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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, NOVEMBER 21, 1888.

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ECCLIASTICAL NOTES.

At the Presbyterian Synod recently held in Galesburg, Ill., a paper was read on "The Atheistic Tendency of the Public School System."

A MEMORIAL service for the late Bishop Harris will be held in St. John's Church, Detroit, November 22nd, at which the Bishop of New York will preach.

THE election at Cleveland, Ohio, resulted in the choice of the Rev. George Williamson Smith, D.D., president of Trinity College, as assistant to Bishop Bedell. Dr. Smith is, it is said, a Broad Churchman.

THE New York *Tribune* says: "The Episcopal Church of the city is setting a noble example to other religious bodies. Upward of one-half of the houses of that body are already free churches, and the movement is making rapid progress."

MILWAUKEE.—The Standing Committee, after passing memorial resolutions to the late Bishop, Dr. Welles, have called a special Council to meet on Wednesday, Dec. 12th, at 10.30 a.m. at All Saints' Cathedral, for the purpose of electing a Bishop, and providing for his maintenance.

THE REV. ARTHUR W. LITTLE, recently Rector of St. Paul's Church, Portland, Maine, author of the well known letters "Reasons for being a Churchman" entered upon his duties as Rector of St. Mark's Church, Evanston, Ill., on the first Sunday in November. He received a warm welcome from his new parishioners.

THE Bishop of Bedford, speaking at the Annual meeting of the Parochial Missions to the Jews, said that if the Jews were to be evangelized, it was not to be done by the action of independent Societies, but by the Church undertaking the work which properly belonged to her according to her constitution.

In the Diocese of Central New York, under Bishop Huntington, according to the *Church Record*, the rule of the diocese is to require every parish and mission to devote the offerings of the third Sunday in each month to diocesan missions. This plan works admirably and brings in about \$1,000 each month.

ADVICES from Jacksonville, Florida, give the good news that the Bishop of Florida is recovering from his attack of yellow fever. He was taken down on the 22nd ult., while attending a meeting of the Central Relief Committee, of which he is chairman. The assurance of his recovery will bring relief and joy to the Church.

At the Canterbury Diocesan Conference, the Archbishop presiding, the subject of the causes which keep men and women from the Holy Communion was considered, and it was resolved "That a greater prominence should be given to the Holy Communion in our services on Sundays and Holy Days, and in the religious instruction given in Day and Sunday-

Schools, and this Conference urges on the clergy the importance of more personal contact with candidates before and after Confirmation, and conversation with the laity of their parishes."

ENGLISH DEACONESS' HOUSE IN JERUSALEM.—The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there, for education and sick nursing among women and children in the East. Two more follow directly. There is work for many more as soon as they are ready to go.

THE REV. DR. JAMES, of Virginia, has recently come into possession of an English Prayer Book one hundred and sixty years old. It is eighteen inches long and twelve wide, and is evidently an altar book. From occasional memoranda on the pages, he thinks it evident that it was brought over to the colonies from England and used before the Revolution.

REV. ALBERT BROOKWITH SHIELDS, late a Baptist minister, was confirmed by Bishop Nile at a recent visitation to Nashua, N.H., and has become a candidate for orders in the diocese of Massachusetts. And in Indiana, Bishop Knickerbacker ordained, on the 21st of October, the Rev. Frank J. Mallett, late a Methodist minister, to the diaconate.

SOMETIME ago we stated as an objection to the progressive or "chain" system of raising money, that it was open to fraud, and that we looked to see instances of fraud at an early day. Such an instance has already come to notice. Letters have been sent out purporting to come from "Miss Turney, treasurer of the Ladies' Auxiliary of St. John's church, Waterbury, Conn." Miss Turney is a myth.—(*Southern Churchman*).

THE REV. JOHN S. LINDSAY, D.D., rector of St. John's, Bridgeport, Ct., recently read a very able paper before Convocation on "Worship and its Accessories," a part of which is published in the *New York Churchman*. After showing the tendency of the times towards an increased warmth, reverence, heartiness and beauty in the Church's services, he directs attention to the dangers of the movement, discusses the law bearing upon changes of this nature, deprecates the unwarranted acts of individual members of the Church, whether choir master or chancel committee or any other, in making changes in furniture or ornament without license, and argues that the Rector is sole authority, subject to the godly admonition of the Bishop of the diocese.

