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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, NOVEMBER 16, 1887.

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ECCLESIASTICAL NOTES.

SUNDAY LABOUR.—The Bishop of Gibraltar most earnestly commends to the consideration of shipowners and directors of steamship companies a memorial from six Church Societies interested in the moral and spiritual welfare of the merchant seamen of Great Britain, inviting co-operation in discouraging and diminishing Sunday labour on board their ships in foreign ports. This unnecessary Sunday work in ports abroad has been greatly on the increase under the British flag in recent years, and not only deprives the crews of their day of rest, hindering attendance at Divine worship, but is made a plea for the cessation of Sunday services by the captains when the ships are at sea, thus depriving officers and men of a bond of union and mutual sympathy highly conducive to good discipline, no less than to the spiritual life of Christian souls.

NEW BISHOPS.—At a Meeting of the Bishops of the P. E. Church of the U.S., in Philadelphia lately, the Rev. A. Leonard, of Kansas, was chosen as Bishop of the Missionary jurisdiction of Nevada and Utah, and the Rev. Jas. E. Johnston, of Alabama, for Western Texas. Both Priests are well known in the Church for their ability and high character.

NEW MISSIONARY JURISDICTION.—Alaska has been created a Missionary jurisdiction of the Church in the United States. It is believed that the oversight of this new field will ultimately be entrusted to one of the Bishops of the Pacific Coast; though at present it is left in the care of Bishop Williams, of Connecticut, presiding Bishop of the Church.

INTERCESSION DAY.—The observance of St. Andrew's Day as a day of Special intercession for Missions, has been recommended to the several dioceses of the Church in the U.S., by the Bishops in Council assembled.

RE-ASSURING.—The Bishop of St. Andrews in his recent charge to his Synod, said: I see no more reason for doubting that Presbyterian Scotland will receive Episcopacy, when the proper time comes, than I see reason for disbelieving that it has already received, in many instances, and will go on to receive, the use of organs and floral decorations. There was a time, and that not long ago, when it hated these latter no less than the former, and if the hatred has now been turned into love in the one case, I do not see why it may not be turned into love in the other, in which the reasons for the change are far stronger. On the other hand, Presbyterian Scotland is ceasing to love ugly churches, extempore prayers, long sermons, and pseudonymous Fast-Days, and I do not see why it may not cease to love parity in the Church, when, by its exuberant loyalty, it shows that it has no love for it in the State.

A GOOD WORK.—A movement similar to that which has aroused such interest and produced such results in the great Universities of Oxford and Cambridge, has been initiated in the General Theological Seminary at New York. It is proposed to form a Church Students' Mis-

sionary Association for the United States and Canada, for the purpose of arousing the missionary spirit among the young men of the Church. There are 19 theological seminaries, 18 universities and colleges of the Church, nearly 50 recognized Church schools, besides many Church societies and other educational institutions. The plan is to hold an annual Convention for prayer for mission work, for discussing plans, needs, and methods, for hearing addresses from missionary bishops and workers in all departments of Church work; and for the acquisition of knowledge concerning the Church's fields and plans. The working out of such a scheme would not only awaken interest in missionary work, but would direct the attention of those preparing for Holy Orders to the field where special help is needed. The preliminary convention will be held at the General Theological Seminary on Friday, January 13, 1888, and the following day. The plan has the cordial approval of the Dean and Bishop.

ST. CHAD'S GOSPELS.—The Dean of Lichfield has lately placed in the cathedral library a collection of the famous "St. Chad's Gospels," by Dr. Scrivener. The M.S., which is believed to be not later than 720 A.D., was bought by one Gethi from Cingal in exchange for his best horse, and dedicated to the altar of St. Theow, or Tello, who was Bishop of Llandaff, and died about 580 A.D. It was still at Llandaff in the ninth century, but had passed to Lichfield probably before 960, A.D. It is an Irish Codex written (not very accurately) on stout vellum, in semi-uncial characters, and contains St. Matthew, St. Mark, and St. Luke down to iii, 9. As in other Irish Codices (e.g. the "Book of Kells" and the "Lindisfarne Codex," or "Book of Durham," in the British Museum), Matthew i, 1-17 is regarded as a preface, and v, 18 forms an illuminated title page.

A HINT.—We take it for granted that every churchman is anxious to see the Church progress, if only for the material reason, that he does not like to belong to a losing side, or to be a member of a moribund body. The life of the Church is shown in the lives of its members. A churchman is narrowly watched by all with whom he comes in contact. His actions and his words must correspond; there must not be the shadow of a doubt resting a moment on his character, or the system in which he is trained is condemned. It happens in the present age that attendance at the service of the Church is the great test of the outer life of its members. Empty seats are a sign of decay—and in reality, empty seats in church on Sunday are a sign of the decadence of much that is lovely and admirable in human nature. It is a bad thing when young men begin to look at church-going as they look at their club or society—that is, as something that will go on very well without them.—*Anglican Church Chronicle*, Honolulu.

MISSION SEAMEN.—The Church Mission to Seamen in the Port of New York, supports four Mission Stations, with their chapels, clergy, lay workers, reading rooms, sailors' Homes, &c.; has under its care over twelve thousand sailors while they are in port, the visits to the reading-rooms aggregating 30,000 each week;

and does an effective temperance work for a class greatly needing it. Sixteen thousand visits have been made by its officers this last year to ships and sailors' boarding-houses.

EXCELLENT REPORT.—The sixteenth annual report of the Women's Auxiliary of the P. E. Church of the U.S., stated as the summary of the year's work, that \$19,245.61 had been appropriated to domestic missions; \$16,057.81 to foreign missions; special gifts to domestic missions sent through the treasury of the Auxiliary, \$13,356.13; to foreign, \$8,307.33; and other special gifts, amounting to \$40,313.47, making a total of \$97,340.35. Two thousand eight hundred and forty-eight boxes, of the value of \$154,362.55, were sent to mission fields, making a grand total of \$251,702.60.

MISSIONARY CONTRIBUTION, U.S.—The number of contributing congregations to the Dom. and For. Missionary Society of the P. E. Church of the United States last year was 2,200. The previous year the number was 2,376.

The receipts show a *per capita* contribution to the work of the Society, if equally divided among all the communicants reported in the United States, of 68 cents. Taking the receipts by dioceses it shows the highest *per capita* contribution to be in the Diocese of Rhode Island where the average to a communicant is \$2.12, and the lowest *per capita* contribution to be in the Diocese of Quincy where the average to a communicant is six cents.

Ten dioceses show a *per capita* contribution above 54 cents, and ten dioceses show a *per capita* contribution below 16 cents.

The dioceses referred to are the following:

Ten Highest:—Rhode Island \$2.12; New York \$1.62; Massachusetts \$1.40; Pennsylvania .95; Southern Ohio .75; Central Pennsylvania .72; Pittsburg .71; Western New York .63; New Jersey .59; Ohio .55.

Ten Lowest:—Quincy .06; Fond du Lac .08; Springfield .09; Indiana .09; Iowa .10; Alabama .11; Texas .13; Minnesota .14; Florida .15; Louisiana .15.

A good old man was much annoyed by the conduct of some of his neighbors, who persisted in working on Sundays. On one occasion, as he was going to church, his Sabbath-breaking neighbors called out to him sneeringly from the hayfield. "Well, father, we have cheated the Lord out of two Sundays, anyway?" "I don't now that," replied the old gentlemen—"I don't know. The account is not settled yet."

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NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Immigrants' Home*—Through the indefatigable efforts of the Rector of St. George's, two houses have been secured near the Steamer's wharf and a comfortable home opened for the reception of immigrants. The value of this important agency to the well being and prestige of the church cannot easily be calculated.

SPRINGFIELD.—*Special Services and Induction*—On the Sunday of last week the Rector-elect Rev. W. Chas. Wilson, intimated that on the Feast of All Saints the induction ceremony would take place and that the event would be celebrated by a special effort to increase and to strengthen the church members. On Monday evening special services were begun by the Rev. C. le V. Brine preaching an earnest, masterly sermon on "Take heed how ye hear," and this was followed by a practical exhortation from the Rector-elect to make a good start in the few days of special effort. An appeal was made on behalf of temperance, and with God's blessing and power fifty-eight adults signed solemnly and publicly the pledge before God's Altar. A remarkable feature of the service was the participation in it of members of the Church of England temperance society,—many of whom, working miners, spoke of the benefits resulting to their own spiritual lives and homes from the day they took the step and urged others to come and pledge themselves. On the three succeeding days Holy Communion and address at 8 o'clock; Mattins and address to mothers at 11; and Mission service at 7.30. Tuesday the induction took place before an over crowded congregation; the Rev. Dr. Bowman, J. R. S. Parkinson, and C. le V. Brine officiating. At the close the Rev. Dr. Bowman gave a learned address on the Church and her Apostolic Ministry; this was followed by a Mission sermon by Rev. J. R. S. Parkinson, and while the hymn "Lord I hear of showers of blessings" was being sung twenty-two adults came forward and signed the pledge. The special services continued for the next two days to crowded congregations, and one of the outward results under God was a total of One hundred and Twenty-eight Adult Pledges; and the Blessed Sacrament administered to the largest number of recipients ever known here. The people here will never forget the loving tones of the silver tongued missionary and the special appeals of the Rector. The power of God worked mightily amongst us and to his saving name be all the praise. On Friday evening our missionary lectured in Fraser's Hall to an audience of nearly 600 persons. Mr. Parkinson has captured the hearts of the good miners here, and he has received many tangible proofs of their affection. It is to be sincerely hoped that a Canon Missioner's position could be secured for him whereby his attractive gifts and eloquent earnestness might be utilized for God's glory and the spread of the Church in the country parishes and in this Diocese.

SHELburne.—Sundry events of interest to us took place during October. A number of parishioners assembled and, by voluntary labors, painted the fence around the Parish Church, and graveyard. The "Glee Club" made its debut. The Concert was highly appreciated. After it Messrs. Chas. Morse and R. A. Bruce; Mrs. Morse, the Misses A. Bruce and Oates played "Poor Pillicoddy," in grand style. Part of the musical performance, and the play was repeated at Church Over, when \$24.85 were realized for the widow and children of the late James Robinson, drowned by the swamping of his dory. The Club were hospitably entertained by Capt. Jos. and Mrs. Walters. The sum of \$22.00 was cleared at the Basket Sociable at Gunning Cove on Hallow E'en. Miss Kensington of England has kindly sent in a Magic

Lantern and slides at a cost of \$50.00. Sister Caroline also sent us a Set of the Stations of the Cross.

The grant of £25 from Venerable S.P.C.K. for the new Church at Sandy Point has just been received.

PRINCE EDWARD ISLAND.

Two Churches have been opened since 1st of September last, and another will probably be erected shortly. Several changes have taken place in the clerical circle during the last twelve months. The deaths of Archdeacon Read and Rev. Mr. Dyer are still fresh in the memory of our readers.

The Rev. C. O'Meara recently left the Island to take charge of the parish of Petrolia, Ont., and the Rev. A. Jones, late incumbent of Milton, has been appointed to a parish in another diocese.

An interesting ceremony took place on Monday evening last, when the Rev. W. H. Sampson was inducted to the rectorship of Milton and Rustico.

