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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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No. 27.

MONTREAL, WEDNESDAY, SEPTEMBER 26, 1888.

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ECCLESIASTICAL NOTES.

LORD ROTHSCHILD has given £200 to the funds of the Church of England Young Men's Society.

SINCE his return from Lambeth, Bishop McLaren, Chicago, has been suffering under a severe illness at his summer residence in New Jersey, having been much of the time confined to his bed.

THROUGH infirmity of age, the Rev. W. H. Bulmer, who is now in his eighty-seventh year, has resigned the living of Boldon, Newcastle. It is in the gift of the Bishop of Durham, and the gross value is £1,100.

THE Bishops of Manchester and Chester held their ordinations in their respective Cathedrals on Sunday, the 23rd inst, being the 17th Sunday after Trinity. The Manchester ordination was for Deacons only, whilst the ordination by Bishop Stubbs was for both Deacons and Priests.

THE Homily on Perjury, which is appointed to be read in Churches, in speaking of Holy Matrimony, calls it "the Sacrament which knitteth man and wife in perpetual love." Let it be noted, however, that though "commonly called" a Sacrament, it is not "generally necessary to salvation."

THE "Broad Church Congress" is the title already applied to the coming assemblage at Manchester. So far as subjects and speakers are concerned, the Congress programme shows a wonderful preponderance of Broad Church opinion. Probably for the first time on record there will be no excuse for calling it a High Church Congress.

THE Bishop of St. Asaph (Dr. Hughes), who was the first Welsh-speaking Bishop appointed in the principality for over 200 years, now lies seriously ill at Crieff, one side of his body being disabled by a paralytic stroke. Dr. Hughes, who is now in his eighty-second year, was appointed to the See in 1870 by Mr. Gladstone, in the place of Bishop Short, who had resigned.

At the recent confirmation in St. John's parish, Baltimore, a new feature was the processional, in which the regular choir, with the Clergy and Bishop, headed by the Cross-bearer, on reaching the chancel steps, were met by a white-robed procession of young girls coming from the opposite directions each wearing the white confirmation veil, and led by one of the Clergy of the parish to the places assigned to them.

THE congregation of St. Sidwell's Church, Exeter, have been soundly rated on their meagre giving by the rector. Seven hundred persons present gave between them only 359 coins. These included 100 pennies and six farthings, and with the exception of one florin, nothing greater than a shilling found its way into the bags. The rector informed them that the Church is carried on upon the voluntary system, and £10 a week is needed to meet the

expenses. This comes to threepence per head of the congregation. If they gave less, they had no more right in the Church than a man who attempts to pass a bad shilling to obtain entrance to an entertainment. The threepence is a debt, and "until they had paid the debt they had no right in the Church at all."

THE following members of the Episcopate have already signified their intention of attending, and in several cases of taking part in the Church Congress, in October (1st to 5th): The Archbishop of York, the Bishop of Manchester, (president), the Bishops of Adelaide, Bedford, Brisbane, Calcutta, Capetown, Carlisle, (North) Dakota, Dunedin, Glasgow and Galloway, Grahamstown, Iowa, Maritzburg, Meath, Newcastle, Nottingham, (North) Queensland, Ripon, Saskatchewan, Shrewsbury, Sierra Leone, Sodor and Man, Southwell, Sydney, Wakefield, and Bishops Blyth and Mitchinson.

MR. SPURGEON'S faithful congregation have followed their pastor in seceding from the London Baptist Association. What is now to become of them? Will they go over to the Presbyterians? Mr. Spurgeon avers he is a "Churchman," because he belongs to the true Catholic and Apostolic Church. He believed he was an "Independent," too. The down grade controversy exhibits this plainly enough. He "hoped he was a tolerably good Baptist." If he "was not a Wesleyan, he was certainly a Methodist, for he tried, as well as he could, to do everything by method." Belonging to all these denominations, yet in ecclesiastical desolation!

CONNECTICUT held her Diocesan Convention in Christ Church, Hartford, June 12th. The Diocese has, including the Bishop and fifteen Deacons, 198 clergymen. There were reported from 147 parishes and missions, 1,966 baptisms. The Bishop confirmed 1,264 persons. In 158 parishes and missions there are registered 23,743 communicants, of whom 14,651 are reported as having received communion within the year. There are 16,061 Sunday-school scholars, having 1,880 teachers. Contributions and income for parochial objects were \$432,111.61; diocesan, \$40,510.01; extra diocesan, \$40,951; making the total receipts for the year \$513,632.70.

MR. ROBERT OWEN once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians. I am not afraid to die. Most Christians are afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," replied his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied "No!" "Then," replied the gentleman, pointing to an ox, standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear.—*Sword and Trowel.*

MASSACHUSETTS.—The Annual retreat usually held by a number of the clergy of the dio-

cese, will this year take the form of a quiet day for the clergy at the Church of the Advent, Boston, Mass. It will be on Thursday, Sep. 27, and Rev. C. C. Grafton, will conduct it.

DELAWARE.—The presiding Bishop having received the consent of more than a majority of the Bishops has appointed St. Luke's Day and St. John's, Wilmington, as time and place for the consecration of the Bishop elect of Delaware.

DURING the absence of the Rev. B. M. R. Taylor, Rector of Riverside, California, burglars broke into his residence and carried away everything valuable that they could lay their hands on, including all of Mrs. Taylor's silver, her wedding presents, a quantity of clothing, and a valuable collection of rare coins which was very highly valued.

THE EAST LONDON SUFFRAGANSHIP.—The new Suffragan Bishop of East London has had 700,000 people added on to the charge recently held by the late Bishop of Bedford, making probably a million and a half of people under his spiritual care. The new additions are divided into four rural deaneries, of which Islington has 76 clergy, with 4,000 people each to care for, and Shoreditch has 50 clergy, with 3,000 people each. Islington is a well-to-do, or at least a mixed deanery, but has fewer clergy to population than any portion of London north of the Thames, and as the churches are nearly all on the pew system, the pewed out classes form a large majority of the whole.

THE Dean of Manchester preached to an immense congregation in the open air at Peel, in the Isle of Man, on Sunday. The Dean has thrown himself, with characteristic energy, into the preparations for the Church Congress, and several social meetings in connection with it have been held at the deanery. To Dr. Oakley are due many of the best of the arrangements for the Congress, especially the sermons and working men's meetings in the belt of towns which surround Manchester.

THE LATE REV. A. H. MACKONOCHE.—A memorial cross of grey granite has just been erected as a memorial to the late Father Mackonochie, of St. Alban's, Holborn, in the portion of the cemetery at Woking which is allotted to St. Alban's parish. This cross, which is 5 feet in height, stands on three steps, on which the following words are incised:—

In pace

ALEXANDER HERIOT MACKONOCHE,
Priest,

15 December, 1887.

The cross, which is very massive, is of the old Celtic form.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

WE WANT 10,000 Subscribers; who will help in securing them?

BURIAL REFORM.

Rev. F. Lawrence, Secretary of the Funeral Reform Association, London, Eng., preached on Thursday, the 13th Sept., 1888, in the English Cathedral, Quebec, from the text:

"Then shall the dust return to the earth as it was, and the spirit shall return to God Who gave it."—Ecclesiastes xii. : 7.

That much loved form! How dear in life; how beautiful in death, "with that peculiar beauty which distinguishes the recently dead." You will not permit it to suffer indignity and injury by too long exposure to the air; nor will you, by cruel and unnecessary delay, mar your last recollection of that ineffable beauty. Therefore you will give it prompt burial, and your endeavour will be to give it back effectually to that kindly, motherly, earth whence it came, and of whose substance it is. So the coffin will be of the simplest, and such as shall speedily perish, that the earth may exercise upon the body its beneficent action. And this is what will happen:—through the earth above the air will filter, and when it reaches the body, will resolve it into new and harmless products, which will rise through the earth above, in air; and when some years have passed away the body will have literally risen again, and naught remain but harmless inorganic matter. "Then shall the dust return to the earth as it was."

For the funeral ceremonial itself call in the Christ an principles of Faith, Hope, and Love.

Faith.—Doubtless there will be heart-felt sorrow on the part of those who are left behind, for this is natural and scriptural. "Jesus wept" as He stood by the open grave of His friend Lazarus. But, instead of unmeaning pomp and dismal pageantry and the conventional exhibition of fashionable mourning attire, which neither mitigate grief nor manifest respect for the dead, there will be the outward manifestation of the Christian principle of faith:—Faith in the Father, "Whose love is as great as His power, and neither knows limit nor end." Faith in the Son who hath made known a full and free salvation to all who truly repent and unfeignedly believe His holy gospel. Faith in the Holy Spirit whose gifts are joy, peace, love. Oh, the boundless love of the Most High! It is He Who gave; it is He Who hath taken away. Can we not add, "Blessed be the name of the Lord." To yield to inordinate grief is to dishonour God. Faith in God, and zeal in the work He has given us to do on earth, will make the poignancy of our grief to pass away.

Hope.—If we had no hope we might darken the house, clothe all in black—even the little children, plume the hearse with black feathers, drape the cemetery chapel in black, and encase the coffin in black; for black is the symbol of despair. We spend much money, for this was the pagan way of striving to allay the pangs of despair which rent the soul. Or we might do our utmost to preserve the body, for this is supposed to comfort those who look not beyond the grave. All this if there were no hope. But thank God there is hope for the Christian. Christ came to bring to light life and immortality. Christ died and was buried: on the third day death could not hold Him. He stood on the earth alive again. He hath overcome death; therefore death is dead to all who have lived to Him here on earth. Therefore we use flowers which we cull from our own gardens—emblems of the infinitely varied and tender love of God; emblems also of the resurrection: and we sing a psalm or a hymn; and we do not place on the grave the pagan urn, nor the broken column, but some simple symbol expressing Christian hope.

Love.—Love manifests itself towards the departed, the bereaved, the bearers, the neighbours, and poorer brethren. Love for the de-

parted one suggests that regard be had to his wishes with respect to the avoidance of all ostentatious and expensive arrangements; that, wherever possible, relations or immediate friends perform the last offices: that no attempt be made to preserve the body in coffins of imperishable wood; and that there be no brick grave or vault, but that the body be placed in simple earth, to return naturally to the earth, whence it came—"Earth to earth: ashes to ashes, dust to dust." Love to the bereaved suggests that there be no intrusion upon their sorrow, but that friends meet at the church or cemetery rather than at the house of mourning. Love for the neighbours and poorer brethren suggests that simplicity, economy, and good taste be observed in every detail. Recognizing the fact that ostentation is repugnant to the higher feelings, the rich would think of others when they bury their own dead, and would prove by their example that the exercise of economy is no evidence of want of respect, or of love; and instead of lavishing much upon coffin, funeral ceremonial, and mourning apparel, they would show their respect for the dead by some gift which would benefit the living, some gift to God's Church, some gift to His poor.

Thus have I striven to rob death of some of his terrors; thus have I striven to put him before you as the "gate of life," towards which we should look with intense interest and hopeful trustfulness.

Jesus lives! no longer now
Can thy terrors, death, appal us.

This should be the aspect of our mind when we look forward to death:

As when one layeth
His worn-out robes away,
And taking new ones, sayeth,
"These will I wear to-day:"
So putteth by the Spirit
Lightly its garb of flesh.
And passeth to inherit
A residence afresh.