THERE were many sad hearts, throughout the limits of the American Church, said *The Church Year*, when the news passed over the wires, a few days since, that the gentle, loving, and beloved Bishop of Milwaukee was no more. He had just returned from the Lambeth Conference, and on his way to his diocese stopped for a short visit to his birthplace at Waterloo, N. Y., where he passed away suddenly on the 20th ult. His health had been more or less feeble for several years, and his friends anticipated great

benefit from his visit to England. He had lived long enough, however, to bring unity, peace and harmony, to a distracted diocese, by his wisdom, patience and loving action and speech. His burial took place from his Cathedral in Milwaukee, on the 25th inst., the fourteenth anniversary of his consecration to the Episcopate.

ON Thursday, the 18th October, the Rev. Dr. Billing, the new Bishop of Bedford, laid the foundation-stone of the new Clergy House of St. Augustine's, Settle Street, E. The building will be commodious, and is being built by Messrs. Dove Bros., from the design of the architect, Mr. H. Wilson. On the ground floor there will be a large room to be used for parish purposes, and a room below, which might, some day, become a gymnasium. On the first floor there will be five studies belonging to the clergy and lay-workers; the dining room will be on the second floor, and bedrooms. Special arrangements are made to provide spare bedrooms for clergy and laymen who might wish to come and stay in the Clergy House and get a real insight into the work of an East-end parish. Prior to the stone-laying there was a Choral celebration of the Holy Eucharist. The sermon was preached by the vicar, the Rev. Harry Wilson, on the text, 'Ask, and it shall be given you.' A procession was afterwards formed to the site of the new Clergy House, adjoining the Church, where the Bishop duly laid the stone. His Lordship gave a short address, in which he referred to the spiritual growth of the Church work in that parish. The ceremony was followed by a public luncheon, at which some 200 persons sat down.

THE publisher of *The Church Record* expostulates, says *The Living Church*, with his delinquent subscribers, and shows that the losses inflicted on his business by their failure to pay is liable to frustrate his plans for the improvement of the paper at the low price at which he has offered it. The margin of delinquencies is a heavy item in the calculations of all publishers, and it is generally met by putting up the price far beyond the estimate cost. That is, those who pay are compelled to pay for these who do not. THE LIVING CHURCH has experienced something like the same lack of reciprocity, not to say of conscience. Many subscribers pay without a reminder and add to our list without charge or solicitation. Some, however, pay no attention to bills, receive the paper without paying for it, and actually defraud the publisher by their remissness. We pay out several hundred dollars a year to send the paper to such people. If they would only think of it as dishonest, as discouraging to our work, and as tending to defeat an enterprise in the interest of the Church, they would surely do better. We ask for prompt renewal or prompt notice of discontinuance. A subscriber who sends neither is simply incurring a debt which he is bound in honor to pay, sooner or later.

[We are able to sympathize with our Contemporaries: delinquent subscribers are not unknown in Canada.—Ed.]

THE BOOK OF "EXODUS."

[A Paper read by Mr. H. L. Putnam before the St. George's Church, Y.M.A., Montreal.]

It is surely a profitable study for us, "the heirs of all the ages, in the foremost files of time," living in what we deem this golden age of human progress and human greatness, this nineteenth century, (with a capital N), of what we call the Christian era and whence we take the calm complacent gaze down the centuries to show ourselves how far we have come and how far behind, and below "the rude forefathers of the hamlet sleep." It is surely profitable, I say, to call to mind even for modesty's sake, the earthly grandeur, power, wisdom, and knowledge of that marvelous people, whose symbol is the pyramid, whose history stretches back so far into the dim past, and beside whose very ruins we pigmy giants of today stand aghast. What a mouldy grave-sound the name of Egypt has to us! How insignificant seems the tiny span of human life, when confronted with the abyss of time that marks its history. What a symbol of earthly greatness and earthly nothingness. We hardly know whether to sigh or smile at the mockery which time has made of all this human energy and genius.