The clergy of the Island now are as follows: Rev. A. C. Jones, Rev. S. W. Jones, Rev. James Simpson, Rev. C. E. Mackenzie, Rev. H. Harper, Rev. W. H. Sampson, Rev. T. W. Johnson and Rev. C. F. Lowe.

It is generally thought that the appointment of Archdeacon for the Island, in the place of the late Ven. J. H. Read, will not be made, but that one or two Rural Deans will be all that we require. For this office the names of the Rev. C. E. Mackenzie, T. G. Ray and Rev. James Simpson have been suggested.

ALBERTON.—The Rev. C. E. Mackenzie, the Rector has been the fortunate recipient of a horse and sleigh, robes, and fit out from the members of his congregation. Such expressions of good will between pastor and people are gladly chronicled.

CHARLOTTETOWN.—*St. Peter's*—It is said that a Curate is to be obtained for St. Peter's before long. Rev. Mr. Simpson has returned from his vacation in better health.

MILTON.—*Induction of Rev. W. H. Sampson.*—On Monday evening of last week, the Rev. W. H. Sampson was inducted into the Rectory of Milton.

The clergy present were the Revs. Mr. Johnston, Rector of Crapaud; James Simpson, Incumbent of St. Peter's, Charlottetown; S. Weston Jones, Rector-elect of St. Paul's, Charlottetown, and Mr. Sampson, Rector-elect of Milton. The service began by the singing of that grand old hymn, "Before Jehovah's awful throne," after which Rev. Mr. Johnston stated the object of the meeting and then read the Mandate of Induction from the Ecclesiastical Commissary.

The proper and special service then followed, and addresses were made by all the clergy present on the relation of people to their minister, and the duties they owe to each other. No one who listened could help feeling the deep, earnest words which fell from the lips of the speakers as they spoke of the responsibility, the work, the aim, and the object of the ministry; pleading with the people to give their sympathy, co-operation, and confidence. Questions of vital interest were also brought forward, and were pressed upon the attention of the people with loving faithfulness.

At the close of the meeting Rev. Mr. Sampson spoke feelingly upon the position he had assumed, and earnestly asked for the loving, prayerful, helpful sympathy of his people. Realizing the fact that the "Great Shepherd" would one day demand from him, "Where is the flock, the beautiful flock that was given thee," he desired to so watch over and feed and tend and care for that flock, that he might answer "Here am I, my Master, and all whom thou hast given me, not one of them is missing." Having cor-

dially thanked the clergy for their kindness in being present, and for their words of counsel, of warning and of advice, he then dismissed the large congregation by pronouncing the Benediction

CRAPAUD.—*Clerical Meeting*—Last week the Church Clergy of the Island met at Crapaud at the invitation of the Rev. T. W. Johnstone. The following gentlemen were present: Revs. Weston Jones, Rector St. Paul's, Charlottetown, James Simpson, Priest Incumbent of St. Peter's, Charlottetown, C. E. MacKenzie, of Alberton, H. Harper, Port Hill, L. C. Lowe, Summerside, A. C. Jones, Georgetown, F. Woolcott, Nova Scotia. The Rev. T. B. Reagh, of New London, was unavoidably absent.

The services consisted of Matins and Holy Communion. Rev. T. W. Johnston, Celebrant, J. Simpson, deacon, H. Harper, sub-deacon. The sermon was preached by Rev. C. E. MacKenzie.

On re-assembling in the afternoon various subjects were discussed with reference to the Church in the Island, and it was unanimously resolved to form an association to be known as the Clerical Association of P.E.I., for the furtherance of united prayer, brotherly intercourse and mutual assistance. The Association will meet at different parishes every three months. The next meeting is to take place at Summerside during the second week of December.

At 7 p.m., evening service was held in the Church, which was filled to overflowing with an earnest congregation. All the clergy made addresses of a missionary character, speaking of the necessity of a missionary spirit, the difficulties and hindrances of mission work, the adaptability of the English Church for this work, the need of the co-operation of the laity, especially in earnest prayer and alms. Between each address a mission hymn was sung with much spirit by all present.

During the day the collections amounted to over \$25, which will be sent to the Society for the Propagation of the Gospel.

DIOCESE OF FREDERICTON.

The Rector of Christ Church, St. Stephen, and Mrs. Dowling are staying for the present at Aiken, South Carolina, the well-known Southern health resort.

DIOCESE OF MONTREAL.

BROME.—The Brome Clerical Union had a large meeting at Knowlton Rectory last week. The topics for discussion received calm but fair treatment. The benefit of such gatherings was felt by all to be considerable and fully worth travelling for on the part of the clergy.

DIOCESE OF QUEBEC.

LENNOXVILLE.—The Bishop's College Branch of the Church of England Temp. Society held a social in the Hall, on Monday, October 31st. This was well attended by students of the College, boys of the school, and a goodly number of ladies and gentlemen from the neighborhood. The invited speaker of the evening was the Rev. Dr. Allnatt; short addresses were delivered by Rev. G. Thornloe, M. A., and the Principal. Musical pieces were given by Messrs. Lloyd, Watkins, R. Wright, Carson, and a College chorus, also by a school chorus conducted by W. Petry, M. A.; readings were given by Messrs. Murray, King and the Principal.

QUEBEC.—*Memorial Window.*—A handsome two light Memorial Window was erected in St. Matthew's Church on Saturday last. One light represents the "Blessed Virgin Mary and the Child Jesus" and Joseph, with a king kneeling before Jesus." The other is a representation of two king's bearing presents. The coloring is very rich and the design is excellent. The window bears the following inscription, "To

the Glory of God, and in memory of Robert William O'Connor, born Easter Tuesday 1819. Died 27th Sept. 1861, and also of Anne Sarah O'Connor, born 23rd March, 1813; died 26th, January, 1887. She was a member of this congregation for sixty-three years. This is erected by her brother."

The window was manufactured in England to the order of Messrs. Spence and Son, of Montreal, by the same firm, who have already placed some twelve memorial windows in this church.

BISHOP'S COLLEGE, LENNOXVILLE
P. Q.

NOTES ON AMERICAN CHURCH HISTORY.

(Continued-)

In S. Carolina we have the attempted settlement at Port Royal, the work of Rev. Morgan Jones, his capture by the Indians, his escape from death by using the Welsh tongue, his preaching to the natives, and his subsequent career in Long Island were briefly referred to.

In 1670, Charlestown was founded under Col. Wm. Sayle. We have also in 1680 old St. Philip's Church built of Cypress logs, and taken down in 1827. We have as minister at first Atkin Williamson. We have also in this colony Samuel Marshall, Edward Marston, Gideon Johnson.

Further details were also given respecting the founding and early work of our venerable societies above named and the general thread of Church History in N. America resumed; the separate threads above given being skilfully united into one.

We have Rev. George Keith's Missionary Tour. The work of John Talbot. The work and trial of John Checkley, of Boston, for his hosts. The declaration for the Church of England, 1722 by the Rev. Timothy Cutler, Samuel Johnson, Daniel Brown.

The second lecture, which was full of valuable matter, concluded with a brief sketch of the origin and growth of the Church in Connecticut, and allusions to her growth in the other states and colonies above named. A sketch of the life of Rev. Samuel Johnson—President of King's College, New York, 1722-1772; the struggle for the Episcopate, 1705-1784; a sketch of the Rev. Thomas Bradbury Chandler, 1726-1790; and premonitions of the Revolution, 1760-1775.

The third lecture, title 'Revolution in State, bestowal of Episcopate in Church.' References were made to missions to the Indians from 1710 to 1776 and later; also to the residence in Newport, R. I. of Dean afterwards Bishop Berkley; the famous philosopher and divine. 1729, he stayed 3 years instead of 3 months as intended; he wrote here "Alciphron," he gave a stimulus to philosophical and classical studies in America; he had a magnanimous and inspiring faith in the doctrines of the Church in America; and he meditated founding a college for N. America in Bermuda, but this was never accomplished. He expected Walpole to fulfil certain promises to help this great educational scheme but was disappointed.

Reverting to the main thread of the narrative the effect of the Stamp Act on the Church was traced, and the opinion was advanced that the efforts of good Church people to obtain an episcopate for the colonies were amongst the minor causes of the Revolution. The revolution did indeed divide the clergy; we find on the patriot side Jacob Duche, Wm. White, Samuel Provoost, Samuel Parker, William Smith; amongst the loyalist sympathisers we have Samuel Seabury, Thomas Bradbury Chandler, Myles Cooper, Jeremiah Leaming. These suffered greatly, and in many parts the war of Independence quite effaced for the time all traces of Church Work. It must not be thought that the members of the Church were unmistakably on the English side—for Washington and Ham-

ilton and other leading patriots were members of the Church of England. In 1782 we have a pamphlet by Dr. White "The case of the Episcopal Church considered" The discussion was taken up by Drs. Beach and Inglis and the Connecticut clergy. Then in 1783 we have the convention of the Connecticut clergy at Woodbury, and the election of Jeremiah Leaming as Bishop, or failing his acceptance of the position, Samuel Seabury was to be elected in his room. In June Dr. Seabury sailed to England and spent many months in fruitless efforts to obtain Consecration from the English Bishops. On Nov. 14, 1784, he was consecrated by the Scottish Bishops—Kilgour, Petrie, and Skinner, in Bishop Skinner's Chapel, Aberdeen.

Some interesting particulars were given illustrative of the history of the Nonjurors and their connection with the Episcopal Church. It was thought that the providence of God could be traced in the way Seabury was led to that Church, and it is probably through the attention called to this branch of the Church that certain restrictive laws against that Church were removed in or 1790.

Lecture IV was concerned with the organization of the Church. In 1783, we have a Convention of the Church in Maryland, held at Annapolis, in which we have a declaration of Church principles and the election of Dr. Wm. Smith as Bishop. For personal reasons this election was never ratified, and Dr. Smith did not receive the mitre. The organization of the Church in Maryland lagged behind in consequence of this. We had meetings of Philadelphia clergy and laity in 1784, and a meeting on behalf of relief to Widow's and Orphan's of clergy in New Jersey; also a Convention of Massachusetts and Rhode Island clergy at Boston. At the former were Abraham Beach, W. White, Benjamin Moore, James Parker; at the latter, John Graves and Samuel Parker.

Allusion was then made to the other hierarchies which appeared in America about the same time as the succession was given to the American Church as valid ecclesiastical succession. The Methodists Superintendants appointed by Wesley (1784) and afterwards called Bishops; and the Roman Catholic Hierarchy (1790) were referred to Cole's letters to White and Seabury, were commented upon. Bishop Madson (of Virginia), proposed to facilitate comprehension of the Methodists, and Dr. Ellison proposed to alter terms if comprehensive to the Lutherans, (1792.)

In 1785, we have the first General Convention in Philadelphia. An Ecclesiastical Constitution was agreed to; a revision of the Prayer-Book was made called now the Proposed Book. An address was passed requesting the English Archbishops and Bishops to consecrate American clergymen as Bishops in sufficient numbers to carry on the Episcopatine independency. In 1786, an answer came from the English Bench, making the consecration of Bishops dependent on a more conservative attitude as regards the Book of Common Prayer. In 1786, the Constitution was amended. A copy of the Enabling Act was received in 1786.