While we thus learn the true character of death to the Christian, it behoves us to take well to heart that this view of death can be held only by those who are humble, faithful followers of Christ, and who are day by day turning from sin and reaching forth to the perfect man which is in Christ Jesus. To him who is in sin death is, indeed, the king of terrors. Indeed, he who is yielding to sin is dead already. The wilful sinner is in the blackness of darkness of his own creating, with God blotted out. This, the death of sin, is to be feared with an awful r—the death of sin, the loss of all that is beautiful and good and God-like. Oh, to be delivered from this death!

But that other death we need not fear. Turn ye, truly, from your sin and believe with all your heart in the Lord Jesus Christ and follow Him, and the life which has been begun in you shall open out into a life of eternal bliss with God. Heaven has begun in you already, and when death approaches you may utter with confidence the sublime defiance, "Oh, death, where is thy sting? oh, grave, where is thy victory?" And may add also, "Thanks be to God who giveth us the victory through Jesus Christ our Lord."

EARL NELSON'S HOME REUNION NOTES.

No. 36.—THE SACRAMENTAL SYSTEM.

SIR,—Our Prayer-book tells us that a Sacrament is 'an outward and visible sign of an inward and spiritual grace;' and yet what offences are thereby created! The Bishop of Liverpool hoped for a definition of the teaching of the Reformed Church in these matters which would have driven away more than it

held together, and would have been a distinctly retrograde step towards unity. We want no new definitions upon subjects that are beyond human thought, and the surest way to a true unity is to accept the wonderful revelation of the Incarnation of the Son of God, and to leave the full revelation of the workings of that marvellous mystery to devout souls who, yearning after its full comprehension, can yet never fully realise 'what is the length and depth, and width and height of the love of God, which passeth knowledge.' Surely it is enough for us to know that all who do hold this great truth must essentially be one, and that we, who ought, therefore, to be bound together by the law of love, are specially sinning against that law if we allow our own selfish narrowness to prevail, and attempt to judge others by the present attainment of our own strivings after a fuller realisation of these truths.

Our Protestant Nonconformists, if I properly understand their position, ignore all sacramental grace, while we consider it a special outcome of the great doctrine of the Incarnation. They use outward signs—water in Baptism, bread and wine in the Holy Communion, the laying on of hands in the appointment of their ministers—but they are anxious to teach that no special grace is thereby given any more than by the faithful prayers of two or three gathered together in the Holy Name.

Our common standpoint is, that it is God's will to give His Holy Spirit in direct answer to prayer offered by two or three gathered together in His Name. But why are we to stop here? Where is the sinfulness of believing that special graces, also, in answer to united prayer, are linked with special outward acts? or why, we may ask, is God's power to be restricted, and such special grace denied to the outward and visible sign, which many believe to have been specially ordained by God Himself to symbolise the grace then given? Surely there is nothing in this view to unchristianise those who hold it. On the contrary, it is a very natural outcome of the doctrine of the Incarnation of Him Who made the worlds that visible gifts should be made to interpret the invisible, both alike being the outcome of His power.

The Church has held this view for centuries, and so far from this view being contrary to Holy Scripture, it seems to me that there is in the Bible overwhelming evidence in favor of it.

I doubt if there is evidence that any of our Lord's wonderful cures and miracles were ever worked without an outward sign of the grace given; to many of them there is direct evidence of the outward act. 'He stretched forth His hand and touched him, and the leper was cleansed.' He touched her hand and the fever left her. The ruler's daughter He took by the hand and raised her up. 'He touched the eyes of the blind, and they received sight.' And then we have the two miraculous feedings: 'And He took the five loaves and the two fishes, and looking up to heaven He blessed and brake, and gave the loaves to the disciples, and the disciples to the multitude.' So, again, with the seven loaves, when 'He gave thanks and brake, and gave them to His disciples, and the disciples to the multitude,' pointing in both to the connexion between the grace given and the outward act and special ministration. So, also, in the ministry of the Apostles. The laying on of hands is directly connected with special gifts of grace. In the confirmation of the converts at Samaria, and in setting apart the different orders of the ministry—the Seven, the Elders ordained in every place, Titus and Timothy.

I confess I am at a loss to understand why there should be divisions of the brethren on such a point as this, for those who believe that the Holy Spirit is given in answer to prayer,

urely cannot deny that it may also be given in answer to prayer in connexion with specially ordained outward symbols. But however this may be, as we strive more and more to grasp the all-prevailing influences of the mighty work of the Redemption of the World through the Incarnation of its Maker, our petty quarrels, in our feeble graspings after these mighty truths, will be lost in the immensity of the love of God thereby revealed. And as we contemplate, we, too, shall be imbued with some of this overflowing love, which must show itself through us towards all His creatures and to our fellow-men, and especially towards those who, from sharing a common belief in these great mysteries, may truly be said to be of the household of faith. NELSON.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

RAWDON.—On Thursday, September 13th, this parish held its Sunday-school picnic and Harvest festival. The unsettled state of the weather had caused considerable anxiety, particularly on the preceding day which was most unpromising. However the day, though showery in the morning, proved very favourable and a large number assembled on the Rectory grounds where all the usual picnic amusements were provided and enjoyed. The ladies were kept busy at the tea table until dusk.

At the approach of twilight the children formed in procession and headed by their banner, and singing "Brightly gleams our Banner," marched to Church, where a large congregation assembled to join in the Harvest Thanksgiving service which, in this parish, always closes the Sunday-school picnic.

The Church was very prettily decorated with flowers, grain, fruit and vegetables. The service was of a festive character, the anthem, "Thou crownest the year" &c., being well rendered considering the smallness of the choir. The service was taken by Rev. K. C. Hind, rector of Newport, the lessons being read by Rev. R. H. Hudgell, rector of Stewiaske, who preached an eloquent and appropriate sermon. Thus was brought to a close a very happy and successful day; and all could join heartily in the words of the recessional hymn "On our way rejoicing." *Laus Deo.*

DIOCESE OF FREDERICTON.

FREDERICTON.—The members of the Church of England in Fredericton gave a warm welcome on Tuesday evening to His Lordship the Bishop in the Church hall. An address on behalf of the Clergy and Laity at the capital was read by Chief Justice Allen. The address, after many complimentary references says: "The Clergy and parishioners while extending to your Lordship, not only as their venerated esteemed Diocesan, but as their long-trying, trusted and most valued friend, their affectionate greetings at this time, desire further humbly to express the hope that the blessings to themselves of your Lordship's presence with them, and to the Church at large in this Ecclesiastical Province of your wise and careful supervision of its needs and interests, may be continued through many years to come." His Lordship thanked his people very cordially for their warm words of welcome which sank deeply into his heart. He was glad to be back among them again and hoped to live and die in New Brunswick. He referred to the many marks of progress everywhere visible in the Church in England, and said he failed to observe any mark of disestablishment. In conclusion he said he had greatly enjoyed his trip and came back refreshed and invigorated. Sir Leonard Tilley spoke briefly, reiterating the good wishes expressed in the address. His Lordship pro-

nounced the benediction, and the proceedings terminated.—*St. John Globe.*

SUSSEX.—The bells of Trinity Church rang out their loudest welcome on the afternoon of the 18th to His Lordship, the Metropolitan of Canada, and Rev. Canon Medley his son, who arrived here by special train, looking well after their somewhat extended visit to England.

WELDFORD.—On Monday evening, 17th inst., an enthusiastic meeting in connection with the Church of England Temperance Association, was held in the Public hall here. The Rev. E. B. Hooper, Rector, who presided, delivered an earnest opening address, and after the singing of hymn 166, the Chairman introduced the Rev. D. V. Gwilym, Rector of Richbucto, who gave an eloquent and telling lecture on "Intemperance, its cause and cure." The rev. gentleman was listened to with rapt attention by an audience which filled the hall to its utmost capacity. The appreciation of the audience was well expressed by loud and continued applause. The Rev. Mr. Hooper returned thanks to the lecturer in behalf of the audience. The most interesting and instructive feature of the meeting was, that it avoided the intemperance of the general run of temperance men. The meeting was brought to a close by the singing of hymn 196, followed by prayer and the Benediction.

DEANERY OF SHEDIAC.—The Sunday-school Teachers' Union of the Deanery, met at Dorchester on September 18th. Representatives were present from the parishes of Moncton, Dorchester, Shediac, and Westmoreland. Papers on "The Infant Class" and "Catechizing" were read and commented upon, and the course of lessons for the ensuing year was discussed. The Bishop Doane Manuals were recommended to be used another year together with "Church Teaching for the Little Ones" and "The Practical Question Book of the Bible," published by the Young Churchman Co. The subjects selected for discussion at the next semi-annual meeting were, "The Best Method of Retaining the Elder Scholars" and "Sunday-School Literature."

A meeting of the Ruri-Decanal Chapter was held in the afternoon of the same day. A chapter of the Greek Testament was read and discussed, and a critical paper on the same read by the Rural Dean. Rev. C. F. Wiggins was appointed to visit Baie Verte and vicinity in company with Rev. V. E. Harris, of the neighbouring Deanery of Amherst, to report on the prospects of establishing a joint mission of the dioceses of Fredericton and Nova Scotia at this place to include Port Elgin and Tignish. The construction of the Chignecto Ship Railway, which will be begun at once, lends a new importance to this neighbourhood.

A paper of some importance on the Insurance of Church Buildings by the Diocesan Church Society was read, and after some discussion it was decided to ask the other Deaneries of the Diocese to take the matter into consideration.

Services were held in Trinity Church, Dorchester, on Tuesday evening and Wednesday morning, at which sermons were preached by the Rectors of Moncton and Shediac respectively. Several improvements have been made in the interior of this Church since the last meeting of the Chapter here, and it may be specially noted that the effect of the new East window supplied by Messrs. Spence & Sons, Montreal, is very pleasing.

DIOCESE OF QUEBEC.

QUEBEC.—*Presentation to the Rev. M. M. Fothergill.*—There was a large attendance of friends of the Rev. M. M. Fothergill, and members of the congregation of St. Peter's Church, in the National School hall on the 18th inst. The Lord Bishop of the Diocese was invited

to take the chair, and there were also present the Very Rev. the Dean of Quebec, Revs. Canon Richardson, Lennox Williams, and Cole.

E. T. D. Chambers, Rector's Churchwarden at St. Peter's, addressing the Lord Bishop and the ladies and gentlemen present, said that the Churchwardens had hoped to serve a two-fold purpose in inviting all Mr. Fothergill's friends to be present on this occasion. It was the intention to furnish them with an opportunity of saying farewell to the Rev. gentleman, and again there was a hope that as many of them as desired to avail themselves of the opportunity might be present with the congregation of St. Peter's on this occasion, when they had assembled to testify their regard for their Rector, and their regret at his approaching departure. The rev. gentleman, he said, had been invited to the meeting for a double object—that an opportunity might be afforded him of saying adieu to a large circle of friends, and also that he might be made the recipient of an address expressive of his late parishioners' feeling in regard to him, and to his approaching departure. The address, which he then read, referred to the pain of sundering the ties that had bound pastor and people in the bonds of Christian love for over a quarter of a century, which could not be severed without a sense of deepest sorrow, on the part of those, who, in sickness as in health, in poverty and in wealth, had been the daily care of him whose sacred mission it had been "to teach of heaven and show the way." Deeply as they regret that the effect of the winter upon his bodily constitution, which necessitates his removal to a more temperate clime, they know and "feel at heart that One above, in perfect wisdom, perfect love, is working for the best."