We boast of our arts and sciences as though they had been born with us; while this old people in the morning of the world seem literally to have forgotten more than we can ever know. We boast of our public works and the marvels of modern engineering science, and yet it takes our best efforts to set up in our squares a few of the monoliths that lie buried in Egyptian sands, and we gaze with awe and wonder at the stupendous ruins of a civilization almost incredible.

We speak of the restless activity and wonderful combinations of modern commerce, and we forget that there has ebbed and flowed on those old shores a wealth of commerce in proportion infinitely greater than ours.

Surely as we ponder these things we must see that the elements of earthly greatness "are of such stuff as dreams are made of."

What ages have come and gone since this was a people! What things that are counted mighty have been done! What discoveries that thrilled the world have been made! What songs have been sung! What words have been spoken! And yet outside the simple words of Jesus the Christ the world is no nearer home and rest to-day than when the Hebrews toiled, and sweated, and groaned and died, beside their hateful task.

In this short paper we will not wait to talk about the disputed chronology of the book of Exodus. It does not seem to have been a profitable study for the learned doctors who have wasted so much time and labor upon it. In view of the retrospect we have just taken, life seems all too short to waste in figuring up how the children of Israel could have grown to the amazing numbers recorded, during the time of their sojourn in Egypt. What interests me more in a brief review of this wonderful book is the spiritual truth it has for us, "on whom the ends of the world have come." If there is no message straight to my soul and yours from this book of Exodus, I don't know that I feel any particular interest in the emancipation from slavery and the wandering in the desert of a rude rough ignorant people whose chief characteristics seem to have been stupidity and an inveterate tendency towards idolatry.

The picture I see in this book is spiritual life in its marvelous reality, surrounded, threatened, pursued and driven into the wilderness by the unreal realities of this mortal life.

No doubt these brickfields and those taskmasters were terribly real to the needy Hebrew in the land of Goshen, who felt that he ought to be a free man, and that he was a child of

God; but the reality to you and me to-day is that we are in danger of losing our spiritual birth-right toiling in the brickfields of a material existence.

No doubt the sound of Pharaoh's chariots, and the lapping of the waves of the red sea were terrible realities to the poor hunted Hebrews, as they stood hemmed in by their enemies. But the reality for you and me to-day is that we hear behind us the tramp of the world, the flesh and the devil, and unless we can see the way of God's escape, we feel that we shall perish.

What a panorama of life this book is, and on how grand a canvas! The contest of material, worldly power with spiritual life. A people in the world and yet not of the world. We might write as a heading for this book these words, written so long after, "The things that are seen are temporal, and the things that are unseen are eternal." And so closely woven into the web of spiritual truth are the teachings of this book, that we easily lose the sense of time that elapsed between the writing of this and the New Testament. As the mysterious Nile flows once ever to the sea, and is replenished from the sea; its stream the same and yet always different—so flows the tide of what we call life. Changeless, except for the accidents of time and place. To us to-day comes the same call that came to Moses:

"When he lay in the night by his flock,

"On the starlit Arabian waste;

Happy they who

"Can rise and obey

"The beck of the spirit like him.

In one sense to each of us personally there is only one man in all the universe.

(To be Continued)

IS CHRISTIANITY A FAILURE?

Our pessimists just now seem exceedingly active in their desire to expose the worthlessness of everything. One day we find them labouring hard to prove that marriage is a failure; on another they are denouncing the institutions under which they live and flourish; on another it is our educational policy that is at fault; and now, we are told, they are anxious to prove the failure of Christianity. It is difficult to see in what way society would gain if they succeeded in their endeavour; nor do we understand what they propose to substitute for the religion which they so complacently assume to be 'played out.' There appears to be no form of belief to which these otherwise critics do not take exception; and if they intend that every man shall be a law to himself and his own creed-maker, they open up a vista of moral and social disorganization which we cannot contemplate without a shudder.

