we cannot doubt, be provided for efficient laborers. Earthly recompense it is not in our power to offer them, and they will not seek it. Rather they will feel that to be allowed to share, at the crisis of its religious history, in bringing a great and noble people to the knowledge of God, is, till the day of Christ, its own all sufficient reward.

(Signed) C. M. WILLIAMS, Mis-  
sionary Bishop of Yeddo.

(Signed) EDWARD BICKERSTETH,  
Missionary Bishop of the Church  
of England in Japan.

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PARAGRAPHIC.

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a communication I received, It just shows you the temptations to which the Clergy are exposed, and even Bishops. (Laughter.) I opened a very attractive envelope—I am always interested in letters from my friends—and the first thing I saw was "Wines for the Parsonage"—(laughter) and I found I could get sherry and port on what are called "clerical terms." (Laughter.) I thought it well as I was standing here this evening just to put this before you to show the temptations to which Bishops are exposed. (Laughter.) It just shows—"wines for the parsonage!"—how these people try in every way to draw the public into their net. It is like the money lenders who tell young people they can have money just for the asking. My son asked me to open his letters in his absence, and amongst them I found a letter a gentleman in London had sent to say that he could have money at the shortest notice—any amount without any security. I kept the letter till my son came back to tell him what an opportunity he had. (Laughter.) That shows the temptations there are to draw people into the net. They draw young people in in connection with money, and they draw many people in in connection with wines and strong drink. We should do everything in our power to grapple with this evil of drink; I do not care what it is, but let us do something. One will say perhaps one thing, and another another. Let us all try to feel that the time is short, and that we should exert ourselves by every means to rescue those who are becoming victims to drink. [Hear, hear].

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