Dr. Provoost was elected Bishop of New York; and Dr. White, Bishop of Pennsylvania. The consecration took place in 1787, and the newly consecrated Bishops reached New York on Easter Day. In 1789, the General Convention adopted resolutions as to canonical number of Bishops for transmitting the succession; adopted canons; formed House of Bishops; revised the Proposed Book, and adopted the Scottish form of the Consecration Prayer in the Communion office. The Constitution adopted and signed October 12, 1789. In 1790, we have Bishop Madison consecrated for the See of Virginia. In 1792, Bishop Claggett as Bishop of Maryland, this was the first Consecration of a Bishop in America, and it was re-

markable for joining into one the Scotch and English ones; the Bishops taking part were Seabury, White, Provoost, and Madison.

Lecture V—"A century of Church growth: Some remarks were made as to the statement that the Church was languishing at the close of the 18th century; facts were adduced to shew that the picture had at least a higher side at this time. We then come to the resignations of Bishop Provoost and Bishop Moore; the controversy on the Episcopate; the formation of the Eastern Diocese, Massachusetts, Vermont, New Hampshire and Maine); the wave of new life and origin dating from the consecration of Bishop Hobart and Griswold in 1811.

Notes were given to illustrate progress of the Church in New York, and also of the Indian Missions of the Church. The plan for a General Theological College was conceived in 1814, by Bishop Hobart, and after some vicissitudes that noble Institution started in its present career in New York in 1823. The work of Bishop Chase in Ohio and the Northwest; his founding of Kenyon and Jubilee Colleges; his appointment as Bishop of Illinois were then detailed. The missionary awakening of the Church in 1835, and appointment of the first missionary Bishop (Kemper) next claimed attention.

The founding of Nashetah in 1841; the state and conflict of parties in 1844; the influence of the Oxford movement, received due mention.

In 1848, California received a Bishop, the now venerable Kip. In 1867, Utah received a Bishop. The Church in the time of the great War of 1861-5, was touched upon.

The influence of the opening of the Pacific Road was alluded to, and the extension of the Episcopate both early and late. A brief mention was made of the recent General Conventions with the debates on the revision of the Prayer-Book; the deliverances of the Bishops on the conditions of Organic Christian Union, and the charge of name urged by some members of the Church in growing numbers, were briefly touched upon. It was stated that the name 'Protestant Episcopal' originated in Maryland, and was naturally adopted there as another Episcopal form of Christianity, was practically established there, but that the title 'Protestant Episcopal' had never been formally ratified and adopted by the General Convention. The Lectures were thoroughly interesting; there was a hope at one time that a lecture in which the relations between the American and Canadian Churches would be illustrated would have been given but time did not permit this. It is hoped that Mr. Hooper will publish these lectures in full, amplifying where it seems to him desirable, and and perhaps adding a lecture on the inter-relations of the Sister Churches.

DIOCESE OF ONTARIO.

PRESCOTT.—*St. John's Church*.—Sunday, the twenty-third after Trinity, is one that will for some time to come be remembered by the members of this congregation, being the occasion of a visit from the Lord Bishop of the Diocese, for the purpose of administering the Apostolic rite of Confirmation. The Bishop was accompanied by the Venerable the Archdeacon of Ottawa. The Confirmation took place at the morning service, and previous to the act, the Bishop addressed the candidates, in a brief but forcible manner, reminding them of the deeply spiritual character of the rite he was about to administer, and exhorted them to be true to the vows they were now to take upon themselves, stating that if each individual about to be confirmed were to be faithful to the promises made by them, that he would vouch ere his return, in three years time, their number would be trebled. Confirmation was then proceeded with, ten candidates being presented

two at a time by the Rector, the Bishop laying his hands on each one repeating the beautiful prayer from the office of Confirmation; the words "more and more" seeming to enter in, and thrill every heart present, as uttered by him. The Holy Communion followed, the whole congregation having been requested to remain. The newly confirmed numbering 60, all partook of the Sacred emblems, followed by a large number of the congregation. The Bishop acted as celebrant, assisted by the Archdeacon and the Rector. During the administration of the Sacrament the choir rendered in a subdued and impressive manner the Communion Hymn, "And now, O Father, mindful of the love"; in fact throughout the choir acquitted themselves most creditably.

The evening service is also worthy of mention, the preacher being the Archdeacon, who took for his text the words from the Psalms, "Worship the Lord in the beauty of Holiness" reminding his hearers that they as well as the Priest had a part to perform in the Church's public worship, namely, in their answers in the responses; the sermon was listened to with marked attention by a very large congregation.

In concluding this report, the writer feels it his duty to mention that this parish has recently spent a considerable sum in repainting and decorating the interior of the Church, which certainly has been very creditably performed, and adds much to the beauty of the House of the Lord in which it is their privilege to worship. The Church had been closed for some time for the purpose, and was reopened with special services on the Sunday previous to Confirmation; the preacher on the occasion being the Rev. Mr. Carey, of Kingston. The Thanksgiving service of the Parish was also part of this Sunday programme, at which a Thanksgiving offering was made, amounting to nearly \$400.

The congregations at both morning and evening were very large, particularly in the morning, when the crowd was very great filling the spacious and beautiful Church. The services of the day was devout and reverential, and marked with great solemnity. The visit of the Bishop was very much appreciated, since it was out of the course of his regular tour. The Church was closed at the time of his appointed visit undergoing repair, and he kindly consented to come again to suit the convenience of the congregation. The long procession of the candidates for confirmation closed up by the Rector of the parish, the Archdeacon of Ottawa, and the Bishop of the Diocese, through the tower porch and up the centre aisle to the entrance of the chancel, while the congregation and choir sang "Onward Christian Soldiers" was very impressive and made all feel deeply, that, this was the House of God, and that the Lord was in His Holy Temple.

STAFFORD.—The Lord Bishop of Ontario, confirmed 45 persons at St. Stephen's Church on Sunday, October 30th, and there were over a hundred at the celebration of Holy Communion. So large a number have not been confirmed at one time before at Stafford, and the Bishop expressed his great satisfaction to the incumbent, the Rev. J. P. Smitheman. His Lordship gave a very able and appropriate address to the confirmation candidates and warned them to take care that their first communion was not their last. In the course of his remarks Bishop Lewis stated that 19 out of every 20 Christians are confirmed. Non-conformists often wish for the Apostolic rite of confirmation, but then the next step after that is Episcopacy. When unable to answer an argument the Bishop advised the young people to resort to their clergyman, because time after time every argument against the Church has been quashed and in these days when every second man you meet thinks himself a born theologian, Christian modesty is much needed; but His Lordship added, the witness of a holy

life is worth more than a thousand controversies or ten thousand arguments. He therefore urged his hearers to let their light so shine before men that they may see their good works and glorify their Heavenly Father. This year Bishop Lewis completed an episcopate of a quarter of a century, and during that time has confirmed about 30,000 persons. He vividly remembers the first confirmation in this neighborhood which was held by moonlight in a field opposite the little chapel at Lake Doré. The building could not hold all the people and the confirmation was held at that late hour because the Bishop's conveyance had broken down on the road. The whole scene was very weird.

DIOCESE OF TORONTO.

TORONTO.—*St. Stephen's*.—The Mission at the above Church, held by Rev. Father Morrison, has been largely attended at every service. As at St. Matthias, Wednesday evening, Nov. 2nd, was the occasion of the last service.

Father Morrison has a wonderfully attractive gift of preaching, and is as might be expected eminently adapted to the work of a Missioner. The crowded church at each service was sufficient evidence of the general interest taken in the Mission, and much good may be expected as results of such wholesome teachings.

DIOCESE OF HURON.

GALT.—The Rev. John Ridley, rector of this parish, has taken a most decided stand in the Diocese, concerning 'Christian giving,' and in this respect is following the noble example of Bishop Baldwin. The rector strongly condemns many of the present methods, and while upholding social gatherings and reunions—is opposed to such for the purpose of raising money for the Church. He refuses to receive money by means of grab-bags, election-cakes, raffles, &c., &c., and seeks to elevate giving to its proper scriptural standard as an act of worship, by making the offertory the proper channel through which all in offerings to God should come. He advocates that whenever there is Divine service there can be an offertory, and that the frequency of such services affords ample opportunities for all such gatherings, viz.: for the poor, missions, Sunday-school, Church debts, and all parochial and diocesan work in general. So far his efforts and teaching are meeting with most encouraging success.

LONDON.—Special opening services were continued in All Saints' Mission Chapel, Hamilton Road, on Sunday, Nov. 6th. Rev. Canon Richardson read prayers, and Rev. Mr. Cox the lessons. Rev. Evans Davies preached from the words: "Our Father," at a children's service. The little chapel was crowded to the very doors and many had to stand. The singing of several Sunday-school hymns by the children was a most pleasing part of the service.

There was another at 8:15 p.m., when Rev. Canon Richardson, assisted by Rev. Mr. Steele, conducted the services. The services in this part of the city supply a long felt want, and many Church people rejoice at this new enterprise.

The Rev. H. D. Steele delivered a lecture in the Memorial Church School-house on Monday evening, Nov. 7th, on the "Early British Church." His Lordship the Bishop of Huron presided. The attendance was very good, and the lecture not only interesting but profitable. A collection was taken up in aid of the "W. & O. Fund" of the Diocese of Algoma.

A Special Union service will be held in St. Paul's Cathedral on Thanksgiving Day at 11 a.m. His Lordship the Bishop will preach, and the city clergy take part in the service. The collection is to be given to the Protestant Orphans' House.

The Chapter House congregation has commenced work in real earnest now. The foundation of the new Church is being laid, and the

contracts for its completion let. If the weather keeps fine the building will be erected this fall. It is located on the south-western corner of the University grounds. Judging from the plan it will be a handsome building capable of seating upwards of 400 people.

The visit of the Rev. J. Gough Brick to London, Ont., was a very interesting event to the Women's Auxiliary. Being a missionary in the Diocese of Athabasca his lectures were listened to with deep interest—the attention of the W. A. M. A. of this Diocese having been called to the Northwest Territory for the last twelvemonth. The peculiar trials of the life of a Missionary in Athabasca were dwelt upon, and the loneliness, want and great privations which have to be undergone by those who are trying to Christianize the Indians, although familiar to most people by books, seemed more real when the description was given by an actor in the Mission Field.

A drawing room meeting of the W. A. M. A. was held at Bishopstowe, and Mr. Brick's address roused the sympathies of the large meetings. During his short stay in London, Mr. Brick had upwards of \$150 handed to him unsolicited. The usual monthly meeting of the Association was held on the 31st October. His Lordship the Bishop presided, and the meeting was large. A gratifying report of the labours of the Flower Mission during the summer was read, and the Diocese had shown itself both active and liberal as regards the Widows' and Orphan's Jubilee Fund for Algoma. By the time the lists close they expect Huron will have contributed \$1,000 of the sum raised. Reports of bales of clothing for needy missions (chiefly in Algoma) were read, almost all the branches are hard at work providing this kind of help.

LONDON SOUTH.—The ladies of St. James' Church are persevering with their collections for the debt on the Rectory. They have paid upwards of \$2,000, and there is a balance of about \$1,000, which they seemed determined to wipe out. The Rector called a meeting for Monday evening, and after laying the matter before those present, several promised to collect \$100 each; some offered to give parlor concerts, the first of which has been held at Mrs. C. S. Hemans, and a collection of over \$47.00 taken up. These pleasant gatherings are to be continued for a more important purpose than that of raising money. The social feature is the important one, drawing the congregation together, rich and poor, making them feel their is a ground of common fellowship between the members of the Church. Much good has been done by those gatherings in this parish hitherto and it is gratifying to know they are to be continued.