The address concluded by expressing the hope that while engaged in feeding another portion of "the flock of God," and "taking the oversight thereof," Mr. Fothergill would continue to remember them at the Throne of Grace, so that "when the Chief Shepherd shall appear," and all our partings shall be o'er, they with him may receive "a crown of glory that fadeth not away."

The address, which was signed on behalf of the congregation of St. Peter's Church by the Churchwardens, had been beautifully illuminated on parchment and suitably framed, and was accompanied by a cheque for \$130, the total offering of the congregation amounting to over \$150.

The rev. gentleman replied to the address, expressing his sense of the very great kindness which had prompted the presentation of it, and the generous gift accompanying, for which he most heartily thanked them. He assured them it was indeed a grief of no ordinary kind to part with them, his very dear and old friends; but while fulfilling the office of his ministry in a less rigorous climate he would ever think of them and pray for their welfare. And it was his earnest prayer that they might prosper and grow in the knowledge and grace of Our Lord Jesus Christ.

The Lord Bishop of Quebec announced that he had been asked to present to Mr. Fothergill an address from the Clergy of the Diocese, which he proceeded to read as follows:

Dear Mr. Fothergill,—Nowhere is the general regret caused by your departure from the Diocese deeper than in the hearts of your brethren of the clergy. For thirty years the genial fervor of your presence has been one of the familiar features of our corporate life. During a large part of that time you have discharged the laborious duties of the Secretary to the Church Society and to the Synod. That you have discharged these duties worthily and well goes, as the phrase is, without saying. From the indefatigable energy of your character it could not be otherwise. But we desire to emphasize our appreciation of the spontaneous obligingness and readiness to take trouble which

has, from time to time, so materially diminished our own trouble.

To their estimation of your pastoral character your parishioners have given practical and substantial testimony.

And we too, your brethren of the clergy, praying sincerely that God may prosper you in your new career, and being desirous, according to our ability, to bring you forward on your way, hope that you will kindly accept the enclosed \$155 as a *viaticum* and as a token of our affectionate respect.

Signed on behalf of the clergy of the Diocese
J. W. QUEBEC.

The Rev. M. Fothergill.

The Rev. Mr. Fothergill declared that he was completely taken by surprise at this splendid demonstration of kindheartedness and regard for himself on the part of his reverend brethren of this Diocese, with whom he had been brought into such close relationship during his ministry in Quebec. The parting from them was not the least painful assurance of existing ties. He thanked them warmly for their generous gift and for the feeling which prompted it. He especially thanked the Lord Bishop of the Diocese for his kindness in attending to make the presentation, and expressed the sorrow which all experienced at learning of the ill-health of Mrs. Williams, and the earnest hopes for her speedy recovery which were entertained by all.

Geo. Vesey, Esq., next announced that a few personal friends of Mr. Fothergill had secured and now desired to offer him an English riding saddle, bridle, &c., complete. It might not be known to all that the rev. gentleman was quite an equestrian, and in his new charge had ample opportunities for riding about amongst his parishioners. He regretted that this offering was not a larger one, but it was at least of a practical nature, and he must add that many leading merchants and others who were personal friends of Mr. Fothergill were at present out of town.

The Bishop promptly remarked, amid applause, that this time at least, the saddle had been placed upon the right horse, and Mr. Fothergill expressed his thanks to Mr. Vesey and other kind friends for their thoughtful gift, which he could assure him was a most welcome one.

The Very Reverend the Dean, called upon by the Lord Bishop, expressed the warm regard which he entertained for Mr. Fothergill, and his regret at his approaching departure, he added a few kindly words as to the duty of showing the esteem in which Mr. Fothergill was held, by endeavoring to stand by and to fill St. Peter's Church.

Those present then partook of the refreshments which the ladies of the congregation had provided. A pleasant hour having been spent in special intercourse, each and all shook hands with Mr. Fothergill and wished him farewell and Godspeed before leaving.

CATHEDRAL SUNDAY SCHOOL.—A Tea will be given in the National School Hall on Friday next, at 6 p.m., to the children of the Cathedral Sunday-school. Any members of the congregation who are desirous of assisting can do so by sending donations of fruit, cake, or money to the hall, on Friday.

INVERNESS.—The members of St. Stephen's Church, and the Church of the Ascension at Campbell's Corners, Inverness, held their annual picnic this year in a beautiful spot near Glen Murray, on the grounds of the Orange hall. The hall is surrounded with fine spruce and tamarac trees, and is a lovely spot for a summer gathering. The picnic took place on Thursday, the 6th Sept., and was unusually well attended, there being about 250 persons present, including children. Tables were spread on the lawn in front of the hall, and the Sunday-school children, 75 in number, were first attended to, after which the other members of

the churches sat down together and enjoyed the good things provided for them. One of the attractions of the day was a Christmas tree, laden with choice presents for the children, sent out from England to the Rev. P. Roe, the rector of the Mission, by a lady in Taunton; Somerset; dolls and work boxes for the girls, knives and balls for boys, books and cards, comforters and muffettes for all. The tree was placed in the hall and beautifully dressed and lighted up, the house being darkened for the purpose. The children sang hymns, and after prayers, the tree was stripped of its fruit, and the beautiful presents distributed to the great joy of all the young folks. Three cheers were heartily given for the generous donor of the presents. "God Save the Queen" was sung most heartily, and three rousing cheers for her Majesty. Boys and girls races closed the amusements of the day, and all returned to their homes, highly pleased with all. The day was bright and clear, a strong contrast to the weather we have had here for nearly a month. These meetings tend to keep up a feeling of friendly fellowship amongst the members of the church, and are a great treat to the children.

INSTALLATION OF DEAN, ARCHDEACON, AND CANONS.—On St. Matthew's Day, 21st Sept., instant, the Installation of the Dean, the Archdeacon, and Canons VonIffland, Richardson, Foster and Thornloe, took place in the Cathedral of the Holy Trinity, Quebec, at 11 o'clock a.m. The Installation was performed by the Bishop of the Diocese. The above mentioned Clergy, preceding the Diocesan, took their places in front of the pulpit. The hymn, "The Church's One Foundation," was then sung. At the command of the Bishop, the Registrar, Mr. Geo. Borlase, read the Commission, appointing Rev. Dr. Norman to the Deanery of Quebec, who then read his declaration, promising canonical obedience to the rules and regulations of the Church. The Bishop then conducted the newly installed Dean to his stall. The same ceremony took place in the case of the other members of the Chapter; the Installation of the Archdeacon preceding that of the Canons. The Bishop concluded the special service from his throne, and gave a brief address upon the continuity of permanent principles in the Church of God.

The Holy Communion was then administered. There was a large congregation present, and the service was alike interesting and impressive.

MEETING OF THE CHAPTER.—In the afternoon, after lunching with the Lord Bishop of the Diocese, the newly installed Dean and Chapter held a meeting for the purpose of framing a Constitution for the government of the capitular body, and arranging for a division of the duties pertaining to it. The framing of the necessary Canons was delegated to a Committee, and it was arranged that for the coming winter the daily Cathedral service should be held in All Saints Chapel at 9 a.m. and 5 p.m.

At a later hour in the afternoon there was a meeting of the Select Vestry of the Cathedral to arrive at an understanding as to the relations existing between the Dean and Chapter on the one hand and the Cathedral Vestry and congregation on the other.

SUNDAY SCHOOL TEA.—The children of the Cathedral Sunday-School, including the inmates of the Church homes were treated to a tea provided for them by the ladies of the congregation and others in the National School hall on Friday.

BISHOP'S APPOINTMENTS.—Unexpected engagements have necessitated some alterations in Bishop Williams' list of Confirmations. They are now arranged as follows: Mission of Dixville, Sept. 28th; Marbleton and Dudswell Corner, Sept. 29th; Sherbrooke, Sept. 30th; Scots-

town and Robinson, Oct. 2nd and 3rd; Bishop's College School, Lennoxville, Oct. 4th.

FUNERAL REFORM.—The Rev. F. Lawrence, Secretary of the Church of England Funeral Reform Association, (who has been visiting Canada with the object of extending the Association's work), delivered an address in the Cathedral of the Holy Trinity, Quebec, on Wednesday, Sept. 12th, just previous to his sailing for home.

PERSONAL.—The Rev. M. M. Fothergill left here on Thursday last for his new sphere of labor in New Canaan, Conn.

G. W. Willis, Esq., who has been employed as teacher and catechist in Labrador, returned from that distant station on Tuesday last. He does not intend to return there again.

QUIET DAY.—Saturday last was observed as a Quiet Day in St. Matthew's Church, and most of the Clergy in the district, as well as the Lord Bishop of Quebec, and the candidates for Ordination were present. The services consisted of a celebration of the Holy Eucharist at 7:30 a.m., Matins at 10:30; Evensong at 5 and 8 p.m., and on each occasion an address was delivered by one of the Clergy present.

RECEPTIONS.—The Very Rev. the Dean of Quebec Cathedral is holding a series of weekly receptions at the Rectory, to which invitations are issued to the members of the congregation, and which are largely attended. One of the main objects is, we believe, for the purpose of bringing the members, rich and poor, together, so as to do away with any distinction where it has previously prevailed.

DIocese OF TORONTO.

SHANTY BAY.—A Thanksgiving service was held at St. Thomas' Church on Monday evening, the 17th inst. There was a large congregation, and all took a deep interest in the service, which was read by the Rev. J. F. White, the incumbent. The Rev. J. Jones, Medonte, preached an earnest discourse from St. Mark viii. 8. The Church had been very tastefully decorated by several ladies of the congregation. The offertory amounted to \$5.30.

EAST ORO.—A Thanksgiving service was held at St. Mark's on Tuesday afternoon, 18th September, when the Church was filled to its utmost capacity with a very attentive congregation. The service was read by the Rev. J. F. White, and the Rev. J. Jones delivered an energetic discourse on the "Harvest and its lessons." The Church had been beautifully decorated for the occasion. The offertory amounted to \$5.86. There was an excellent tea provided in the old Church, and a concert held in the evening, from which upwards of \$50 were realized.

RAMA.—The Church in which the Indians of Walpole Island, under the pastoral care of the Rev. J. Jacobs, worship, has this summer been renovated and improved, and is now a great credit to Mr. Jacobs and his congregation. On the 6th instant a re-opening and Harvest festival was held, and a most enjoyable time spent. Many friends will learn with pleasure of the continued success of one of the largest and most prosperous Indian missions in Canada.

DIocese OF NIAGARA.

MISSION OF ARTHUR AND ALMA.—Church work has been going ahead this year in the Mission. Two good garden parties have been held at Arthur under the auspices of the Women's Guild of Grace Church, one at Mr. Wm. Eden's, the other at Dr. Henderson's, getting \$50. The Mission house at Arthur has during the past year been renovated, and with the ad-

dition of a little paint looks clean and respectable.

The Rev. C. E. S. Radcliffe has made two canvasses to augment the Holy Trinity Church fund, Alma. By the kindness of Rev. E. M. Bland, rector of St. Catherines, \$60 was collected, and by the kindness of Rev. W. R. Clark, rector of Ancaster, \$30 was collected, making a total of \$90. The Church which would be worth \$3,000 when finished is being pushed for the opening day, October 14th (D.V.); it is a credit to the contractor, an ornament to the village, and the pride of every loyal Churchman's heart.

DIOCESE OF HURON.