Is Christianity a failure? The question is not a new one; it has been asked repeatedly since the days of St. Paul, and repeatedly answered. It is now revived, we believe, in connection with the recent terrible outrages in Whitechapel; for whenever there is a recrudescence of crime—an outbreak of exceptional and appalling vice—the unbeliever immediately comes forward triumphantly with the assumption that because it has not been prevented by Christianity, therefore Christianity is a failure. It would be as wise to argue that because God's blessed sunshine does not prevent the awful calamity of a volcanic eruption, therefore the sunshine is a failure! At the worst, it can prove nothing more than that our systems or methods of teaching Christianity are at fault. It cannot be pretended, even by the most unscrupulous and malignant reviler of Christ's religion, that it offers a premium for the commission of crime, that it condones or encourages vice, that it deals easily with the sinner, or forbears to condemn his sin and to formulate a tremendous punishment for it. We may assume, therefore, *a priori*, that so far as Christianity is

concerned, it would exercise at least a deterrent influence on the offender if he could be brought under its influence; and that the only failure lies in the inability of Christian effort to cultivate the whole of the vast field that is waiting for the plough and the hand of the sower.

The Christian, we need hardly say, knows in his heart of hearts that Christianity is *not* a failure. He knows its dealings with his own soul; and he knows that to all believers it brings strength, hope, consolation, and patience. But to the agnostic it may be as well to point out that *he himself* is a living demonstration of its success; that his professed anxiety for the improvement of the social condition of the masses and the prevention of crime is a tribute to the influence of Christianity. Probably in no period of the world's history was society so utterly corrupt as in the palmy days of Imperial Rome. The Latin poets and historians allude to horrors which surpass even the Whitechapel atrocities. They indicate the existence of a gulf between the patrician and the pauper wider and deeper than perhaps has ever since existed. And, at the same time, they show that no effort was made to bridge over this gulf; that its existence was accepted as an ordinary evil; and that though vice might be punished when it endangered the Imperial government, society regarded it, on the whole, with tranquil indifference. The poor perished in their poverty and the sinner in his sin, and none extended a helping hand.

That all this is changed, that thousands of zealous and unselfish workers are toiling to improve the position of the poor, and to let the light of heaven into the world's dark places—to what is it due but to Christianity? If the ethical standard of the present age be so much higher than that of Rome or Greece, or medieval Europe, it is because the teaching of Christ has borne abundant fruit in the generations, and elevated the tone of human thought and feeling. To talk of Christianity as a failure is to be blind, therefore, to the facts around us, to the lessons of history, to the conclusions of experience. Modern philanthropy—every hospital, every almshouse, every agency that aims at the relief or extinction of pauperism or the alleviation of suffering and distress—is a testimony to the expansion of Christian principle. The truth is, that Christianity is in the air, like the breath of flowers or the glory of the sun; and all humanity is the better for it—yes, even those who deny its Divine origin, and complacently assume that it is 'a failure.'

We are glancing here at but one aspect of the question. It is, however, an interesting aspect, on which a good deal might be said. To our readers the question can cause no anxiety or unrest; they solved the problem in their souls with great bliss and peace long ago, but as it is frequently put forward in the public journals, for the sake of the young and thoughtless we shall do well to be prepared to answer it fully from every point of view, knowing, as we do, that the fuller the investigation the more complete will be the reply.—*W. H. D. A.—in Church Bells.*

THE Ven. Charles F. Doucet, Archdeacon of Surrey, in the diocese of Jamaica, has been elected Assistant Bishop by the Synod of that Diocese. He will be consecrated in England.

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

A Subscriber in Ontario, bears this testimony:—"I would not like to be without the CHURCH GUARDIAN now, as I have been taking it for the last seven years. I think EVERY CHURCHMAN SHOULD HAVE IT."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL.—The newly formed Sewing Guild in this parish is working well for the purpose of raising a sum sufficient to make an offering of the furniture to the proposed new Church. At a meeting of the Guild last week Mrs. Leckie, the wife of our respected managing-director, was elected President; and Mrs. Williams, Treasurer. A very successful evening's entertainment was given last Tuesday under the auspices of the Guild and comprised some beautiful tableaux, music and refreshments; the largest hall in town was overcrowded. The new Rector of Parrsboro and a large number of parishioners came by special train from Parrsboro and encouraged us in our work. The tableaux, which was exceptionally brilliant, was entirely under the superintendence of Miss Leckie. The music was conducted by R. Leonard and Mrs. Leckie, and the refreshment table by Mesdames Ross, Davies, Nash, and Shenton; the results were a very substantial addition to the funds. Notice was given that the Rev. S. Gibbons would lecture at an early date for the benefit of the Guild, and the reverend gentleman will certainly have a hearty reception from the good people. The Rector of Springhill is shortly to visit Boston and some other American cities for the purpose of raising funds for a new church which is sorely needed in this parish.