BLYTHE.—Rev. Mr. Thomas, of Ailsa Craig, has been offered this Mission, made vacant by the removal of the Rev. J. Parke to the U. S. Mr. Thomas is a faithful pastor, good worker, and an excellent preacher, and should his physical strength prove equal to the work, he is bound to do a good work here.

MOORE.—The Bishop of Huron will visit the parish of Moore this week and re-open Christ's Church, Corunna, on next Tuesday. The services will be at 11 o'clock a.m. and 7 o'clock p.m. It is also expected that His Lordship will preach in Trinity Church, Mooretown, at 3 o'clock p.m., Sunday.

WARDSVILLE.—The first of a series of Social gatherings was held by the English Church congregation an evening or two since in the Town Hall, which was completely filled. The Rector, Rev. W. J. Taylor, in opening the proceedings, referred to the pastoral of Bishop Baldwin, condemning all such things as lotteries, throwing of dice, &c., saying that every right-minded man and woman would re-echo the Bishops words. He then quoted the Bishop of Manchester's words: "It is even more impor-

tant to socialize Christianity than to Christianize socialism. This may be done by encouraging such sports as cricket and rowing, and by bringing young people together in social and literary gatherings, &c." After some time spent in conversation, a programme of much excellence was gone through, refreshments being served between the two parts. The singing of the children and the calisthenic exercises by them was a great treat, and evoked hearty applause. To Miss Howard and to Mrs. Taylor who trained them, much credit is due. The singing of Mr. and Mrs. H. Wilson, of Mrs. Taylor, and of Mr. B. Howes, was warmly received, as was the cornet playing of Mr. Johns.

POINT EDWARD AND PERCHE.—A deputation consisting of Messrs. Wm. Bright and Henry Lucas, waited last week upon their clergyman, Rev. Mr. Steele, and very generously presented him (in the name of the congregation) with a valuable horse for the use of the Mission.

The Church of St. John in the Wilderness, at Perche, is now wholly free of debt; and it is expected that St. Paul's Church, Point Edward, will have all its indebtedness wiped off before the end of this year. *Laus Deo.*

DIOCESE OF NIAGARA.

Rev. R. S. Radcliffe, the popular rector of St. Paul's Church, was welcomed back to town last Wednesday afternoon by his many friends of all denominations, after a five month's absence in the Old Country. On the evening of his return a thanksgiving service was held in St. Paul's and was largely attended, the entire membership of the church feeling thankful that their beloved rector had been safely returned to minister unto them again.

On Friday evening a parlor social in aid of St. Paul's Church was held at the residence of Mr. E. C. Wood. It was a most enjoyable and successful gathering. Many of our towns-people took advantage of the opportunity the social afforded to welcome Rev. Mr. Radcliffe home from his trip to the Old Country.

The Sunday evening service at St. Paul's Church was marked by an able discourse by the Rector, Rev. Mr. Radcliffe, lately returned from an extended tour through England and Ireland. The Rev. gentleman took for his subject the working of the Church in the Old Country and held the close attention of the large congregation present as he dwelt on what he had seen in connection with his subject. His allusion to the troubles in Ireland was particularly interesting and his opinion of the main cause of those troubles and their remedy was well thought out and were coincided in by his listeners.

DIOCESE OF ALGOMA.

PORT CARLING.—*Muskoka*—His Lordship the Bishop, paid his annual visit to this station on the 30th and 31st of October. On Sunday Morning he held service here, and a Confirmation, where two candidates were confirmed. In the afternoon he went on to Port Sandfield, in Mr. Lome's steamer, *Lady of the Lake*, and preached there. In the evening he preached again in the Church of St. James here. On Monday His Lordship went down to the Church of the Holy Cross on Lake Muskoka, preached there and celebrated the Holy Communion. In the evening His Lordship held a Vestry meeting, and then went to Rousseau.

The Missionary at Port Carling, begs to acknowledge the receipt of a box of clothing from the C. W. M. A. Society of Toronto, through the President, Mr. C. Reily. The contents most acceptable, to aid a poor family who had lost all they possessed.

DIOCESE OF RUPERT'S LAND.

DIOCESAN SYNOD.—Continued.

Rev. Mark Jukes moved, seconded by Rev. G. W. R. Almon, "That owing to the very unsatisfactory way in which the Mission clergy are paid, that after January 1st, the Quebec system be adopted."

It may be explained that at present a definite grant is made to each missionary, and that the Executive Committee has no responsibility for the amount guaranteed by the people which is paid directly to the missionary. The Executive Committee have however passed rules bringing the assessment more under the control of the Financial Secretary who is indeed to deal with arrears in Stipends. A long discussion ensued which was ended by the passage of the following resolution:—

Moved by Mr. Brydges, seconded by Canon Matheson, "That the Executive Committee be requested to carry out fully their resolutions printed at page 4 of the synopsis of their report presented to this Synod, and to take all steps necessary to do so."

After lunch the Synod re-assembled. Mr. Wrigley moved, seconded by Mr. Brydges, "That a cordial vote of thanks be given to His Lordship, the Bishop, for his able address given yesterday to the Synod, and that he allow it to be printed as part of the proceedings of the Synod."

The mover suggested that as there was much matter worthy of consideration in the Bishop's opening address, steps should be taken to have the various points considered at an early stage in the proceedings. In regard to the debt of St. John's College, Mr. Wrigley suggested that one or two conversant with the facts, consider the matter, and if it be thought well to take hold of the question, that it be dealt with in a hearty and determined manner. He had had opportunity of looking over the subscription list of Manitoba College, and had been struck with the liberality of the Presbyterians in supporting that institution. He had noticed that many of the large subscriptions were from Eastern Canada; he contrasted with this liberality the lack of support of Church institutions here by Church people in Eastern Canada. The day will come when the latter would regret the lack of support they were giving to the Church here. The Northwest was the hope and pride Canada; but if these paltry amounts were all that was to be given he was afraid the results would not be such as were expected. He would be delighted if some steps could be taken to bring to this country young men from the English universities whose services would be most valuable. His Lordship's suggestion that particular attention be paid to St. John's College, was worthy of careful consideration. Mr. Wrigley was pleased also with the tone of cheerful confidence that seemed to pervade the whole address.

After some further discussion, the motion was carried with the addition of the clause, "and that it be referred to the Executive Committee with a view of giving effect to the suggestions contained therein."

Rev. Mr. Pentreath moved, seconded by Mr. Mulock, "That the Synod learns with interest of the increasing immigration of hardy, thrifty and industrious Scandinavians into the diocese, and resolves that a Committee be appointed, consisting of the Dean of Rupert's Land, with the mover and seconder, to inquire in a brotherly way into their religious condition and needs in Manitoba; and that the Committee, in conjunction with the Bishop of the diocese prepare a circular to the Bishops or others in authority in Sweden, Norway, Denmark and Iceland, setting forth the desire of the Church of England in this diocese to do all in its power to facilitate friendly intercourse and the supply of religious privileges when required."

The mover said that during the past two

or three years he had been brought into contact with a good many Scandinavians, and had performed baptisms, marriages, and burials; and he had found them very friendly toward the Church of England. Where they had no services of their own, many of them attended the services of this Church. He had heard that a large settlement of Icelanders in the diocese thought it very strange that the authorities of the Church of England took no interest in them. In this city there were a good many Scandinavians who were supplied with a minister from the United States for occasional services. In New Brunswick there was a colony of Danes, who had a clergyman ordained by the Bishop of Fredericton. He suggested that one or two persons acquainted with the languages taught at St. John's College; but that communication be opened up with the Ecclesiastical authorities in Scandinavian countries, setting forth the position of the Church of England in this Diocese, and its desire to care for any Scandinavians commended to it. It was necessary if any work was to be done among those people that men should be found and trained who could conduct services in the different languages spoken here, especially Sweden and Icelandic. The motion was carried unanimously.

On motion it was unanimously resolved, that the Synod has heard with feelings of deep satisfaction of the formation of a women's auxiliary for this Diocese, and pledges its cordial support in all their efforts.

The Synod ratified the act of its officers in procuring legislation and in conveying certain lands at Portage la Prairie; and authorized the payment to the Parish of St. Mary's thereof the monies derived from the sale of other portions of the lot.

The thanks of the Synod were hereby tendered to C. J. Brydges, Esq., for the eminent services he has rendered to the Diocese as its treasurer.

The Synod also expressed its deep sense of sorrow and of the great loss sustained by the Diocese of Rupert's Land by the recent death of the Ven. Archdeacon Cowley, whose valuable services were most freely given during so many years in advancing the best interests of the Church; and a committee was appointed to draft a suitable minute on the subject.

The mover spoke briefly of the late Archdeacon as a conspicuous figure in the Church of the Northwest for nearly a generation and a half, and testified to his diligence, kindness, patience, courtesy and very great success.

A motion congratulating the Right Rev. Dr. Pinkham, formerly Secretary of this Synod, upon his elevation as Bishop of Saskatchewan was adopted.

Resolved, on motion of Mr. Gilroy, seconded by Rev. O. Fortin, "That the thanks of this Synod be tendered to the auditors, Messrs. Akin and Henderson, for their valuable services, and that they be reappointed for the current year."

Mr. G. W. Girulestone moved, seconded by Mr. T. M. Daly, that, whereas by the hon. treasurer's report, the receipts of the Home Mission Fund have fallen off during the past year by some \$3,850 in the subscriptions of the Diocese and Eastern Canada; unless the contributions to the fund be materially increased it will be impossible to carry on the missionary work of the Diocese in anything like a satisfactory manner; therefore, be it resolved that His Lordship be requested to name a committee consisting of six, one layman for each of the city parishes, with power to add to their number, to enquire into the whole matter of missionary fund collections, and to report to the Executive Committee as to the best means of increasing this fund; and that the Executive Committee be given full power to act on their report.

The motion was referred to the Executive Committee.

Resolutions of thanks were moved and adopt-

ed as follows: To the ladies of Winnipeg who have so kindly and generously provided luncheon for the delegates on both days of the Synod. To the venerable English Societies, the S.P.G. and S.P.C.K. for their generous contributions which have so largely increased the endowment fund of this Diocese during the past year, and for the evidence which it affords of their continuing interest in the work of the Church in this new country.

To St. George's Church, Ottawa, for their liberality in enabling the ministrations of our Church in one of the country missions to be carried on, as without such assistance it would not have been possible to maintain in it a resident clergyman.

To the Domestic Foreign Missionary Society of Canada, and individual subscribers for the amounts they forwarded in aid of the mission funds of the Diocese.

To the Rector and Wardens of Holy Trinity parish for the use of the School-room during the Session of the Synod.

To the Ladies and Gentlemen of Winnipeg for their hospitality.

The business having been concluded, the Bishop closed the proceedings with the Benediction.

The Alumni of St. John's College took advantage of the presence of the Synod Delegates to hold their first annual Dinner, at the Leland House on Thursday night; Canon Matheson presiding. A very pleasant evening was spent.