LONDON.—Huron College opens for another year's duty Oct. 1st. It will have a larger number of students than for many years past. Many new applicants for matriculation have sent in their names. The Principal feeling that the College will require all his time has resigned his charge of the Chapter House congregation.

The Chapter House congregation will soon remove to their new Church, called St. John the Evangelist. It is hoped this church will be opened in about a month. Principal Powell and Professor Williams have sent in their resignations, and a new Rector will now be appointed, who may devote his entire time to the parish.

Harvest Thanksgiving services were held in Christ's Church, Sept. 9th. The Church was tastefully decorated and the services were conducted by the Rector, Rev. Canon Smith, the sermon in the morning being preached by the Rev. Canon Newman, who gave an excellent discourse. In the afternoon a Children's service was held, and an earnest practical address was given by Rev. Canon Davis.

In the evening Rev. Principal Powell preached an admirable sermon from the words "Whatsoever a man soweth that shall he also reap."

The musical part of the service was under the management of Mr. W. Halle, organist of the Church, and reflected credit upon all those who took part. A grand concert of sacred music was given next evening, in which Mr. Halle was assisted by Mr. W. Barron and leading vocalists of the city, and the choir, in a well selected programme. An address was delivered by Rev. R. Hicks, Rural Dean.

It may be mentioned that considerable improvements have been made in the internal arrangements of the Church, the chancel platform having been extended so as to accommodate the choir, and the organ raised to a level with the chancel floor. The new platform, having been nicely carpeted, presents a neat appearance.

LONDON SOUTH.—Recently the children of the Junior Branch of the Mission Band held an entertainment in the St. James' School house, consisting of vocal and instrumental music, readings and recitations, refreshments, and a table of fancy and useful articles made by themselves. The object was to raise a sufficient sum to pay the remaining debt on the addition to the school house, some \$65. A large number of parents and friends were in attendance. The Rector, Rev. Canon Davis, made a few introductory remarks, encouraging the little ones in their efforts, and urging the members of the church to strengthen their hands by loyally supporting them. The addition to the building cost upwards of \$1,000, the payment of which was undertaken by the teachers and scholars, and he sincerely hoped the remaining debt, \$65, would be paid off as the result of the evening's effort.

The proceeds amounted to about \$105, so that after paying off the debt they had a handsome balance, which was given towards the debt on the Church.

HAMBURG.—The new St. George's Church,

Hamburg, County of Waterloo, was opened for Divine worship, on Sunday, Sept. 16th. Notwithstanding the rain, large congregations attended the services, and the offertories were most liberal. The first service was Holy Communion at 8 o'clock. The Very Rev. the Dean of Huron preached at the morning service, and gave an address at the children's service at 3 o'clock. The Rev. Canon Patterson, of Stratford, preached to a large congregation in the evening. The singing was hearty and congregational. Great praise is due to the few church families in Hamburg, for their zeal and enterprise in erecting so comely and beautiful a church.

The Harvest Festival takes place on Thursday, 20th inst., Canon Richardson, preacher; and the Rev. John Gemley, of Simcoe, is expected to officiate on Sunday, the 23rd inst.

DIOCESE OF COLUMBIA.

CANADIAN CHURCH UNION.—The monthly meeting of the Victoria, B.C., Branch of the above was held on August 6th, in the Cathedral School-room, when a lecture on "The Bible" was given by the Rector of Esquimalt, Mr. Bolton. There was a very full attendance, and many most interesting questions were asked at the termination of the lecture. Mr. Innis, the President of the Branch and Vice president for British Columbia of the Association, congratulated the meeting in having so many of the clergy present, as they would be able to see that the objects of the C.C.U. was to further the interests of the Church and strengthen their hands in the administration of sacred things, it must give confidence to see the Clergy of the Church standing together and supporting the laymen in their work for the Church; he trusted that the objects of this association would be more fully understood and appreciated. The Branch was greatly encouraged by a few cheering words of congratulation at the formation of such a society in the Dominion of Canada, from the Rev. Mr. Scroggs, Vicar of Beech Hill, Reading, Eng., who was visiting the Island of Vancouver. He expressed himself delighted with the meeting, and that it would afford him great pleasure in being able to report on his return to England that the Laity of the Church in Canada were becoming fully alive to their responsibilities as members of the Catholic Church. It would be difficult to give a synopsis of the lecture, but can only state that the aim of it was to show "how great is the danger of every man being his own interpreter of God's word to man, and that the Holy Catholic Church is the only true guide. At the next meeting in September, the Rev. A. Beanlands will be the lecturer.

The Committee, as the funds of the Branch will now warrant it, have sent to England for a parcel of sound and useful Church literature for distribution amongst enquiring friends, which will help to contravert the erroneous ideas as to the Church of England; Her Teaching; Her History, and Her Practice.

DIOCESE OF NEWFOUNDLAND.

ADDRESS TO THE BISHOP.

A Deputation from the Executive Committee of the Diocesan Synod consisting of Sir W. V. Whiteway, Sir James Winter, Hon. Charles Crowdy, Hon. George Rendell, Rev. Ambrose Heygate, Rev R. H. Taylor and Mr. W. B. Grieve waited upon the Lord Bishop of Newfoundland at the Rectory, on his return from England and presented the following address:

To the Right Rev. LLEWELLYN JONES, D. D.,
Lord Bishop of Newfoundland.

The Executive Committee of the Diocesan Synod, duly impressed with a feeling of grati-

tude to Almighty God for his preserving care of your Lordship and family during your prolonged absence, and many journeys by sea and land, and speaking for the Church of England in Newfoundland, has great pleasure in presenting your Lordship with the Church's welcome home and hearty greetings of love and loyalty.

We congratulate your Lordship upon the felicitous circumstance of your having been enabled to take part in the deliberations of the Lambeth Conference, and on the opportunity which has at the same time been afforded you of revisiting your home and friends.

The Committee cannot but feel that your Lordship must have been specially desirous of being present at the Conference, remembering that in 1878, the year of your consecration, you denied yourself the pleasure and privilege of attending a similar conference that you might enter upon the work of your Diocese with the least possible delay.

Glad indeed and thankful for your Lordship's return to the Church over which the Lord hath made you overseer and trusting that your Lordship's visit has been both pleasant and profitable, the Executive Committee prays God graciously to grant you a long service in this office to the glory of His name, and the edifying and well governing of the Church.

Signed: Ed. Botwood, Eq. Com. Edward Colley, Charles Crowdy, A. W. Harvey, Arthur C. F. Wood, W. B. Grieve, W. V. Whiteway, Ambrose Heygate, J. S. Winter, R. A. Taylor, G. T. Rendell.

St. John's Nfld., Aug. 30th, 1888.

The Bishop replied as follows:

To the Executive Committee of the Diocesan Synod of Newfoundland.

GENTLEMEN,—I thank you very heartily for the address which you have just presented to me. Of the many kindly greetings which I have received since my return to the Colony, none is more gratifying to me than that of the important body which you present; a body with whom I have been most closely associated during the last ten years in consulting for the welfare of the Church of England in Newfoundland.

After a more than usually lengthy absence, involving many journeys by sea and land, I desire gratefully to acknowledge the protecting care of Almighty God who has watched over me and my family, and brought us back in health and safety.

My visit to England has been one of peculiar interest. The great gathering of Bishops to which you have referred, and at which it was my privilege to be present, will mark a glorious epoch in the history of the Church. The Lambeth Conference, however we may look upon it, and whatever may be its definite results is a great fact the significance of which cannot be overrated. Is it not worth recording that at each successive Conference we have in numbers exceeded the previous one? Is it not worth recording that on this occasion close upon 150 Bishops of the Anglican Communion met together from the most diverse parts of the earth, representing dioceses of all sorts and all descriptions and in all stages of civilization and barbarism, yet at the same time acknowledging the same truths, and those truths embodied in the same form? If I were asked to state what feature of the Conference left the strongest impression upon my mind I should say that it was the wonderful harmony of spirit which pervaded all our debates. Whatever may have been our differences of opinion I certainly shall feel strengthened in the work of my Diocese by the recollection of those brotherly counsels and brotherly sympathies.

Nor is it the Bishops only who are concerned with the results of the Lambeth Conference. The matters there discussed are matters in which we all—clergy and laity—are alike in-

terested. I invite you to enter with intelligent sympathy into those subjects. I commend to your earnest attention the Encyclical Letter which embodies the results of our deliberations, and which, without a dissentient voice, we have addressed to the Faithful. It is well for us all that we should look beyond ourselves. As members of the Church we are engaged in a vast enterprise for doing good; and it is well that we should realize that the Anglican Communion, to which we belong, is at work in all these two hundred Dioceses, in all parts of the world, acting under many different conditions, in contact with men of the most varied races, religions, and stages of civilization. It is well that we should have our Christian sympathies drawn out by sharing the difficulties and the hopes of our fellow churchmen, and considering the problems raised by their work.

The Church of England is now the mother of a great aggregate of daughter churches. She is a portion of a vast communion that has a very great part to play in the future of Christendom and of our world. The English-speaking nations are the nations of the future, and the churches in communion with our own are, I believe, the churches of the future. Never in the history of our branch of the Church Catholic has there been so much of wakefulness and energy as at the present moment. We, too, in this Diocese must be up and doing. We, too, must make her more and more a light and a blessing to the British nation. Thus shall we establish her the best. In this Colony the strongest argument we can urge in favor of the Church we love so well, is to show the practical good of which she is capable. Men will be moved by this who can never be reached in any other way. Only let it be seen that this Church is the true representative of Christ in the earth, that she is doing the very work which He did when He was here, and then we shall hear it said on every side by men of every grade and of every creed, "We will go with you, for we see that the Lord is with you."

(Signed) LEWELLYN NEWFOUNDLAND.
St. JOHN'S, N. F., Sept. 1st, 1888.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* in a second article on the "Lessons from the Lambeth Conference," says:

Whatever interest may attach to the private opinions or proposals of individual members of the several Committees of the Conference, as stated in their report, still it is not to these we are to look for the collective mind of the Conference. The Archbishop of Canterbury's Encyclical Letter, signed in behalf of the Conference, directs us to the Resolutions for this, and warns us that for the statements in these alone does the Conference hold itself responsible. Some of these resolutions are expressed in language exceedingly cautious and guarded. And there was need of caution. So many and so various are the conditions of the different communities which bear the Christian name, both as regards Church order, form of worship, and doctrine, as well as in their mutual relations to each other, and their claims upon our aid and sympathy, that great discrimination and caution had to be observed, so as neither unduly to precipitate nor repress. In steering the barque there are dangers on either side to be guarded against.

The Conference was fortunate in its President. The English Primate, who presided at all the meetings, possesses rare qualities of head and heart. The language employed by his Grace in his sermon in Westminster Abbey, at the opening service of the Conference, seems to colour many of the resolutions, and to form their best comment. The Committee appointed to consider the question of the relation of the Church to the various dissidents from the Church

of Rome in Portugal, Spain, and Italy, use this language in their Report:—"We feel it our duty to express the opinion that the consecration by Bishops of our Communion, of a Bishop to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction, and over the natives of that country, is a step of the gravest importance, and fraught with enduring consequences, the issues of which cannot be foreseen."