AMHERST.—Thanksgiving Day was duly observed in this parish. A celebration of Holy Communion at 8 a.m.; Matins and a celebration at half past seven. The Sanctuary was appropriately decorated with flowers, fruit and grain. The hymns, the Psalms, also the sermons were applicable to the day.

DIOCESE OF FREDERICTON.

No Report.

DIOCESE OF QUEBEC.

QUEBEC.—*Dedicating the Bells.*—A large congregation assembled in St. Matthew's on Tuesday evening, 13th inst, the occasion being the dedication of the splendid new chime of eight bells just placed in the tower of the Church.

The choristers and clergy proceeded directly from the Vestry to the west door, and the ceremony was conducted at the entrance to the belfry.

Besides the Clergy of the church, there were present the Venerable Archdeacon Roe, the Bishop's Commissary; Rev. Canon Richardson and Rev. A. J. Balfour.

The versicles which formed the first part of the special service were read by the rector, Rev. Lennox Williams, the choir singing the responses and antiphon, as well as the 150th Psalm.

The following prayers were read by Archdeacon Roe:—

Almighty God, who, by the mouth of Thy servant Moses, didst command to make two silver trumpets for the convocation of solemn assemblies, be pleased to accept our offering of this the work of our hands, and grant that through this generation, and through those that are to come, these bells may continually call together Thy faithful people, to praise and worship Thy Holy Name, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that whosoever shall be called by the sound of these bells to Thine House of Prayer, may enter into Thy gates with thanksgiving, and into Thy courts with praise; and finally may have a portion in the new song, and among the harpers, harping with

their harps in Thine house, not made with hands, eternal in the heavens, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that whosoever shall, by reason of sickness or any other necessity, be shut up, so that he cannot go into the house of the Lord, may in heart and mind thither ascend, and have his share in the communion of Thy saints, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that they, who with their outward ears shall hear the sound of these bells may be aroused inwardly in their spirits, and draw nigh unto Thee the God of their salvation, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that all they, for whose passing away from this world the bell shall sound, may be received into the paradise of Thine elect, and find grace, light and everlasting rest, through Jesus Christ our Lord, to whom with Thee, and the Holy Ghost, be all honour and glory for ever and ever. *Amen.*

Grant, O Lord, that all they, who shall minister to Thy service by ringing these bells may be fulfilled with all reverence and Godly fear, and mindful of the sacredness of Thy House, may put away from them all idle thoughts and light behaviour in the discharge of their service, and so continue in holiness of life, that they may be accounted worthy to stand with them who praise Thee evermore in the Heavenly Jerusalem. *Amen.*

The choir sang the 122nd Psalm, after which the ringers sounded two or three peals of the bells, and the following hymn was sung:—

Now at length our bells are mounted
To their holy place on high,
R'er to fulfil their mission,
Midway 'twixt the earth and sky.

As the birds sing early matins
To the God of Nature's praise;
This its nobler daily music,
To the God of Grace shall raise.

And when evening shadows soften,
Chancel, cross, and tower, and aisle;
It shall blend its vesper summons
With the day's departing smile.

Christian men shall hear at distance,
In their toil or in their rest,
Joying that in one Communion
Of one Church they, too, are blest.

They that on the sick bed languish,
Full of weariness and woe,
Shall remember that for them, too,
Holy Church is gathering so.

Year by year the steeple music
O'er the tended graves shall pour;
There the dust of saints is garnered
Till the Master comes once more—

Till the day of sheaves ingathering,
Till the harvest of the earth,
Till the saints rise in their order,
Glorious in their second birth.

Till Jerusalem, beholding
That His glory in the East,
Shall, at the Archangel trumpet,
Enter in to keep the feast.