It was resolved to organize an association of old boys and graduates of St. John's, and it is expected this will do much to keep alive the feeling of love for the institution which already is so manifest among the members.

CONTEMPORARY CHURCH OPINION.

The *Churchman*, N. Y., says of "Baptists" or "Immersionists":

Names avenge themselves. Whether given to them or whether self-assumed, the great body of believers in that form of baptism known as immersion has accepted the name of "Baptists." Under this name they have flourished and grown. But it is now rising to plague them. Consistency demands that they get rid of it altogether. There is a growing determination on their part to substitute the word "immerse" for "baptize." A religious newspaper published in the interests of the Baptists has the following motto prominently printed beneath its title: "One Lord, One Faith, One Immersion." A translation of the New Testament is set forth in the same interest which informs us that "John, the immerser, went forth immersing in the wilderness." All this we could safely pass by as involving only a few extremists, who are determined to have a Bible and a newspaper to suit themselves. But when it comes to pass that the *Baptist Weekly*, one of the representative papers of this denomination, can with obvious good faith say that "immerse" is not the true and *only* translation of the word (in Greek) would betray an ignorance and perversity," etc., etc.; we submit that the matter is getting serious for the Baptist denomination. They have, alas! nailed to the masthead of their ship a name which is a deliberate concession to that which they repudiate and reject. They would abolish the word Baptist from their Bible, but what are they going to do with it as the very name of their denomination? How would it strike our immersionist friends to be consistent and name their great denomination the "Immersionist Church?"

The *Churchman*, of New York, says of the Brotherhood of St. Andrew's:

The history of this energetic and evangelistic confraternity, is one of most hopeful signs of the times in our Communion. It seems practically to settle the perplexing and long mooted

question—what shall young Churchmen find to do, in and for the Church? The depletion and falling away of the young men has hitherto been an alarming contingency in parish life. The Young Men's Christian Association throughout the land seemed to provide some legitimate work for these involuntary idlers in the Lord's vineyard. But now even the plausibility of this diversion of her young men into outside activities is removed by the organization of the St. Andrew's Brotherhood, and any rector who has their welfare much at heart can easily set his young Communicants at work. Only four years ago a dozen young men, in Chicago parishes, agreed to pray daily for the spread of Christ's kingdom among young men, and to try and bring each week at least one young man within churchly influences. This was the beginning. It has grown to the necessity of annual conventions, the second of which has just been held in Chicago. One hundred and fifty chapters are already organized, with a membership of two thousand pledged workers, extending from Maine to Washington Territory and from Minnesota to Florida. There is a flourishing and most fruitful chapter at work in St. George's parish, New York. There is room and work for the Brotherhood everywhere; and if the present ratio of increase is kept up it will soon be found at work everywhere.

The *Church Record*, of Conn. says:—

"Inquirer" seeks information concerning our meaning as to the "Church's teaching and the Church's liberty," an expression used in our last issue. His full question is met at length by a contributed article under the head of "Answers to Inquirers." But somewhat of our meaning and the underlying purpose may not be improperly given here. The occasion for our comment was the tendency to which we referred of our denominational brethren fastening upon single utterances of individual writers and speakers oftentimes of great general merit and spirituality, and advancing such statements as proof that the Church did not teach such and such doctrine, or that the Church had been liberalized by the spirit of our age. Our point therefore, was that the Church teaching was uniform and changeless, and that the views of men in different ages are but concentric circles varying in expression, but always centred and ultimately controlled by the changeless testimony of the Church. The fixed centre is the Church's "teaching," the variant (oftentimes almost "eccentric") external revolutions are the expressions of the Church's "liberty;" and these variations oftentimes are but the expression of the process by which a certain class of minds reach by gradual experience possession of eternal facts.

The Church's "STANDARDS and formularies" spoken of are necessarily the *Scriptures and Creeds* as infallible standards; the *Prayer Book and Articles* as positively accepted formularies and standards whereby the Church has sought to make her meaning clearer and more practical; the *Homilies* which have the stamp of her authoritative recognition, [not as valuable to many readers because of archaisms in style and expression,] and *books accepted by the Church generally* as text books in her seminaries, such as Pearson on the Creed, Burnet & Browne on the Articles, Hooker's Ecclesiastical Polity and others referred to in the general "Answer to Inquirer."

With the texts and comparisons of the fallible and infallible, it is not within our present purpose to treat. But the point we wanted to bring out was that in all these standards there are certain things which are *uniform*, while in other things they vary. The *uniform testimony* is the Church's "teaching," the variations are manifestations of the Church's "liberty." The difficulty is that many persons insist on bringing within the compass of fixed certainty views which the Church seems to favor, but does not

positively require. We arrive at the mode by which we may classify the Church's "teaching" by observing the method employed in the Creeds. And thus we find that the Church positively teaches *facts*, she avoids giving positive authority to *definitions* or apparently *logical inferences* from those facts.

To illustrate, from the Prayer Book with reference to certain questions which are more or less agitated to-day, it is evident from the Preface to the Ordinal, from certain prayers in the Institution Office and other parts of the book, and evident witness elsewhere that *something called the Apostolic Succession is a doctrine of the Church, and that the orders of the ministry* thereby declared and continued in the view of the Church are *essential* to the perfect organization of the Church. But what the Church does *not* do is to require any *definition* of that doctrine as a necessary belief. Practically in some form, either as an almost certain historic continuity, or an absolute transmission of grace the fact is accepted in the Church by men of the most diverse views. Controversy comes in when a definition is sought to be enforced or rather it is *thought* that some one wishes to enforce a particular interpretation as the only one allowed. The writer may, aye does believe, that the Church's words require a more definite interpretation than mere historic fact. None-the-less, the Church certainly does not require and never will, require any acceptance beyond the *fact*. Therein is the Church's teaching on the matter. As the simplest germ of verity contains the potentiality of all the truth, with that the Church is content. As to inferences towards other bodies of Christians, or limitations by definition, they may be inevitable to the logical mind, or a necessary after development of the truth, but the Church does not stamp them as positive.

So with reference to the Sacraments, the Church evidently holds to a visible sign, an invisible grace as equally necessary parts of the Sacrament. Regeneration in baptism, mystical feeding on Christ in the Eucharist, are evidently taught. But while upon the external sign she is positive, because that is an evident *fact*, upon positive definition of the *nature* of the *internal grace* she neither insists nor stamps any view with absolute authoritative approval, because that comes under the head of definition and logic, while the *existence* of the grace is a divinely revealed fact, and therefore she "teaches" that.

These illustrations may suffice to make clear our meaning. The root of the denominationalism and sectarianism is found just here; in the determination of men to insist on the impressions of their temperament or the logic of their reason being accepted as parts of belief necessary to salvation. And just here is found the Church's liberty. And in the combination of her positiveness of fact with her tenderness to the individual, is her grandeur so diverse from any other Christian organization, which is a perpetual puzzle to those without, embodying as it does a dogmatism which affords anchorage to the soul, and yet is not bigotry, a "liberty" which is far removed from the sentimental vagueness of modern "breadth." The development of these germs of truth are in sincere souls indeed more harmonious than most suppose. And the utterances of the spiritually minded are ultimately very nearly identical, and variations are often largely in the use of language. For truth is mighty in its essence, and every grain of truth is eternally reproductive.

We give this explanation (believing that it may help "Inquirer" and others beside him), not as complete in any sense, but merely as making more plain the single point arrived at in our previous article. But we are of the opinion that persons who occupy a like position with our correspondent would find much help and guidance in Sadler's "Church Doctrine, Bible Truth," holding clearly in mind that this

writing, however valuable (and the value is great) is not set up as an infallible standard, but as an aid—not inspired, but exceedingly helpful—to serious thought and investigation.

The *Church Press*, of (N. Y.) referring to the Louisville Congress, says:

The Congress, indeed, may now be regarded as one of the auxiliary agencies of the Church; and, under proper management and control, it may exercise a useful influence in eliminating thought, in stimulating action, and in bringing the different sections of the Church into closer fellowship and love.

If we understand the object of the Church Congress aright, it is designed for the discussion of spiritual and practical questions, with a view to the promotion of unity, activity, energy and success in all departments of Church life and work. It has, therefore, to deal with living issues rather than with abstract or theoretical questions; and it should be more a meeting for mutual counsel and friendly inquiry than for party warfare and controversial strife.

The *Anglican Church Chronicle*, of Honolulu, says:

We make one more appeal to the common sense of some of our members who are most worthy and exemplary in all other matters except the one of attention to some of the customs of the Church of England. First of all we would ask: "Is it not better to be of one mind in a house" even in little things? Is it "decent and in order" to adhere firmly to one's own opinion when ancient custom, pregnant with force, meaning, and beauty, the recognized teachers and the large majority of fellow worshippers are against one?

The *Church*, Jacksonville, Fla., says:

The service of God is that of a soldier against the most subtle and strongest foes, and demands that every sense shall be calm, well poised and alert, as well as reinforced by divine power and defended by every gift of divine grace. It is no contest against flesh and blood, but the sharpest of conflicts with the strongest forces of spiritual evil; no mere battle with the physical evils or even wrongs of the world, with its poverty, its ignorance, its diseases or even its overt wickedness, but with the powers that lie behind and beneath all these material and external things, with the rulers of this world of darkness. In every wrong or wicked deed, there is *infinitely more than one sees*. Back of it are evil forces personal or otherwise that in a long line of wrongs or sins have led up to it, or that like an inspiration have injected it into not simply the outward life, but the soul of the sinner; on the other side there are its results in poisoned thoughts, corrupted tastes, the binding fetter of an evil habit, the slow murder of a soul. For a successful conflict with such hidden and powerful forces we need to have the untrammelled use of every faculty of our own: a soul whose moral perceptions are keen and sure; a mind capable of observing every intellectual subtlety, and of estimating rightly the nature, for no man may know the extent of the results of every act. So the discipline and order of the Christian soldier's life is this: *Realization of God, sense of unworthiness, prayer, pardon, cleansing, peace, calmness of mind, the clothing of the strength of the Lord's might*, the fitting to himself the armour of every divine word and grace, such as the girdle of truth binding the whole system together; the breastplate of righteousness, guarding the heart's purity; the sandals of the preparation of the gospel of peace, making the feet firm, sure and swift; the shield of faith in the living God and the living Saviour, against which the evil one hurls his burning darts in vain; the helmet of salvation and the sword of the Spirit, which is the word of God, and thus clad he is ever dependent upon God's direction, and ever watchful against the foe.

WHAT THE REFORMATION IN ENGLAND DID.

CANON CURTEIS.

The most loyal Churchmen were forced in the fifteenth century to the same conclusion that England was forced to in the sixteenth century—viz., that the one sad, indispensable condition of obtaining any reformation at all was to be rid of the Pope. Listen to the wail of Clemanges—a most admirable man and devoted Churchman—about 1400. "Too late, O Popes, will it repent you. Who can bear these extortions and wrongs against the Church? You deceive yourselves if you think they will be much longer tolerated in you." Listen to the high-minded Gerson, Chancellor of the University of Paris, in 1410:

"If a General Council hopes to put an end to schisms and to lift up the Church once more, first and before all things it is necessary that it should restrain the coercive and usurped power of the Pope; and the Church must take care above all things not to trust the Pope (under any pretence) with any dispensing or interpreting power; it must reserve all such powers to another General Council, to be called from time to time for the reformation of the Church."