The language of the above is somewhat Delphic in its ambiguity. It is hard to discover whether it is intended to encourage or to repress meddling in other men's jurisdiction; but if the former, see how this is toned down, or entirely removed, in the amended statement of the Conference, as finally embodied in their resolutions. The Committee in their report say that they feel it their duty to make a statement about the consecration of a Bishop for dissidents in Spain and Portugal. The Conference cautiously avoids committing itself to this, and uses this guarded language:—"That without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction, and the interests of the whole Anglican Communion."

One cannot fail to see in this amended statement the mind, if not the hand, of the cautious Primate. In his opening sermon we have an echo of these words. This is his language:—

"We know the need of caution—how we may enervate by nursing too long, or wreck by launching too soon—that isolation may peril unity, and independence risk disintegration. Within the bosom of Christendom itself lie problems no less strange. While distant difficulties call only for faithful activity on the part of our own churches, the nearest questions are the hardest, the nearest duties most dim and indistinct. There is the inevitable reformation, or inevitable decline in the faith of some Western populations; the revival of languid and oppressed churches in things that belong to Divine knowledge, morals, spiritual diligence. Some churches are in danger of absorption; some have fought and almost devoured one another; some rival Israel itself in dispersion and tenacity; in some the clerical order includes the most enlightened and the rudest of the community; in some a yearning to undeceive, the people of gross superstitions is crushed by a fear of yielding up outworks which seem like a fence of faith. Intrude we may not; yet we can still less refuse to touch such burdens with a finger, and look on prayerless and unsympathizing."

This is the thoughtful statement of a mind which sees with a critical eye the many and various ills which impede the well-being of the Church of Christ, and which with equal sympathy, caution, and judgment, would seek to remove them.

Some in their hasty indiscriminating zeal would imperil the interests of their own Church for a shadowy nominal union with others. This would only give us a mechanical union, not a body fitly framed and knit together through that which every joint supplieth. And some, in healing the sores which afflict the Church, would have our Prelates cast to the winds primitive principles and precedents. The Lambeth Resolutions will disappoint both of these parties. For these take under their purview doctrine and Church government as conditions precedent of corporate union, and at the very outset [Resolutions 2, 9 (d), 15 (e)] deprecate all "unauthorized departure from the custom of the Catholic Church," and all action that does not regard primitive and established principles of jurisdiction, and the interests of the whole Anglican Communion.

The Conference has laid down for the Church's guidance four regulative principles of action: (1) See that the Sacraments and essential doctrines of Christianity are held; (2) That the

Historical Episcopate is accepted; (3) That primitive and established principles of jurisdiction and custom be maintained; (4) That no action by any branch of the Anglican Communion be taken regardless of the interests of the whole.

There seems, then, no ground for alarm lest the Bishops in dealing with difficult modern problems should cast aside ancient customs and precedents. The moment the decisions of the first four General Councils were accepted by the Conference this became impossible. A Canon of Nicæa (A.D. 325) commands that "ancient customs should prevail," and the "privileges of Churches be preserved," while the Council of Ephesus (A.D. 430) forbids Bishops to assume jurisdiction over places which had not from the beginning been subject to their predecessors.

The *Church Record*, N.Y. and Conn., referring to the Encyclical Letter from the Lambeth Conference, says:—

No utterance of the Conference is more weighty or important than its positive condemnation of the un-scriptural effort to substitute the concoction called "unfermented wine," for the wine of the Saviour's consecration, as the type and means of the spiritual feeding of His people with His precious Blood.

A noticeable contrast appears also between the utterance of the Encyclical and the resolution on the subject of total abstinence. The last mentioned is much stronger than the official communication. The reason of this is evident, the evils of intemperance are so evident, and the increase in the personal habit of total abstinence, so marked, that the committee's hope is expressed in their report and resolutions, while the judicial conclusion sees the peril of a sweeping rule, which reduces liberty below the scriptural requirement, and causes a deviation from the Church's uniform rule to guide men by principles which by exercise of the personal will and judgment increase manly Christian character, rather than by specific mandate, which transfers the obligation of conscientious decision from the man to the Church. In the one action we see evidence of the increasing tendency to voluntary self-sacrifice and abstinence, in the other the refusal of the Church to deprive that self-sacrifice of its merits, by establishment even in seeming of a rule unwarranted, as a compulsion, by the scriptures, or the Church in the past.

The action of the Conference upon purity and divorce, is a trumpet note needed sorely in these days, and yet voices the aspirations of all devout servants of God. There is no doubt or hesitancy in these words, and steadily the Church is in practice coming up to the standard of its declarations. The difficulty still remains, as how to temper justice with mercy in the case of so many that have been educated in the lax practices and civil enactments that this age has produced, and whose consciences only become enlightened after deeds, whose undoing seems fraught with wrong to ignorant (if not strictly innocent) wrongdoers.

REV. DR. NORTON ON REUNION AND THE ENCYCLICAL LETTER.

The Rector of Christ Church Cathedral, Montreal, having read the Encyclical Letter and the Resolutions adopted by the Lambeth Conference to his Congregation on the Sunday following their publication, in the *Church Guardian*, followed this up by a Special sermon delivered at the morning service of the 9th inst, from which we take the following:—

All English-speaking Protestant bodies over all the earth are being brought into touch with each other. All desire more unity and fellow-

ship. We have just seen 145 Bishops of our Communion assembled in Conference in London, from every part of the world; while representatives of the Presbyterian bodies in all lands assembled at the same time, in the same world-capital. Nor is this all. Churches formerly almost unknown to the English-speaking world, Churches which (in their relation to the Papacy) are as Protestant as our own, and have wonderful histories as interesting as our own, and much and rapidly increasing piety and learning are being brought into the closest contact with us. A year ago I worshipped in an English cathedral, side by side with two presbyters of the ancient Nestorian Church, in Kurlistan, in Persia. This is only an instance of what is going on. Eminent Bishops and Presbyters of the ancient historic Churches, craving for more Christian unity, Christian knowledge, Christian love, visit England every year. On the other hand, not only are Englishmen ubiquitous, but the chief rulers and great theologians of the Church of England are in frequent correspondence and personal intercourse with the principal Bishops and scholars of the Church of Holland, the Church of Sweden, the old Catholic Churches, the vast Russian and Greek Churches, and the Armenian, Coptic, and Nestorian Churches in the far East. And by the outpouring of God's spirit all these ancient historic Churches, equally with our brethren of the Protestant bodies, are craving for closer communion with Christ and with one another, for more fellowship, more love. They all feel that, in accordance with Christ's ideal, and their own obvious necessities in the presence of infidelity on the one hand and the vast consolidated power of idolatrous Rome on the other, they must hasten to join hands, until their now scattered and conflicting, and disorganized forces, and terminate as far as possible the unhappy and disastrous age of needless and sinful schisms. "In all parts of the Christian world," say the Encyclical letter, "there is a real yearning for unity—men's hearts are moved more than heretofore towards Christian fellowship."

You observe the situation. A vast revolution is in progress, and steamships, railroads, telegraphs, newspapers are hurrying it forward towards many notable results, one being the reunion of Protestant and Orthodox Christendom, Episcopal and non-Episcopal. In this widespread movement, the Anglican Church occupies a central and important position. She alone is in close contact with all the non-Roman Churches and communities from the rising to the setting sun. Her unique position and relations, her wide experience and unrivalled learning, enable her to take a wide view of the reunion question. Would the Church of England

PROMOTE REUNION BY SURRENDERING

her "Historic Episcopate" (as some would wish her to do)? Supposing, for argument's sake, that this step were possible, would it be profitable, would it be wise? It would certainly break up the Church of England herself; would that assist reunion? Again, the surrender of her Episcopate would at one stroke consummate the most gigantic and hopeless schism of modern times, for it would fix a great and impassable gulf for ever between herself and the ancient (Protestant) Episcopal Churches of Northern and Central Europe and the far East, with which she has now such loving and beneficial and rapidly increasing intercourse. To make a wanton and irrevocable breach on a gigantic scale would surely not be the way to fulfil the Saviour's prayer, "That they all may be one." Nor would the result be better with respect to the non-Episcopal Protestant bodies. There are about 170 of these. There is much real piety and self-denial in them all. They all feel the need of reunion. And yet, each one of them is unable or unwilling to unite with any of the other 169, notwithstanding

that they all have discarded the historic Episcopate: that is, notwithstanding that they all have actually taken the step which they desire us to take. If the Anglican Church were to abandon Episcopacy to-morrow not one of the 170 sects would unite with her on account of her having become as one of themselves. They would not respect her any the more for giving up valid Episcopal ordination, which many of them covet. Christian reunion would be farther off than ever. Well and wisely, therefore, did the Lambeth Conference determine that the retention of the "Historic Episcopate" must be an essential part of the "basis" on which approach may be, by God's blessing, made towards reunion. Hitherto, I have discussed the question mainly on grounds of mere expediency. In view of the present condition of Christendom, East and West, the abandonment of Episcopacy by the Church of England would be a grave practical blunder. It would heal none of the old schisms, and it would create new schisms of appalling magnitude, and with far-reaching and disastrous consequences. But there are higher considerations than expediency, which have an important bearing upon our subject. The Lambeth Conference suggests thoughts with respect to the origin and history of the Anglican Church and Episcopate. Let us glance at the fountain head and then trace the course of one of the streams which issues from it. The word Christ or Messiah expresses the fact that our Divine Lord in His capacity

AS HEAD OF HIS CHURCH

was commissioned, sent, consecrated by the Eternal Father through the operation of the Holy Ghost. He was the Divinely appointed visible head of a visible organized body or Church, to which believers were "added" by faith and baptism. Our Lord constantly appealed to His commission from the Father. His office and work and authority rested on this foundation. This He asserted again and again. On the night of His betrayal He prayed for Christian unity, "that the world may believe that Thou hast sent me." (John xvii. 21). In the great Messianic office of Christ, the more limited Apostolic office was included as a part in the whole. He was not only the "High Priest" but the "Apostle" "of our profession." (Heb. iii. 1). But in view of the approaching withdrawal of His visible presence from the Church, He in the most formal and solemn manner transmitted His Apostolic office to chosen men whom he called Apostles. As His own Apostolic commission was received from His Father, so He now transmitted it to His Apostles. "As the Father hath sent Me, even so send I you." (John xx. 21): "He that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent me." (Mat. x. 40). He was the "vine," and His Apostles were the "branches." (John xv. 5), in organic union with Him, living by His life, and, in their turn, transmitting His life, by the power of the Holy Ghost, to the numberless smaller boughs and leaves and fruits of His Church throughout all ages. Accordingly, as our Lord appointed two orders of Ministers inferior to Himself, viz, the "Apostles" and the "Seventy," (Luke x. 1), so, after His Ascension, we find the Apostles, from the very beginning, ordaining, by prayer and the laying on of hands, two orders of inferior ministers, Presbyters and Deacons. It is needless to enlarge upon the important consideration that the Apostles were never weary of referring to the authority and commission which they had received from Christ Himself. They describe themselves as the "stewards of God's mysteries," the "ambassadors of Christ," the "ministers of Christ," the "Apostles of Christ." A little later on when the rapid spread of the Church in countries far and near made it impossible for the Apostles to personally supervise the whole field of work, and when, moreover, advancing age and the sword of the

persecutor were diminishing and enfeebling the Apostolic band, we find the Apostles consecrating by prayer and the laying on of hands a special order of overseers or Bishops, like Timothy and Titus (2 Timothy i. 6; Titus i. 5), each in his own district or diocese, to act as the Apostles' representatives and successors in the ordination of ministers and the spiritual government of the Church. "There is no example in Scripture," wrote Bishop Jeremy Taylor, "of any ordination made, but by Apostles and Bishops."