A shortened form of evening prayer followed, with an appropriate sermon by the Rev. Edgar Hatch, who referred in an interesting manner to the various associations connected with bells, to their place in the work of the Church, and to the lessons which may be drawn from them.

GEORGEVILLE.—Rev. W. A. Adcock is to succeed Rev. Mr. Hepburn in the charge of this parish and Fitch Bay.

NEW CARLISLE.—I send you these few lines with the hope that they will prove interesting to your numerous readers. The parish of New Carlisle and Paspébiac is now vacant,

owing to the resignation of the Rev. T. Blaylock, who has since removed to Danville, Eastern Townships, and it is to be hoped that Archdeacon Roe will not leave such a large and important parish as this, without a resident clergyman, as many I am afraid will be lost to the Church, if one is not appointed before long. An address was presented to Mr. Blaylock by some of his parishioners which should have been signed by many more, as his kindness and sympathy with them in sickness and trouble was well known and should have been more fully appreciated. Mr. and Mrs. William Blaylock also left by steamer "Admiral" last week, to join their son in Danville. The former will be very much missed, as he was universally liked and respected by both Roman Catholics and Protestants in his cordiality and kindness in doing anything that could in any way further the interests and happiness of those around him, and it is with deep regret that his many friends saw him leaving this parish, as his place will not easily be filled again. Rev. Mr. Norwood kindly held service in Paspébiac Church last Sunday morning, and I understand is to hold services fortnightly there. The New Carlisle congregation were not so fortunate, although they are many more members, and it is to be hoped that Rev. Mr. Norwood will also be able to give a service now and then in this place as the Presbyterian body is gaining ground, and if a resident Rector is not soon appointed for this parish, we may, as I have already said, lose many of our Church members, who may wander off into other Churches. We are having a heavy snow-storm and sleighs are now in use for the first time as the snow is already some inches deep, which reminds us that winter is fast approaching and I am afraid going to be a very hard one for the poor about here, as the crops have been so much ruined by the rain that the farmers had hard work getting them in, especially the potatoes, which has only been half a crop this season.

DIOCESE OF MONTREAL.

MONTREAL.—Thanksgiving day was generally observed throughout the city, there being almost an entire cessation of business. Services were held in the various churches, and according to the reports were well attended.

At the *Cathedral* there was Morning service, at which the Rev. G. A. Smith, Curate, was the preacher.

At *St. George's Church* a special service was held in the morning, at which the Rev. Canon Mills, Rector of Trinity Church, assisted, and at which the Very Rev. The Dean of Montreal, preached a sermon from the 14th verse of the 1st Psalm.

At the *Church of St. James the Apostle*, the service partook somewhat of a Harvest Festival character; the decorations consisting of fruit, flowers and grain. The preacher was the Rev. John Walker, who is presently rendering assistance to the Rector of the parish.

At *St. Martin's* service was held both morning and evening; that in the morning being followed by administration of Holy Communion. The Rector, the Rev. G. O. Troop, preached at both services.

At *St. John the Evangelist* services were held both morning and evening, with several administrations of Communion prior to mid-day. At the evening service, the Rev. F. G. Scott of Drummondville, preached a thoughtful sermon from the words "These all wait upon Thee."

At *St. Thomas Church* service was held in the morning, in which the neighboring church or parish of St. Luke joined, the Rector of the latter, the Rev. G. Rogers, being the preacher. In the evening, a like service was held in St. Luke's Church, at which the Rector of St. Thomas, the Rev. B. Lindsay, Rural Dean was the preacher.

Services were also held in the morning at the

Suburban Church of *St. Matthias*, and the *Church of the Redeemer*, Cote St. Paul.

St. Stephen's Church.—The annual public meeting of the *St. Stephen's Church Association* was held in the lecture hall last week, when there was a large attendance. The annual report of last year's proceedings was read by Mr. Ryder, the Secretary, and showed a very satisfactory amount of good work accomplished and that an active interest had been aroused among the young people. Mr. F. Upton, the Treasurer, followed with a satisfactory financial report. Ernest and practical addresses were delivered by Rev. G. Osborne Troop and others; the proceedings being enlivened by choice vocal selections, by Miss Edwards, Mrs. Chennel and the choir. Archdeacon Evans in closing solicited the hearty co-operation of the young people in the work of the Association.