Now, this is precisely what the Reformation settlement did in England. Our Churchmen looked back and saw in history everywhere the same tale. By one Pope they saw the "forged decretals" so wielded as to destroy the aristocracy of the Church and to leave the Pope an autocrat. By another they saw the lay visitatorial power of the empire annihilated. By another they saw the English sceptre trodden under foot. By another they saw the reforming Council of Pisa annulled. By another they saw the reforming Council of Constance annulled. By another they saw the reforming Council of Bazel annulled—and that in spite of the earnest protests of his own Cardinal Legate: "O holy Father (he cried), at your hands will be demanded the blood of those that perish. Of all, to the last farthing, you must render account. Everyday the abuses among the clergy give occasion for offence; and yet shall the remedy be put off?" Still they were put off; and for a whole century the Popes in succession schemed—by retracting solemn promises, by separate "concordats" with temporal princes and by anathemas against all constitutional appeal to councils—to secure the inheritance to themselves; till, on March 16, 1517, Leo X. completed the work of obstruction; and on October 31 Luther began the Reformation.

It is, therefore, I think, impossible to deny that our English Reformation settlement was not only permitted, but was in duty bound, to begin (as it did in 1532) with a solemn renunciation by Convocation of this usurped and paralyzing influence.

DR. HODGE ON UNITY.

That venerable and beloved man, the late Rev. Chas. Hodge, of Princeton, writing about the "Principles of Church Unity," makes bold to say that the normal or ideal state of the church is "that the church in any one town or city would be subject to those in its immediate vicinity, and these again to the churches in a larger circle; and these to the Church universal. Thus by an inward law provincial and national churches or ecclesiastical organizations would be formed, all inwardly and outwardly connected, and all subject to the church as a whole. The representative principle which pervades the Bible, and which has its foundation in the nature of man, is also founded in the nature of the church, and is *necessa-*

rily (italics ours) involved in her organization." He goes on to remark: "This is the form which it would in fact have assumed if it had not been for disturbing influences." Though he sees the evils, he has no plan to draw into unity the various churches of the world, save that they should mutually recognize each other as Christian churches, should commune with each other, should recognize the validity of each other's acts of discipline and ordination, and should not interfere with each other. But these are *the very things they will not do*, nor according to other opinions of the distinguished writer, *ought* they, because, as he illustrates, one church believes it is wrong to sing hymns, or anything save the inspired psalms; how can they *conscientiously* unite with those who sing the uninspired—

"Jesus, Saviour of my soul,
Let me to Thy bosom fly?"

But if, as Dr. Hodge teaches, the normal idea of the church consists in *visible connection with the Church* universal, should we not aim after it? We will never reach unity unless we determine to *consider* the normal ideas of the church, which he declares it would have assumed had it not been for disturbing causes.

As has been remarked in these columns again and again, we have no panacea to heal the divisions of Christendom. All we do is to urge ourselves and others, that as the present condition of a divided and warring Christendom is *not* pleasing to Christ, those who love Christ and would die for Christ should consider, and consider, and keep on *considering AND praying*, that *this fearful scandal may be abated*. If we do this, we may hope God will reveal the way in which it is to be brought about. The man who has no desire after unity is not a man with the Spirit of Christ.

CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:

SIR,—It is due to the Rector of the parish referred to in my former letter to acknowledge that I was wrong. I was misled entirely by the extracts from the local paper, and I heroby desire to offer him my sincere and humble apology.

NOVA SCOTIA.

EXPLANATION.—We very much regret that owing to difficulties in securing prompt execution of press work and mailing, since the *Herald* fire, there has been some delay in delivery of the GUARDIAN. Last week, notwithstanding the most strenuous efforts, it was impossible through carelessness on the part of the contractor for the work to get the stitching and trimming finished in time to mail to all subscribers. We have now made arrangements with others which, we hope, will secure prompt delivery for the future. We trust that our readers will exercise forbearance, and excuse irregularities.

"GATHER up the fragments that nothing be lost." This is an important admonition, and is of general application. More depends upon taking care of little things than most persons suppose. It is an old saying that if we take care of the dimes the dollars will take care of themselves. Little duties neglected, little opportunities disregarded, little portions of time wasted, will do much to hinder a man's prosperity and progress. Little wastes, if continued, will impoverish a man, as little leaks if not stopped, will sink the largest ship. Do not overlook little things. In the aggregate they become great.

The Church Guardian

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See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS,
“ 6th—22nd Sunday after Trinity.
“ 13th—23rd Sunday after Trinity.
“ 20th—24th Sunday after Trinity.
“ 27th—1st Sunday in ADVENT. [Notice of
St. Andrews.
“ 30th—ST. ANDREWS, A. & M. (Athanasian
Creed).

THE PRIESTHOOD OF THE LAITY.

BY THE LORD BISHOP OF OSSORY.

When we speak of the priesthood of the laity, we must be understood as speaking of the *Christian* laity—of those who belong to the Body of Christ, which is His Church, and to whom the interest of that Church and of its Divine Head should be of supreme importance. It is to such while they are here on earth, the Apostolic words addressed—“*Ye are a royal priesthood*”; it is of such, when they have reached the bliss of heaven, that the apocalyptic description is given—they are “*kings and priests unto God*.” For them there is an ordination to their office as real, though not as visible, as the ordination of a deacon or a priest; for them there is a consecration as true, though not as formal, as that of a bishop to his office. By virtue of their connection with the Great High Priest of their profession, they are as truly Priests in a spiritual as the sons of Aaron were in a literal sense; and by the consecration of God's Spirit, they are as truly set apart for their functions as Aaron's sons were for theirs by the anointing oil. It is not remarkable that in the case of that very people amongst whom the sacerdotal office of the clergy was most distinct—where one family alone could engage in the priesthood, and one tribe alone attend upon the sanctuary—the whole nation was thus addressed: “*Ye shall be unto Me a kingdom of priests*”? And have we not a corresponding statement in the New Testament? Is it not to the whole Church that St. Peter writes:—“*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light*”?

Baxter, in his “*Reformed Pastor*,” has given utterance to a happy and suggestive thought which conveys a lesson both to laity and clergy. He says speaking to the latter about the former, “*they are a chosen generation, a royal priesthood* . . . And will ye neglect them? What a high honour it is to be one of them—yea, to be but a doorkeeper in the house of God! But to be priest to those priests and the ruler of these kings—this is such an honor as multiplies

your obligations to diligence and fidelity in so noble an employment.” Let it be borne in mind that the Priesthood of the laity need in no way conflict with the functions, as it certainly never was intended to supersede the need of a divinely-appointed ministry. Nay, so far from this being the case, it is, when rightly understood and faithfully discharged, a most sufficient help to the clergy, and the lack of it is, in many places, one of their greatest sorrows and discouragements.

Let us glance at the functions of this priesthood. Some of them have reference to that entire consecration of body, soul, and spirit, which is both a reasonable and an acceptable service. To use the words of Archbishop Leighton, “*The priesthood of the law was holy, and its holiness was signified by many outward signs, suitable to their names—by anointings, and washings, and vestments; but in this spiritual priesthood of the Gospel holiness is instead of all these, as being the substance of all.*” Some of them are connected with *their communion with God*, whether in the shrine of the closet, or the holy place of the sanctuary, when they offer up those spiritual sacrifices of prayer and praise, which go up like the perfume of the incense and the sweet savour of the burnt-offering. Some of them have a special link with that duty of *family worship*, in describing which Burns has said:

The priest-like father reads the sacred page:

Then kneeling down to Heaven's eternal King,
The saint the father, and the husband pray.

There are, however, functions of this priesthood which concern a wider sphere. Even with respect to those *thanksgivings* of which it is said—“*By Him, therefore, let us offer the sacrifice of praise to God continually; that is the fruits of our lips giving thanks to His Name.*” Just reflect how entirely dependent on the *laity* is the service of *song* in the public worship of God. The clergyman may be faithful, earnest, and eloquent, but how cold and insipid the services become if the congregation omits to take its full share in the responses and the psalmody! Do we not feel that if this part of Divine worship were treated as a function of their spiritual priesthood it would become at once *more general more inspiring and more devout*?

The same inspired writer, who speaks of praise as a speciality of this priesthood, adds:—“*To do good, and to communicate, forget not, for with such sacrifices God is well pleased.*” What a vast field of love and duty is presented in these words? They imply that *all* our means, faculties, and opportunities should be *consecrated to God*, and employed for the spiritual and temporal good of our fellow-men. In such a use of them they are well called *sacrifices*; but, alas! how seldom do they deserve the name if we measure them by the self-denial which they involve.

Take, for example, our gifts of money. Lord Shaftesbury has mournfully recorded his observation that while the wealth of England has increased in his life-time beyond all previous experience, her charity and liberality had not increased in like proportion. Her annual savings are at least £240,000,000. How small a proportion of this is expended in the cause of Christ! It has been proved that barely a one-thousandth part of it was given last year by all Christian denominations in the Empire towards missionary work!

We admit that there are princely gifts, not only on the part of the rich, and still oftener of the poor; but they are exceptional, and they are altogether incommensurate, both with the vastness of the needs and the greatness of our Christian obligations. We have yet to learn the lesson of *self-sacrifice in our gifts*, and to remember that Christ still sits “*over against the treasury*,” as He did on that last eventful day when He taught in the temple.

Two things are absolutely necessary to the

right discharge of this duty of giving. The one is that we must fix, each one for himself, upon some *definite proportion of our means*, and set it *scrupulously apart for God*. The tenth, which would be too much for some to give, might be altogether too little for others to bestow, but the majority of Christians have no rule upon the subject, and it would shame and startle many if they fairly set down on paper how much, or rather how little they lay down before the altar of God.

The other is that we must not *compound* for our charity by *pecuniary* payments. We give, it may be, the guinea a year (the rate of subscription received by vain tradition from our fathers) to an hospital, an orphanage, or a mission; but do we visit the fatherless and widow in their affliction? Do we pass by some sick or bed-ridden neighbour to whom a kindly visit would be more than all our gold? Do we leave the words of life and light unsaid when God has put the opportunity in our way? And do we think that we can compensate for these omissions by pounds, shillings, and pence?

As we must not *substitute money for personal service*, so neither must we not allow *societies or organizations*, however valuable, to blind our eyes to our *individual responsibility*. If each would only do the work that lies beside him, the work that by its very nearness seems to invite him, organizations would be relieved, some of them rendered unnecessary, and the rest enabled to do their work more efficiently.

There is a quaint old proverb “*That the best way to keep the city clean, is for every one to sweep before his own door.*” Are there no degraded back lanes close to our palatial or comfortable dwellings? Are there no hamlets near our homes where the sick or dying might be comforted? Are there no mills or factories in our neighbourhoods where boys and girls are morally festering for want of higher influences? Are there no toilers by sea or land who might be the better physically and spiritually, for our Christian intervention? In a word are there none of that vast congregation of “*the afflicted or distressed in mind, body, or estate*,” where Providence has laid at our gates full of sores, and to whom the veriest crumbs that fall from the table of our blessings would be a feast indeed?

But why dwell upon the responsibilities, when there are such privileges connected with this priesthood as would make angels glad to fill the office?