(To be Continued)

DIOCESE OF MONTREAL.

MONTREAL.—Trinity Church was closed for a few months, and re-opened on Sunday the 23rd inst, for divine service. The day was also the anniversary of the opening of the church twenty-three years ago. The church is now in first-class condition. The spire has been repaired and repainted, and the entire stonework of the structure has been repointed. A most important feature of the improvements is the attention which has been given to the roof, which is now in a state of thorough repair. The interior has also been entirely renovated and tastefully decorated, and the vestry, lecture-room and chapel have been cleaned and appropriately colored. The pillars supporting the arches of the church are painted a quiet greyish brown tint, and from the cornice upwards are painted in light blue and gray with pale gold reliefs. The rafters of the church are also tinted in pale gold, and the galleries and aisles have all been revarnished, and look modest and inviting. The chancel is prettily decorated, the dark red tone of the walls and half arches immediately over the communion table shedding a pleasant and delicate tone of crimson, which is very appropriate and heightens the effect of the beautiful stained windows. The chancel arch is adorned with the motto, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth," which is in itself a cordial welcome to strangers in this part of the city.

His Lordship, Bishop Bond, preached the sermon, taking his text from II. Corinthians VI, 6, "We then as workers together with him beseech you also that ye receive not the grace of God in vain."

The Rev. Cannon Dumoulin Rector of the Cathedral, Toronto, and formerly connected with the parish preached in the evening.

St. James the Apostle.—We regret to learn that owing to intended absence from the city for some months Mr. Mawley, the Superintendent of the Sunday-school, has been obliged to resign his office. He has done a good work; and has aroused and increased much interest in the Sunday-school on the part of teachers and scholars, and all will regret deeply his withdrawal. It is to be hoped that some like active earnest Churchman may succeed him.

COTE St. PAUL.—Harvest Festival services were held at the Church of the Redeemer on Sunday, the 23rd September last, in the morning and evening. The Church had been beautifully decorated with flowers, fruit, and vegetables, and looked its best. The services were hearty and well rendered, that in the evening being choral; the attendance at each was large.

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."

The Church Guardian

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Early attention on the part of all is respectfully requested in the interest of all concerned.

CALENDAR FOR SEPTEMBER.

SEPT 2nd—14th Sunday after Trinity.
 " 9th—15th Sunday after Trinity.
 " 16th—16th Sunday after Trinity. (Notice of Ember Days and St. Matthew).
 " 19th—EMBER DAY.
 " 21st—St. Matthew. Ap. E. & M. (Athenasian Creed).
 " 21st } EMBER DAYS.
 " 22d }
 " 23rd—17th Sunday after Trinity. (Notice of St. Michael).
 " 29th—St. Michael and All Angels.
 " 30th—18th Sunday after Trinity.

THE EMPTY PEW

(By the Rev. F. B. Nash, Jr., Editor of the North Dakota Churchman.)

We find this empty pew a painful fact ever present in most of our Churches, especially at the evening service. It stares at us with mute accusation. It is a fact which we need not run about to apologize for and excuse. There is no apology sufficient. One might as well apologise for a mountain. Because there is this other and equally apparent fact, that the

empty pew is not empty for lack of people. There are plenty of people to fill the pew, and as a rule pews in sufficiency for the needs of the people. The trouble lies in the want of connection between the two. The practical failure in Parishes is this, that they fail to impress communities that the people are wanted in their Churches, in such a way, with such a hearty, earnest, thorough wanting for Christ's sake and their own, that they will not stay away from them.

As we turn our thoughts to the contemplation of that self-evident fact—the empty pew, we soon see that it is bristling with interrogation points, and eloquent with reproaches against somebody. It stands coolly waiting an explanation and an apology from us who own it, and assume to be responsible for it.

And indeed we are responsible for it. There's the shame of the thing in God's sight and the harm of it in the world's sight, when we see the results of our neglect. It is the nature of men to stand in circles, and when a disagreeable uncomfortable question intrudes itself upon their complacency and selfishness to point the thumb over the shoulder at vacancy or that dear somebody else. We do not want to be held accountable for things, and deem it an imposition when anyone undertakes to hold us accountable, in spite of our silence or our protests. If this were not too sadly true Christians would oftener be asking themselves about this most wretched of all pew holders, emptiness; they would be anxious about it, they would be everywhere putting their shoulders to the wheel of the trouble to roll the stumbling block of reproach out of the way of God's people, the poor, the unknown, the neglected.

Let us then look briefly at some of the causes of the empty pew.

First and foremost amongst them is beyond a doubt, our failure to carry out the meaning of the text, "Bear ye one another's burdens, and so fulfil the law of Christ." We do not bear one another's burdens; we do not seek to do so, we do not want to do so. Hence we fail utterly in fulfilling this law of Christ. We simply fail miserably in doing good to all men as we have the opportunity, especially unto those which are of the household of Faith. We deliberately turn our backs upon many handsome opportunities which come to us holding out the two hands; we turn our backs, and so the angels of noble opportunity and importunity which have come upon us unawares and have not been entertained by us, pass by on the other side of necessity and melt away into the solemn silence of accusing past. This is plain as regards the general world, our common Brethren after the flesh; while as regards those who belong to our own household of Faith this is equally evident,—That we are not disposed to put ourselves out very much for them, when they need and mutely ask for our help and recognition. Naturally, men and women desire to be as comfortable as possible; naturally they seek that companionship which best insures their comfort. In every one of the many strata of humanity it is true that the birds of a feather will flock together. And this is not to be complained of, the following and paying due regard to this inevitable law. It is to be condemned only as it conflicts or overthrows altogether that other law, which is the law of Christ, that we should bear one another's burdens; that we should be in some real sense bound together by a bond of union which in the practical life of the parish has some meaning; and not merely have it consist of and exist only in the Church's Catholic address, Dearly Beloved Brethren. Now let it be said again once for all that we need not fault the law, that like seeks like. We need not fault any for seeking their own. Men and women

choose their special friends and acquaintance on their own peculiar grounds. It is sheer folly to criticise and fault this natural and necessary thing. Again, society divides itself inevitably into little fragments which are more or less hostile, and which you can as easily mix in some respects as you can mix oil and water. Admitting the absolute right of the individual to choose unchallenged his friends and fellows; admitting the right of society to make its own laws in regard to the things which effect society only and belong solely to her, admitting all this still there remain the obligations of Christian Brotherhood, which are, or ought to be sacred and binding to all who profess and call themselves Christians. Christ gave us a command which covers the whole ground of this question as well as of many another vexed question of governments and societies. Said the Divine wisdom, "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Now you can take out the word Cæsar and insert Family. Or you can take out the word Family and insert the word Friends, or you may take that out and insert Society. Or, if you desire to be as particular as possible you may insert the name of your own little clique or class; you may descend to smallness and littleness of soul even and say "Render unto Philistinism the things which be its own"—no matter what you insert or how you transpose words, you will never wipe out the last half of the command. "And unto God (Render thou) the things which be God's." For evidently we owe to God a duty in this matter. A duty which if well done would show an irresistible force in bringing men into His Temple.

Clearly, whatever may be our right as individuals in society, here in the Church there should be no distinctions. Humanly speaking, it would seem almost the unpardonable sin to drag them into God's Sanctuary.

Those who are regarded as leaders in the Church or society are the ones who need specially to remember this. They have in their hands the noblest of opportunities to thus preach Christ, by their own Christian kindness. They bear in their hands a power for good which few seem to be aware of, fewer seem to care to exercise. No congregation has any correct means of knowing how many families are estranged by the cold reception they get at the Church; how many individuals seeking timidly yet earnestly, the way and the life of righteousness have gone away in sadness or dullness or indifference, owing to a neglect of the hearty greeting they crave. And this not from intentional coldness, not from intentional neglect. Far from it. Such neglect is not intentional, although many insist that it is so, and often uncharitably. It is rather the simple result of lack of system and that habit of isolation which gradually grows upon people in Church. As the duty of welcoming strangers, or of kindly greeting those who are comparatively unknown to the general congregation is put into the hands of no committee it is a duty very poorly, if at all attended to. What is every body's business is nobody's business. The truth of this is emphatically proven in our Churches all over the land.

A people imbued with earnestness and a righteous determination to see to it in God's name that the great pew holder, emptiness, should be banished from their Church, must take this awkward fact in hand. They should have some of their best men and women appointed for the purpose of greeting the stranger, making his acquaintance, finding out where he or she lives, getting the general and important facts of the case and then reporting them to the pastor, so that he may have some definite knowledge about them, and above all some certain means of communicating with them. Isolated, as he is in the pulpit from the congregation, the chances that he will ever meet

many of them at all are problematical. For the strangers and those who are little known in the congregation usually sit in the back seats and so leave first after the service. It seems rarely to occur to them to remain, or perhaps they are not sufficiently interested, or do not wish to take what might seem so decided a step.

Now, there are various ways of meeting the difficulty here. The one thing needful would seem to be the spirit and determination on the part of the congregation to overcome it in some way the best.

If any one is anxious to do what he can in encouraging what is called the "floating" element to settle down into some Church home of their own he can invariably find some missionary work of this sort, ready to his hands. In deed, we have need to remember that this is one way of doing good, as we have opportunity; this is one way of bearing others' burdens. For those whom we bring to God will be as stars in our crown for rejoicing. We should endeavor to get rid of our habit of isolation in Church, get rid of the habit of greeting there or welcoming by our greeting, only our own personal friends, the very ones who need this greeting the least. It is a gracious and a goodly habit to learn the being alert and attentive to any chance that may be offered us to greet the new face, to welcome the stranger and those who come to God's house, alas, with the timid consciousness that they are not wanted there much, that nobody is concerned about them, that nobody cares to welcome them, who sit during service and sermon impressed with that feeling and go away, saying: "I cannot feel at home there, I will go no more," and so drop off into that great concourse called "the floating element," or else become habitual non-church-goers, and we wonder why they do not come.

The second prominent cause, I think, is the lack of hearty and sympathetic co-operation of the laity in the work of the Church. Of course, there are always a faithful few who labor in Sunday-school and parochial work as best they may, to make the parish an effective organization. They do their work well and nobly, but they are too few. That is the trouble. The mass of the parish concerns itself but little and knows less about what these are doing. It is the common experience that it is exceedingly difficult, generally impossible, to get the men to take hold of the Sunday-school or give their service in the missionary work of the parish. Hence the Sunday-school, like a wounded snake, drags its slow length along, becomes a nucleus and no more; a mere semblance of what it ought to be and could be. We should remember that the people who are floating, waiting for some wave of interest to draw them into the Church are invariably attracted by the working parish. The reason is simple. They are convinced that this is an earnest Church, and earnestness is the one thing which "draws," best as the modern phrase runs, and deserves to do so.