DIOCESE OF ONTARIO.

No Report.

DIOCESE OF TORONTO.

TORONTO.—*St. Thomas*.—The 11th Anniversary of this Church was marked by special services on the 11th inst, when the Rev. Canon Dumoulin, Rector of *St. James'*, preached both morning and evening.

The Diocesan Women's Auxiliary to the Board of Missions, held its usual monthly meeting in *St. James'* school room on Thursday, 8th November, when the Rev. A. Whatham, of Cheddar, gave an interesting sketch of Mission work in the backwoods.

MINDEN.—The annual Missionary meeting was held in *St. Paul's Church* on Friday 19th. The day was wet and nasty, and there is much sickness in the place in consequence; there was a small congregation. Prayers was said by Mr. Soward, of Kinmount; and the lessons by the Rural Dean, and Mr. Farncomb, of Haliburton.

Mr. Harding addressed the meeting. After alluding very feelingly to the late Rural Dean, he said that the doctrine of Christ which the clergy are sent to preach, and are required to live, has promise not only of the life to come—the endless life—but that it is the security and the happiness of our life here; it is the source of our truest civilization. He mentioned an incident in the life of Charles Wesley, who, when sitting in his library, heard a commotion among the birds in his garden, and saw a hawk chasing a sparrow, which after in vain trying other ways to escape, dashed through the open window right into the bosom of the spectator, and there was safe. This called forth from Mr. Wesley (it seems like profanation to apply the term "Mr." to such an honoured name) that beautiful hymn "Jesus, lover of my Soul, Let me to Thy bosom fly." The speaker remarked on the high spiritual habit of mind which could so seize on the incident and draw such loving and lasting comfort from it—comfort and joy to Christians of many generations; and contrasted this story with one of old Rome—similar, yet how different! When the Senate was sitting in the Forum, another little bird, also chased by a hawk, sought shelter in the flowing beard of one of the Senators, who snatched it and killed it. Taking the lowest view—our self-respect—it is to our advantage to encourage missionary effort; for the safety of our homes; of our wives and daughters; the security of our persons and our property depend on a few words spoken 3,400 years ago on Mount Sinai; which words, the decalogue—are rehearsed weekly from our altars, and from ours alone in all of Christendom.

Mr. Farncomb, of Bobcaygeon, drew a comparison between the first Missionaries, "Go ye into all the world and preach the Gospel to every creature," and the present, who are sent

with the very same commission; he instanced Bishops Bompas, Selwyn, Patterson and Hannington, as amongst many who have hazarded their lives unto death as missionary preachers Livingstone also, Gordon and others, laymen who have given themselves to the same service; and that there are as great Christian heroes today as the Church ever produced. When St. Paul preached the Gospel in strange lands he had the gift of tongues to help him; now men have to spend years of careful study to master the language of those to whom they are sent. Then, as St. Peter with Ananias, and Sapphira, and St. Paul with Elymas, they exercised the awful power of binding and loosing to strike terror; now the same awful power is shown in long-suffering and patience to win. He urged that all ought in their degree to be missionaries; if they cannot go, a few can, they may help others to go. "Christ does not need the \$1000 of the rich any more than your dollar, or 50 cents, or the child's penny. It enlarges and improves our hearts to know that He is using us, and we are blessed in being so used."

The collection here was quite in excess of that at Kinmount and Eagle Lake, Mr. W. Farncomb being the chief speaker. The affairs of the Deanery are bright and promising, and there is a good tone and a devout work being done; the great want is men. A few priests are trying in vain to do singly the work of two or three.

DIOCESE OF NIAGARA.

LOWVILLE AND NASSAGAWEYA.—On the 5th inst., His Lordship Bishop Hamilton administered the holy rite of Confirmation to seven candidates in the former and four candidates in the latter place. There would have been a much larger number but for the illness of some reticence and misapprehension of others. Another service is promised not far in the future for the benefit of these. He was assisted by the Rev. S. Bennets, of Waterdown; W. H. Blackford, of Collicks, and J. Morton, incumbent of the parish.