Service and ministry for such a Master—this in itself is privilege. Sacrifices made and rendered to Him who gave Himself a sacrifice for us—do we require a loftier privilege than this?

Then think of the results—what good might be done, not only in the way of cure, but of prevention! What blessings secured to society and to the Church? Wanderers restored, the fallen raised, the weak strengthened, the long neglect of ages retrieved, the grand position of the Church recognised, and the glorious cause of Christ advanced!

GUILD INSTRUCTIONS.

No. V (Church Bells).

The Day of Pentecost was the birthday of the Church, but the Church did not spring into existence on that day, full grown, with her organization, methods, and appliances all completely developed, any more than a child is born fully developed in frame and constitution and powers. Our Lord's parables likening the Kingdom of Heaven to a grain of mustard seed, and to leaven, will prevent our expecting that. The law of Divine working is generally not by sudden strokes but by a gradual growth; first the seed, by-and-by the tree. Every living thing that God creates begins as a germ. First

life stirs, then the organs necessary for the functions which the new being is intended to perform are thrown out one by one as life advances and as they are needed. The difference between a machine and a living thing is well known and essential. A machine does not throw out a new lever, or a new crank, or a new axle by its own vital power. The machine may need such a new organ, but it cannot produce one; that must be made for it. But a living organism grows and develops itself because of the vital force that is in it; and in the very germ you can distinguish the rudimentary forms of those organs and limbs by which it is going to do its work when it grows up. A whole oak lies wrapped up in an acorn. So with the Church. She was born on the Day of Pentecost. Her life began then, being quickened by the Spirit of God. Because she lived she proceeded to grow, developing first one and then another power or organ which would enable her to fulfil her functions and perform her work; work for God and upon man, just as the animal body develops lungs by which it breathes and limbs by which it acts. In the Acts of the Apostles and the Epistles we have this expanding, developing process in the Church's life exhibited to us, from the quickening of the germ on the Day of Pentecost to its full possession of all its organs and limbs at the close of the Apostolic age. In the earliest of those Scriptures then we may discern the essential marks or notes of the Church, the distinctive rudimentary organs and limbs by which she was to perform her functions. Here, for instance, is a short description, but scientific in its correctness and completeness, of the Church-germ as it was first manifested. The words are these: 'And they continued steadfastly in the doctrines of the Apostles, and in the fellowship, and in the breaking of bread, and in the prayers.' [Here we must notice parenthetically the force of the definite article, which is properly expressed in the Revised Version. St. Luke wrote the Acts when the Church had been in existence many years. He did not explain what were the doctrines, and fellowship, and bread-breaking, and prayers, that he spoke of. He needed not to do so, for he was writing to those who had grown up in the knowledge of these things. He was referring to the things which had been the marks and possessions of the Church from the first, and which they were therefore well acquainted with and accustomed to.]

In this description of the Church then we notice, first, that the vital force of the Holy Spirit was working on and in her through the personal action and teaching and influence of the Apostles. 'He shall guide you into all,' 'He shall take of mine and show it unto you,' had been Christ's promises. The Apostles were the agents, the Holy Spirit was the motive and controlling power. The Apostles were inspired and borne onwards by the Spirit with single hearted devotion, going whether the Spirit led, and doing that which the Spirit would have them do. The foundation of the Church, it may be here remarked, is as little like any enterprise conceived in a human brain, and carried out by human wit and energy, and ambition as anything it is possible to conceive. The growth of a tree on the one hand, and the mechanical manufacture of an engine on the other, do not differ more than the growth of the Church from the inspiration of the Spirit, and the planting of a kingdom by a company of ambitious or avaricious men.

Here, then, on the Day of Pentecost we see a new thing appear—a new society introduced into the world—its entrance, Baptism; its constitution, adherence to the Apostolic government; its rules, the Apostolic doctrines; its food, the Bread of God; its voice, Prayer. It was not an earthly society, though on the earth and for the earth, but spiritual and divine.

Therefore every one of these conditions depends for all its vitality upon its spiritual nature and connexions. The Baptism was into spiritual union with the Father, the Son, and the Holy Ghost. The food is the Bread given by God, Bread from heaven, the Flesh and Blood of the Divine Head of the Church. The doctrines were not of human invention but of Divine revelation, and explained and enforced by the inspired authority of his Apostles. The fellowship consisted in community with those whom God had sent, and so a breach of that fellowship is again and again described in the strongest terms of reprobation. The prayers were founded on, and expressive of, the spiritual relationship existing between God and the souls, individual and collective, whom He had received into His family. Follow out these ideas through St. Paul's Epistles and see how they are constantly explained, enforced, acted on. Read what he says about Baptism, about the Holy Communion, about the Christian ministry, about Church government, about the deposit of doctrine, about the prayers of the Church, and see how, when compared with St. Luke's statements, they answer each to each. St. Luke was summing up in one brief form of words the essentials of Church life and organization, and in the history of the Acts, and in the references in the Epistles, we see the expansion of that germ of that Divine Society which began its life in the upper chamber at Jerusalem. By the time the last of the Apostles went to his rest we find Creeds and Sacraments, and the threefold ministry of Bishops, Priests, and Deacons, in full possession of the ground in every Church. What can we say, then, but that we have in the Apostolic age set forth plainly by the Apostles teachings, writings, and actions, the faithful representation and model of what Christ meant the Church to be, for the reception, edification, training, and sanctification of Christ's redeemed, so that life on earth might be for them one course of suitable preparation for the great home above, where the Father waits for His regenerate and renewed children?

And when in this nineteenth century we find in every parish throughout our land a great Communion, every one of whose distinctive marks falls under one or other of those great heads of St. Luke's description—(1) Sacraments still ministered in the very words of Christ, with the self-same meanings which St. Paul assigns to them, feeding the soul and keeping up its communion with God; (2) A teaching which is Scriptural, for it will not go one word beyond that which is written in the Holy Scriptures; when you find not only Scriptural teaching but (3) creeds representing, as far as man can tell, the very words which the Apostles taught orally before they began to write; when you find in her (4) a Ministry whose constitution is exactly identical with what St. Paul teaches in his Epistle to Timothy; when you find (5) the prayers also following the very lines of St. Paul's orders—when, I say, you find this great Communion holding its own everywhere through 1800 years of change and vicissitude, through Roman and Saxon, and Danish and Norman Conquest, through civil war and internecine disorder, through plagues, pestilence, and famine, through the deposition and beheading of kings, places and executions on the scaffold; when you find it after every time of temporary depression and persecutions only developing fresh energies as a living body developing fresh action to make up for wounds or damage, and all this with such powers of renovation as exemplify not the mending of a machine but the self-restoration of a body which is instinct with life; what, I ask, can you do but admit that here we have in later times, and after the lapse of many centuries, the very Church of Christ, and the very Body of the Faithful, of which you see the germ as first formed in a far-off age in that upper room in Jerusalem.

OLD AND EVER NEW TREASURES.

(CANON F. E. CARTER).

What has the Church to offer men at such time as this? Only her only treasures—the Creed, the Prayer, the Commandments. But she can bring forth out of these treasures, like a wise householder "things new and old." These three treasures represent her three tasks.

(1). *The Church must expound the creed, clearly and lovingly.* It is her business to show men who are seeking for an object of faith that the core and centre of the Creed and the Bible is Christ. She has to justify every doctrine, and every practice of Christianity, by exhibiting in clear, dogmatic precision its relation to the Name and Person of Christ. "Who is He, that I might believe on Him?" is the question men still ask. And the Church has to give the answer. "I want Christ," men say, "but this doctrine, that sacrament only confuse and puzzle me," just as if they were detached, loose things which were only in the way. The Church must understand and teach the proportion and coherence of each to the whole. She is, according to St. Paul's figure, "the Pillar and Pedestal of the truth." She lifts up the Figure of her Lord and evidently sets Him forth. But what manifold and patient efforts does this task involve?

(2). *The Church has to teach men to pray; to say "Our Father."* Men want an object of faith, clear, and glorious, that they may have an object of worship. The Church is, as I have heard it finely said, "a body scientifically framed to pray aright." The dogmas of the creed become dry, and dull, and repulsive, if they are not clothed in the mystery and awe of worship. The *lex credendi* is the *lex orandi*. The creed is the anatomy of prayer. "I have only one article in my creed," says Oliver Wendell Holmes. "It is very simple: it is just this, 'Our Father.'" Quite so. We only want to get that utterance on to the lips and in the heart of men, and all is done. That is the secret of the Church's worship and its Eucharist. But what is the road for men, sinful men, to so high a height? To point it out, to lead men along it, is the Church's task in teaching them to pray aright.

(3). *The Church must teach men to live.* She carries a law of life—a moral code. Its business is to teach ethics as well as dogmatics. It expounds duty as well as faith. It has to show, not only how faith leads to worship, but how worship affects life and conduct. A statesman, no friend to our faith, has lately been making the claim of literature that "it furnishes the ideas which govern character and conduct." We need not altogether disallow the claim, but the Church claims to possess a steadier standard of morals than literature, which only reflects the shifting, unequal moral sentiments of men, can ever offer. The Decalogue is the basis of morals, just as the Creed is the framework of faith and the Lord's Prayer the pattern of worship. But it needs to be expounded. Men want, and will listen readily to, careful instruction in morals. But no wonder that men are found to say of each and all of the three—the Creed, the Lord's Prayer, and the Ten Commandments—that they are outworn and inadequate, if the Church is not pursuing her task of teaching, as Augustine says, clearly, winningly, and effectively, so that her children may understand, and love, and obey the truth.

NARROW-MINDED people have not a thought beyond the little sphere of their own vision. "The snail," say the Hindoos, "sees nothing but his own shell, and thinks it the grandest place in the universe."

FAMILY DEPARTMENT.

OUR DWELLING PLACE.

BY HORATIO NELSON POWERS.

"Lord, Thou hast been our dwelling place in all generations."—Psalm 90th: 1.

I seek His dwelling-place. Afar
I range abysses without bound;
I touch a sun, I touch a star,
But nowhere feel the solid ground.

Darkness in constellated height!
Darkness in gulfs of stellar sea!
On, on, and yet no home in sight!
Where can the gracious refuge be?

The deeps devour my wordless cry;
Fainting, I feel no friendly shore;
The myriad worlds go bustling by,—
The voids are colder than before.

O nameless Good; O Thou in whom
Is all that was and is to be,
Is there not in Thy bosom room
For a poor, houseless wretch like me?

'Tis warmth and light, 'tis love, 'tis home,
Rest, calm and sweet, for which I pine:
From Thee I came, to Thee I come—
How shall Thy dwelling-place be mine?

Ah! who is this that takes my hand?
That lifts me from the pit and mire?
That heals, consoles, and makes me stand,
And gives the rest that I desire?

Dear Son of God! Thy blessed face
Shows where the hungry soul may flee.
Thy heart is Home and hiding-place,
And I am satisfied with Thee.

—The Churchman.

FORGET-ME-NOT.

BY ELIZABETH ABERCROMBIE.

(From the German.)

I wonder if you have ever heard why the
forgot-me-not, that lovely little blue-eyed flower
came by its name?

[I know, because the brook told me about it
one day, and if you'll pay great attention I'll
tell you about it too.