The Kingdom of God has its own laws of success which must be followed, or parochial prosperity comes only with lagging step, or comes not at all. These laws are not satisfied with fine music or popular preaching, and hence parishes which put their dependence upon these alone are almost invariably disappointed. Even the earnest preaching of the Word cannot work effectively alone. It is the one most necessary element of spiritual life. But it cannot draw the load alone. It must be supported by that earnest lay co-operation which it strives to build up, which in truth cannot be built up without it. Mere meagre, pecuniary support does not fulfill the conditions; tithes of personal service must also be rendered ere the windows of heaven will open

to pour down the full blessing of God. That parish which is not willing to sit still and wait for the people to come, but nobly takes up the lesson of the Master's parable of the feast, and in its earnest spirit goes out into the highways and by-ways of people's lives, compelling them to come in by proving its love and interest in their salvation—such a parish will not be troubled with the appalling fact of empty pews in scores, for it will soon fill them. While just so far as it fails to do this, so far will it sprinkle its pews with occupants here and there, like drops of summer rain.

The third prominent cause of empty pews lies at the doors of the *very classes we would reach*.

They will not come to Church because they think they are not properly welcomed by the congregation. Now, let that be granted heartily; still, does that furnish an excuse for them? Surely not! It is a clear case of unreasonable pride. The spirit of the Master, the spirit of humility, is a spirit we all equally need, and these people have no more of it than any others. Going amongst his people generally, the pastor soon finds out the grievances, and it is plain that he must see things impartially. For he belongs to no part of his parish. His own overpowering anxiety and desire is that all should come that can be brought to come; he belongs, after his Master, to all of them equally, and if he has at all risen up to the high level of his stewardship, he will welcome and greet all for Christ's sake, and out of the fullness of his own heart. What he wants is that people should come to Church.

But the plain, unvarnished truth, is that often those whom it is his duty especially to seek out and welcome, get *offended* at very small stumbling-blocks and then *persist in remaining offended*. They unconsciously ask him to apologize for his people's shortcomings and his own. They by their manner insist on being apologized to continually, which attitude is both tiresome and un-Christian; eventually it defeats the very object both are aiming at, their attendance upon services and becoming members of the Church. No one who wants to come to Church need doubt that he is wanted. He is wanted. And if he will persevere a very little and introduce himself to the pastor, he will very shortly find that the congregation will receive him as heartily as he can ask. No matter who he may be he will be made welcome and at home. He will soon find he is wanted there just in proportion as he wants to be there. The Church wants him, the people want him, God wants him, and all this he will discover if he comes earnestly seeking. Naturally a door will not be opened unless one knocks at it, and the people of a parish do not wish to intrude upon the stranger's privacy; they have a sense of diffidence as well as he. They are afraid that the stranger would resent their intrusion as officious. In very truth this is the greatest reason why strangers are not more generally spoken to or sought out. The congregation has its own becoming modesty as well as the individual himself.

Another cause for empty pews is, beyond question, the shortcomings of the pastor. But this is a point upon which he is not qualified to speak wisely. If he is alert and listening, he can soon find out the grievance against him.

There are other causes upon which I can only touch. There is the neglect of parents to be *systematic and conscientious in bringing their children with them to Church*. The Sunday school is meant to be the vestibule of the Church, neither more nor less, and if it be permitted to take the Church's place in so far as it does this it is unmistakably an evil.

Again, there is that habit of *non-attendance on the regular services*, a habit fruitful of trouble to the Church and oneself. For as one stays away he comes to want to stay away, until

finally, it costs him an effort to go at all. It is fruitful of evil to the Church, since it is setting a ruinous example, and we may be sure, we each have a personal influence, which is exerted, whether we will or no. Just as we attend or stay at home, so we are doing our best to influence some others to attend or stay at home. Health and imperative necessity are the only valid pleas to be rendered for absence from the House of God, at least once on the Lord's day. Church men and women need to be specially reminded of this, since their presence on Sundays is just the *one personal service* which all can give. It is the only public Christian duty which the mass of the congregation can render at all.

Again, there is the cultivation of a Christian sociability outside the Church in our daily life; and there is the habit of non-communication, the neglect of the Sacrament of the "Supper of the Lord." It must be evident that a parish can enter upon and continue a hearty, vigorous life only as its members recognize that they *each* have an *individual duty* to render beside the payment of their pew rental or subscriptions; they must own and attend to this duty. This will make a working parish, and that is the only parish which reaps the full harvest of God's blessing and man's gratitude. The parish that sows its good seed thus will surely reap its reward.

MICHAELMAS DAY.

S. Michael and All Angels, called also Michaelmas. The day we now observe has been very generally kept in the Church in honor of S. Michael, the Archangel. In the Greek Church there is a festival in honor of S. Gabriel, the other Archangel mentioned in the Canonical Scriptures. Raphael and Uriel are spoken of in the books of Tobit and Esdras, which are not Canonical. S. Michael is the patron Saint of the Church Militant.

It has always been the tradition of the Church that angels attend at the ministration of Holy Baptism, and at the celebration of the Holy Communion; and as Lazarus was the object of their tender care, so in sickness and death they are about the faithful, and carry their souls to the presence of Christ in Paradise. The Trisagion in the Communion office shows what has been the feeling of the Catholic Church in regard to the Holy Angels; for from the very first she has never ceased to sing, "Therefore with angels and archangels," &c.

The dedication of S. Michael (and All Angels) was a very favorite one in England during the Middle Ages, especially with the Normans, probably from the fact of William the Conqueror reaching England "on the eve of S. Michael's Mass." About a hundred Churches still retain it.

ANGELIC OCCUPATIONS.

1. "Angel" messenger attendant. (Dan. ix, 21; S. Luke i, 26; S. Matt. xxv, 31; Heb. i, 6; Rev. v, 11, and vii, 11).
2. The eyes of the Lord. (2 Chron. xvi, 9; Prov. xv, 3).
3. Deeply interested in Christ's work for man. (1 Pet. i, 12; 1 Cor. iv, 9; 1 Tim. iii, 16; S. Matt. xxiv, 36).
4. Ministering spirits to the baptised. (Heb. i, 14).
5. Infant guardians. (S. Matt. xviii, 10).
6. Adult guardians. (2 Kings vi, 16; Psalm xxv, 6; xci, 10; Acts xii, 7-15).
7. National guardians. (Dan. x, 13; xii, 1).
8. Fight for men against Satan. (S. Jude 9; Rev. xii, 9).
9. Fight for men against their bad passions. (Num. xxii, 22).
10. Joy over penitents. (S. Luke xv, 10).
11. Punish impenitents. (1 Chron. xxi, 15).

12. Join in public worship. (Eccles. v, 6; 1 Cor. xi, 10).

13. Watch over dying bed. (S. Luke xvi, 22).

14. Carry departed spirits to Hades. (S. Luke xvi, 22).

15. Reap soul harvest at last. (S. Matt. xiii, 39).

FAMILY DEPARTMENT.

HYMN.

When 'ere I view the ethereal sky,
Bedecked with jewels bright,
My thoughts are turned to Thee, Most High
Who caused such wondrous light.

When I behold the ocean's rage,
In tempest, storm and blast;
The power its fury to assuage,
Omnipotent and best!

The flowers in all their bright array,
The stream that ripples by,
The birds that warble day by day,
Extol thy name, Most High.

In tune with these, my voice I'll raise
In notes both loud and clear;
To God above be all the praise,
Whose love is ever near.

—H. J. Du Vernet.

A BAPTISM.

In the little church, the morning sun shone brightly,

Filling with a soft radiance the sacred place;
A tiny sunbeam through the chancel window
Played o'er our darling's sweet uplifted face.
The wee lips parted, and the baby fingers
Were folded as in prayer: We present felt,
Although unseen, a loving form beside us,
As at His altar reverently we knelt.
The unseen Christ with heavenly benediction
His hands hath placed upon our darling's head,
Now, though the unknown future lies before her,
The promised Presence leaves us nought to dread.

Ho who on earth said, "Suffer little children,"
Will shield His child 'mid earthly care and strife,
And, at the last, open to her the portals
That lead to realms of everlasting life.

—F. E. S.

Point Edward, Ont.

A SWISS STORY.

A group of young men were standing one morning in April on the banks of the river Aar, which flows by the quaint old Swiss town of Berne. There was John Leid, the baker's son, and Fritz Bund, the wood-carver, and half a dozen others, with their sisters and sweethearts.

Bund, as usual was loud-mouthed and voluble. He talked with one eye on the girls, to see the effect.

"What do you say to a race, boys? There is Johann Leid with his big muscles. I can outrun or throw you in five minutes, Leid?"

Leid nodded, threw off his coat, and was beaten in both race and wrestle. He was a big, sheepish-looking fellow, and grew red with anger.

"If you want to look well in Jeannette's eyes," he muttered, "it is Nicholas Voss you should throw, not me. She thinks more of his finger than of your whole braggart body."

Bund was enraged. Everybody saw that plainly. He looked at Jeannette, standing with the other girls, like a modest little rose among flaunting dahlias. Nicholas Voss was playing with his dog on the other side of the field. He was a quiet, undersized fellow, the son of the schoolmaster.

"Throw Voss! I could do it with one hand. No credit in that. The fellow has no more strength than a girl, poring over his books.

I'll put him to a test that'll shame him. Jeannette shall see the stuff the baby is made of. Hey, Voss!" he shouted.

Nicholas came over smiling, but coloring a little as he passed the girls. He was a diffident, awkward lad, and felt his arms and legs heavy and in the way whenever a woman looked at him.

"Come girls!" cried Bund. The girls drew nearer, shy but curious.

"Here's a question of courage to be settled. Leid wants me to try a throw with Voss; but it wouldn't be fair for I could fling him with one finger, and blow him over for that matter."

Voss changed color. He played nervously with the dog's collar. He knew that it was true that he could not compete with Bund in a trial of strength; but it was hard to be told it—before little Jeannette too.

"But there's something Voss can do as well as I."

"What is it?" cried Nicholas, eagerly.

"You can swim. Come, jump into the river yonder with me and see which of us can reach the other shore!"

The girls looked at the river. It was swollen with the spring floods, and filled with great lumps of ice which crushed and tore each other as they went rushing by.

"Ah, that would be a brave deed!" they said, looking admirably at Bund. Jeannette looked and turned away with a shudder.

"Well done, Bund," said the other lads. "There's no cowardice in Bund that's certain."

Bund tore off his woolen jacket and boots, straightened himself and clapped his hands. He was not sorry that the girls should see his broad chest and embroidered braces.

"Come, little one, off with your coat. You're a famous swimmer, and Jeannette is looking." under his breath, with an angry flash in his eyes.

Nicholas looked at the lads waiting, and at the excited, silly girls, and then at the icy river. He did not trust himself to look at Jeannette.—In summer he had often swam the Aar at this very point. But his lungs were weak. He could not bear the slightest exposure; to plunge into this flood would be certain illness, perhaps death, and for no other purpose than to gratify the pride of a vaporing, idle fellow.

"Come, come!" cried Bund.—"Afraid eh?"

The lads and the girls looked at Voss. Even Jeannette's eyes were fixed curiously on him.

"I am not going to swim," he said.

If he had bluffed it out in a strident, jocular voice, he might have carried the day. But he was painfully conscious that they all thought him a coward. He was a sensitive lad, and it cut him to the quick.

"Afraid! afraid!" laughed Bund insolently. "Well, Voss, I wanted to do you a good turn, and let the girls see that you had the making of a man in you. But no matter 'turning away contemptuously. "A pity he could not wear gowns and a bonnet," he said to Jeannette, loud enough for Voss to hear him.

Voss turned away and went hastily down the road. He was bitter and angry, and would not go home to his father in that mood. He went to the bear pits. Now everybody knows that bears are a sort of sacred animal to the Bernese; and Nicholas, like his neighbors, took a keen delight in watching the great sluggish beasts in the pits. But he had no pride in them now; in fact, though he leaned over the barrier and looked with the crowd, he did not see them all.

There were many strangers there that day, principally English travellers and Americans. Their children were climbing upon the edge of the pit, as no Bernese child would dare to do.

"Take care, youngsters," cried a workman. "They are fierce—those monsters down there. An English officer fell in last spring; and though he fought for his life, that big fellow killed him."

"Ach! See his red eyes, the murderer," cried a woman

All the people stretched their neck to look where he lay blinking up at them; and a stupid nurse made, with a child in her arms, stood on tiptoe to lean farther over. There was a push, a scream.

"The child! Ach Gott! It is gone."

The crowd surged and pressed against the barrier. Voss was almost crushed upon its edge. For a moment there was a silence like death, people looked with straining eyes into the darkness below. Then they saw the little white heap close to the wall of the pit. Two of the smaller bears were snuffing curiously. The monster that had killed the Englishman was slowly gathering up his fourlegs, and dragging himself toward it.

There was scarcely any sound in the crowd. Men grew pale and turned away. A woman who had never seen the child before fell in a dead faint on the ground. But its mother, stood quite still, leaning over the pit, her hands held out to it.

There was a wild cry from the crowd. A boy had jumped into the pit. The bear turned, glared at the intruder with a sudden fury, and then rushed upon him. He dealt it a blow straight between the eyes, but it fell like a feather on a stone wall.

"He leaps over him."

"The others are coming on him."

"Ach, What blows!"

"Well struck. Again, again."

"But he can do nothing. He will be torn to pieces."

"O, the poor boy."

"See, the bear has torn his flesh."

"He has the child! He has the child! A ladder! A ladder!"

But there was no ladder to be found, nor weapons of any kind. The mass of people leaned over, praying, shouting, sobbing, while the struggle went on below as silent as the grave.

The boy, bleeding and pale, was pushed to the wall, the child lifted high in his arms. The savage brutes surrounded him. There was a trunk of a tree in the center of the pit, placed there for the bears to climb upon. He measured it with his eye, gathered his strength, and then with a mighty bound he reached it, and began to climb. The bears followed to the foot of the trunk.

"A rope! a rope!"

The rope was brought and flung towards him.

"He has it. He will tie it about his waist. No, it is the child he ties. He will save it first."

He fastened the child and watched it swung across in safety. When they threw him the rope again he did not catch it. He was looking at the mother when they put the babe in her arms. When he had taken the rope and tied it about him a hundred strong hands, English, French, Swiss, were ready to help pull him in. As he swung across the chasm, going half way to the bottom of the pit, the bear caught at him, but its hold slipped, and the animal fell back with a baffled growl.

There was a great shouting when the lad stood on the grass in safety.—Everybody talked at once to his neighbor.

"God be thanked!"

"That is a brave fellow!"

"Who is he?"

"It is the schoolmaster's boy."

"Where is he?"

But Nicholas had disappeared in the confusion.

Nothing else was talked of the next day in Berne. In the shops and kitchens, at the balls, in the brilliantly lighted great houses, even in the government council, the story was told, and the lad was spoken of with praise and kindness. Mothers held their babies closer to their breast that night, and with tears prayed God to bless him.

Meanwhile Nicholas lay in his cot, tended by

his old father and mother. His legs were sorely torn. But he was merry and happy, as he always was at home.

In the afternoon a messenger from the Council knocked at the door, and left an official document. It was a deed conveying to Nicholas Voss a house and pasture land in the vicinity of the town.

He put it into his father's wrinkled hands. "Now, father, you are sure of a home for you and mother," he said.

He fell asleep soon after that. When he awoke the sun was setting, and shone on the bed, and the happy old people were watching him.

A few days later his father put a little case into his hands.

"Look at this, my son. Never did I think a lad of mine would reach such high honors."

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"And here," said his mother, "is a bunch of violets which little Jeanette left for you."

Nicholas' eyes shone as he looked at the medal, but the flowers he held close to his lips.—*Youth's Companion.*

Our true knowledge is to know our own ignorance. Our true strength is to know our own weaknesses. Our true dignity is to confess that we have no dignity, and are nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings and in the smile of whose countenance alone is any created being safe.

DIED.

MONTEITH—In Toronto, Ont., Aug. 31st, ult., James, youngest son of the late Robert and Mabel Monteith, of Melbourne, Que. Aged 38 years.

ROBINSON—Entered into rest, at Huntingdon, on Saturday the 8th of Sept. 1888, Charles Aubrey, aged 12 years, eldest son of W. H. Robinson, Eastern Township's Bank.

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CALCUTTA.

The annual report of the Oxford Mission to Calcutta contains a photograph of the Mission House, 99 Mukhtaram Babu Street. With reference to the situation and its surroundings, the Bishop says: "The site is not the most healthy that could have been chosen; but this is unavoidable, if the house is to be in the midst of the work. As in East London the work can only be done upon the spot, it cannot be delayed until the sanitary condition of the whole native quarter has been improved. Adjoining the Mission House is a piece of ground covered at present with noisome huts, the smoke and smells of which rise up into the windows of the House. It is most advisable to buy this ground; not only would the removal of these huts improve the sanitary conditions, but also a new wing might be built more suitable for English residents than the present native house. If this could be done, the present house would probably be used as a hotel for native students at the Calcutta University. About £2,500 is needed for the purchase of this site. It is one of the greatest needs of the Mission at this moment. The Mission hopes, when its numbers will permit, to open a new centre of work among the students at the Dacca College, about 250 miles from Calcutta. The appeal made from Dacca was thus described by the Bishop of Calcutta in his speech at the annual meeting: 'Last year a great effort was made by certain Hindus to get some Bengalee plays acted in a certain theatre, and this made a considerable sensation, and a great many people went to see them. The troupe of actors went to the city of Dacca, and the result was that a number of Hindu and non-Christian students in the college at Dacca came to Calcutta to the Oxford Mission to implore them to do something towards putting a stop to this exhibition; owing, doubtless, to the immorality connected with it. These young men were encouraged, and then sent to the Bishop. Something was done to discourage what was specially objectionable; but it ended in our telling the young men that their only course was to abstain from attending these places of entertainment, and to exhort their young friends to do the same. But the incident is an interesting testimony to the influence exercised by the Oxford Mission throughout Bengal.'

MADRAS.

At Vellore there is a Tamil Mission, which is under the supervision of the chaplain, the Rev. W. M. Babington; the Rev. G. Yesuadiyan, a native pastor trained in the S.P.G. Seminary in Sullivan's Gardens, is in charge of it. He visits the sick in the hospital, and is organizing a women's prayer meeting similar to one held in Ramnad. The members meet in one of their houses under the direction of a native lady, and there are

prayers, followed by a lyric, Bible reading, and exposition. Then a second lyric, and a concluding prayer. They call it "Thaimar Saegam," or the "Mothers' Meeting." The offertories include a weekly offering, called "rice collection." The women, when they prepare rice for their meals, put aside a small handful of rice. The rice put by in this way is collected every Saturday, and offered at the altar on Sunday during the service. These handfuls set apart daily, however small they may be, come in the course of a week to about one-eighth of a measure of rice, even in the house of the poorest woman. The rice thus collected and offered is measured before the chief members of the congregation. (To be Continued.)

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THE LAMBETH CONFERENCE AND INTemperance.

(Continued)

"It seems reasonable, however to say that those who are brought much into contact with intemperance should arm themselves with this weapon of total abstinence in their own persons. It would be well that wherever this battle with intemperance is of exceptional importance, or forms for the time the first duty imposed on the clergy, total abstinence should be the weapon employed. This applies not only to England, but still more to many places in other parts of the world where native races have to be rescued from previous habits of intemperance, or to be upheld in their struggle to resist temptations of this kind.

"There is, however, much work to be done in this cause outside the direct battle with intemperance itself. And the Church cannot stand aloof from it.

"It seems to belong to the Church to use its utmost influence to press on all Governments the duty of diminishing the enormous amount of temptation which at present hinders the work of elevating and civilising the masses. There can be no doubt that wise legislation might do a great deal in this direction. The diminution in the number of publichouses, the shortening of the hours of sale, Sunday closing, are instances of legislative measures that would probably be very beneficial. And a combination between Governments might wipe out the grievous stain which now rests on the countries that are counted foremost in the world—the stain of degrading and destroying the weaker races. It has pleased God to make the Christian nations stronger than any other—stronger than all others combined. But this strength brings with it a very solemn responsibility. And this solemn responsibility the Church ought incessantly to press on those who bear authority. It is grievous that it should never come into contact with them at all.

"In conclusion, it is of importance to lay much stress on the essential condition of permanent success in this work—namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord. The work must be done in His name for the sake of His children whom He has bought with His blood. A brief success may be obtained by forgetting the religious character of the task, and thinking only of the misery which intemperance causes, and of the degradation inherent in it. But the religious spirit alone will maintain the conflict steadily through the obstinate resistance that will have to be encountered, and in spite of the many disappointments and failures that will have to be borne.

"It is, again, the religious spirit which can alone repress the fanaticism which sometimes make the total abstainer talk of his abstinence as the one thing needful; which sometimes makes him think lightly

of grievous sin, provided it be not the one sin which he condemns.

"But taken up in a religious spirit this work has a double blessing. It is not only blessed in the victory over sin and evil, but blessed also, and perhaps still more, in the door which it opens for the whole Gospel to enter men's souls. The conscience of the mass of the people speaks more clearly on this point than, perhaps, on any other. The minister of the Gospel who begins with this finds that a very large number are at once ready to accept his teaching, because he carries their consciences with him from the first. They have already learnt that intemperance is wrong, and they are ready to believe in the value of a ministry which visibly and systematically wages war on it. And having learnt to trust and follow the minister in this, they are far more ready to trust and follow him in all else.

To be all things to all men, in order that he might save some, was St. Paul's rule. And as things now are in many parishes, and in many parts of the world, the same rule will be best kept by those ministers of the Church who make a point of showing themselves thoroughly in earnest in this great battle. Signed on behalf of the Committee, F. Londin, Chairman.

The following resolutions were formally adopted by the Conference on the report upon Intemperance:

1. That this Conference, without pledging itself, to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

The Encyclical letter dealing with the reports and the resolutions thus refers to Temperance:— In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference; and in the forefront we would place the duty of the Church in the promotion of Temperance and purity.

Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, in the celebration of Holy Communion,



SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 8th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1887. } 16-8

ST. LAWRENCE CANALS.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places:

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

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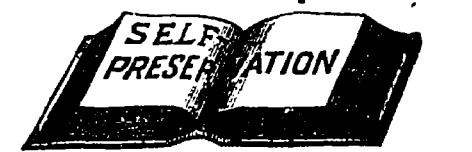
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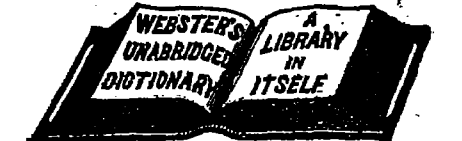
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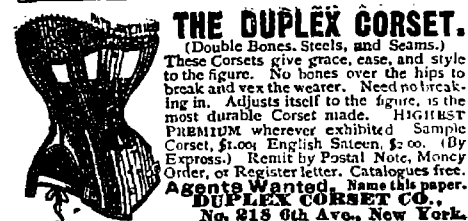
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