Once upon a time, ever and ever so many
years ago, there lived two people in a certain
little cottage—a little boy and his mother.

The latter was a good woman, brave and
kind and industrious, and she loved this little
son of hers with all her heart.

She lived for him, and laboured for him, and
took care for him night and day, while her
life was spent in striving to bring him up to be
a good and noble man.

But unfortunately this little boy liked to be
naughty, and in spite of all his mother's faithful
teaching, he grew more and more wilful every
day. This as you may think, made the poor
woman very unhappy indeed, so that often in
the quiet of the night, instead of sleeping she
was weeping and praying God to help her bear
this trial that was so heavy for her.

Really the child loved his mother and he
loved God too, altho' he was hardly conscious
of it. When he saw tears in his mother's eyes,
it made him sorry to the depths of his little
heart, only as he had no firm intention of be-
coming obedient and unselfish and good, he
soon forgot his sorrow again.

Now his mother was ill, and the day came
at last when she grew so weak that she felt
she must die. So she called her child to her
bedside and said:

"Dearest, I must leave you, for God is call-
ing me. Promise me that you will never for-
get me."

When the little boy heard these words he
was grieved to the heart, the hot tears began

to roll down his face, he begged her to forgive
him for all his naughtiness, and said if she
would only stay with him, he would be oh, so
good, so good, from that day forth!

"I cannot stay," said the mother, "but if
God will permit it, I will watch over you from
heaven and will help you to remember this
promise which you have just made, and to
think of me. Farewell, my child, and—
forget-me-not!"

After she had said this the mother closed
her eyes in this world and she never opened
them again.

Forget-me-not was her last word.

After all was over the little boy's aunt came
and wanted him to go with her to her distant
home. He was very angry at this, and with
his heart full of passion he ran away to the
churchyard, where he threw himself on his
mother's grave. His soul was full of longing
for his mother, and anger was in his heart
against God for having taken her. Instead of
praying humbly, he murmured bitterly against
his fate.

And suddenly as he was lying there, it
seemed to him as if a falling star came straight
down out of the quiet heavens on to his
mother's grave, and on the spot where he
thought it fell, he noticed for the first time, a
little flower with five delicate petals as blue as
the very heavens above, and bearing in its
heart a tiny gold star.

Just at that moment, the murmuring of the
breeze through the pine trees seemed laden
with his mother's last words—*forget-me-not*,
forget-me-not!

And the child's hard heart was softened.
His tears began to flow again, but they were
no longer tears of anger. For the first time
he prayed that all might be forgiven him,
and that he might become pure and good. And
God's peace came over him.

After this he stooped down and picked that
first *forget-me-not*. And the next day taking
a root of this little comforting plant from his
mother's grave, he went away with his aunt
to her distant home.

There he planted the *forget-me-not*. It grew
and multiplied, and since then has spread far
over all our fields and beside our brooks.—*The
Churchman.*

LOVE AND SUNSHINE THE TEACHER'S
BEST WEAPONS.

Ah! the teacher can never do without either.
Not so much the artistic sense, that delights
to aid in the forming of a mind, and that re-
vels in the picturesque and poetic, as a sturdy,
honest emotion that can do up bruises, settle
infantile disputes with patience, feel a sincere
interest in all the small woes and joys that fill
up life. An interest that pierces below all
freckles, dirt, and blundering, and sees an in-
dividual soul, great in possibilities yet infinite
in its wants and weaknesses. But like all
other good things this must be a matter of
time, not a mushroom growth. She must be-
gin on what she already has, and the rest will
come.

Next we would mention a cheerful, sunny
way of management. This joined with a
steady, quiet firmness, will tide her over many
a rough place. There is no virtue in a long
face, especially if it is put on for an occasion.
To keep the children happy and in good spirits,
often means a large amount of work accom-
plished with little friction. We once asked an
admirable teacher how it happened that there
were so few skirmishes in her school-room?
"When I see a storm coming, I laugh it off, un-
less by so doing I violate some moral prin-
ciple!" was the significant reply. And when
we looked at that sunny face of hers, so full of
life, humor, and tenderness, we did not wonder
that her children adored her, and dogged her
footsteps. Joined with love and happiness,

charity for the imperfection and misdoings
of frail humanity.

Let her look back upon her childhood, and
recall the various pranks she played in school.
Think how hard the simplest things once
seemed, how wearisome the confinement! Let
her not forget how much she whispered
or how often she turned around, or the secret
comfort that was afforded her by the little
paper doll that she had slyly inserted between
the leaves of her spelling-book. Think of these
things and have charity. A child is naturally
a jumping, twisting, running, shouting, singing
creature, busy from morning until night. For
such an one to remain quietly in one place,
refrain from talking, and hold himself to
steady work for the length of time usual in
schools, requires an amount of self-control
really remarkable, when we realize it.

There are other qualities necessary to success-
ful teaching—executive power, the ability to
plan and carry out to the best advantage, to
concentrate much into little and leave no
rough ends flying, the power to recognize the
workings of the mind, and the proper food to
furnish it;—but these two, Love and Sunshine
are the great foundation elements of success.

"GIVE US THIS DAY OUR DAILY
BREAD."

BY M. K. A. STONE.

Let me tell you a true story of four little
fatherless children and their mother, who at one
time did not know how they should get their
daily bread. They were out of work, and could
earn no money to buy the flour to make into
bread. The mother had promised to pay her
landlord what she owed him, but she had not a
penny to pay with. There were just two loaves
of bread left, baked from the scraping of the
meal barrel.

And now the poor mother was tempted to
feel as if God had forgotten her; and her heart
grew very sad and heavy. But her boy Jamie
said: "Well, mother, crying will do us no
good. We'd much better pray." So they went
to her little room and knelt down together,
and Jamie prayed first, and then his mother.
They just told the good Lord all about their
troubles. They asked, too, that He would be
pleased to send some help to them for the mor-
row.

The next afternoon a neighbor came and told
the poor woman that a barrel of flour was wait-
ing for her at the railroad station. And before
she had time to go after it, a kind boy brought
it to her very door. God had put it into the
heart of her brother, who lived in another town,
to send her the flour. And this was in answer
to the prayer she and little Jamie had made in
their distress.

"The grasses are clothed
And the ravens are fed
From His store;
But you who are loved
And guarded and led,
How much more

Will He clothe you and feed you
And make you His care?

Then leave it with him! He hath everywhere
Ample store."

SONS AND DAUGHTERS IN THE FAMILY
OF CHRIST.

In order to a Christian position there must
be a special act; an act so personal, positive,
and comprehensive, that it determines on which
side of one fixed line the rest of our actions
shall stand. . . . What is essential is that
conscious choice of the soul by which it gathers
up its powers, and resolves,—God's grace help

ing it, as He will ever help—to be on Christ's side in the battle of its life. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Sons and daughters! What a power of personal endearment is lodged in that particularity of speech! Not "children," merely, losing individual consolation in the generality of the family. God uses names that come nearer to personal affection, and meet a personal want. He calleth His own by name. Every individual man, struggling under his own load, combating his own hardships, can say, "My God, Thou art my Father." Every woman, suffering under her own untold trial, and praying for rest out of a sensitive heart full of misery, is suffered to hear God promising, "Thou shalt be my daughter." And so I have known of such an one, stricken with the long sorrow of a dreadful bereavement, and bowed down for years in that darkness which can behold no pardon and no Heaven, from which she could in no wise lift up herself, at last, on hearing these strong and tender syllables, suddenly to be called back again to the light, and to be comforted thenceforth. "Is it so?" said the mourner; has God, the unchangeably True, said it? and shall I not believe His word? Shall it not comfort me? shall I not give all to Him, and be His daughter?" So the doctrine becomes a doctrine for the heart. Every affection becomes God's cheerful servant. The whole soul is the filial instrument of that Father Almighty.

Bishop Huntington.

THE GRAY HEAD BY THE HEARTH.

A letter to one of her friends from a lady who spent some time among the peasants of the Tyrol, says: "The morning after our arrival we were awakened by the sound of violin and flutes under the window, and, hurrying down, found the little house adorned as for a feast—garlands over the door and wreathing a high choir which was set in state.

The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, basket of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"Is there a bride in the house?" I asked of my landlord.

"Ach, nein!" he said. "We do not make such a bother about our young people. It is the grandmother's birthday."

The grandmother in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each who came. I could not but

remember certain grandmothers at home, just as much loved as she, probably, but whose dull sad lives, were never brightened by any such gush of pleasure as this; and I thought we could learn much from these poor mountaineers.—*Ex.*

"NEITHER."

"Well, I cannot understand why a man who has tried a good, moral life, should not stand a better chance of Heaven than wicked ones" said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one; "Suppose you and I wanted to go into a place of amusement where the admission fee was one dollar. You have fifty cents and I have nothing, which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at his own expense! What then?"

"Well then, we could both go in alike; that is clear."

"Thus, when the Saviour saw our perplexity, He came, he died, and has obtained eternal redemption for us, and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admittance at last."

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"I APPEAL TO THE NEXT GENERAL COUNCIL."

ARCHBISHOP OF CANTERBURY'S ADDRESS.

I always think that one of the most striking and touching things in Church history, one of the most remarkable prophecies which has yet to be fulfilled, are those last words of Crammer, almost his last words, when he said, after having set forth his own view of all that he had been led to through so many years of deepest study, thinking, and teaching, when he at last, with his long grey beard, lifted up his arm and said, "I appeal to the next General Council." That next General Council of Christendom is far away yet, very far indeed; but we were bidden yesterday, in that noble sermon, to remember that the greatest things are only brought about by people long, long before—centuries before it may be—indulging in noble conceptions and trying to get them right; and we may remember that every congress of this kind, every diocesan conference, and every great conference, the decennial conference of the Bishops of the Anglican Church, is in its way leading on to the truth seeking General Council. (Cheers). When a congress is over the steps may be thousands. It is a step towards the great reunion when the great Council will meet which Crammer foresaw through the ages, and it will be a much greater council than even Crammer foresaw. To him it was to settle the particular differences that had marred his life. He was looking forward to a day of rest, when at last there should be fulfilled a real federation of Christendom, and when the two or three gathering together in Christ's name, with Christ in the midst of them, should be the whole family of believers, and when, as we pray at every Convocat on that He who presided over the gathering of the Apostles huic etiam nunc prasideat concilio, our Lord should make Himself felt in that great last council to which we look forward as the real living and moving spirit. That is what we ought to pray for now, and we ought to determine that no angry party words shall disturb our gathering. We ought to pray to God, each in our own hearts, that no single word, or act, or sound shall break in upon the peace of God. Congresses held in this spirit, with a determination to love each other, and to draw nearer and nearer to each other, are factors which cannot be neglected in the thought of the great history which Christ Himself is working out.

Did you never write a letter, and just as you were finishing it let your pen fall on it or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you never cut yourself, unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he oc-

cupied a conspicuous place in a group to have his daguerrotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred. Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."—Exchange.

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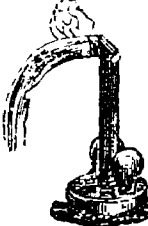
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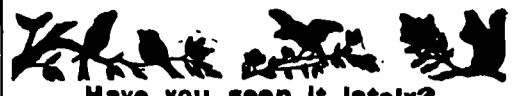
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