A reception to his Lordship was given in the evening. The occasion was made to serve as a reopening of the parsonage, which has been receiving important improvements and repairs. It was a rainy evening, yet there was a large gathering, a delighted party and a liberal donation in aid.

DIOCESE OF HURON.

LONDON.—*St. John's*.—In the year 1863—just twenty-five years ago—a small congregation met in the library of Huron College for divine worship, under the ministrations of Rev. W. H. Halpin, one of the College Professors. From this nucleus the large and important Parish of *St. John the Evangelist* has grown in the northern part of the city. The spirit of the people, however, was adverse to worshipping in the College library, and this spirit asserted itself in the erection of *St. John's Chapel*, on George street, in the summer of 1864, the opening sermon being delivered by Bishop Bedell, of Ohio, in the fall of the same year. Rev. W. H. Halpin continued as the minister in charge for a decade, and so successful was his labours that at the end of that period this modest edifice proved too small for the congregation worshipping there. When the Chapter House was erected on Piccadilly street, in 1874, Bishop Hellmuth ordered the closing of the former Chapel, and transferred the congregation to the latter. This Building was erected for the Diocesan headquarters, and was in many respects undesirable for the purpose of public worship, but the Synod Hall was fitted up as a "temporary chapel." The Bishop's original idea in the erection of the Chapter House was to make it the nucleus of a magnificent cathedral, and after ten years in fact

began to draw upon the parishioners that these expectations could not be materialized, in the near future. When the Ontario & Quebec Railway Company expropriated a portion of the Chapter House property it was definitely settled that a cathedral could not be erected there, and the congregation, being thrown on their own resources, determined to make an effort themselves. In December, 1886, a vestry meeting was held, and it was decided to open a subscription list for funds to erect a parish church. Some progress had already been made by the ladies towards securing another site, and they had collected some \$400 or \$500 with this object in view. Other congregations and friends responded generously, notably the clergy, and so encouraging were the prospects that the erection of the Church of *St. John the Evangelist* was commenced in the spring of the present year, and on the 9th of March the foundation stone was laid by Rev. Principal R. G. Fowell, M. A., who has been in charge of the parish since October, 1886. The erection of the edifice has been steadily proceeded with, and last week it was formally opened for divine worship by His Lordship Bishop Baldwin. To the Rector and church wardens is due, in a very considerable degree, the ultimate success which has crowned this heavy undertaking.

This new edifice is situated on the corner of *St. James* and *Wellington* streets, and will greatly enhance the architectural beauty of that portion of the city. The nave is eighty feet long by forty feet wide, with a chancel 27 feet wide by 20 feet deep. It is built entirely of white brick with Credit Valley stone trimmings. The windows, which are twenty in number, are of old gothic style, and with the old Cathedral rolled glass present a very neat appearance. These are supplemented by several louvre windows in the roof and six clerestory windows in the chancel at the east end of the building. At the southeast corner is a tower, which, when completed, will be between 80 and 90 feet high. A peculiar feature of this church is the fact that the two main entrances are on the side, one which has not a counterpart in any other church in the city. The interior is particularly handsome, and is capable of comfortably seating about 500 people. The carved oak pulpit is the work and gift of Mr. T. R. Howard, a member of the congregation, and is considered by experts as one of the most exquisite pieces of carving in the city. A handsome font in the west end is of red granite and blue marble, and is a memorial gift from the family of the late Gabriel Manigault, Esq. The brass work in the chancel was donated by the parish in England, where Principal Fowell's father was vicar, and in memory of that deceased clergyman. A magnificent window in the east of the building is a memorial from the old congregation of the late Very Reverend Dean Boomer, who was for many years the Rector of the parish. The communion table was presented by Messrs. John Ferguson & Son, and the pretty brass bookrest on it is the gift of Mrs. Boomer, and "in recognition of the love shown for the Dean's memory." A tablet on the wall is in memoriam of the late Gen. Evans, C.B., the father of Bishop Hellmuth's first wife; and the encaustic tiles on the chancel floor, as well as the stone steps, are the gift of friends in England. Negotiations are pending for the purchase of a pipe organ. Behind the chancel is the organ chamber and vestry. The building has cost in the neighborhood of \$13,000; \$9,000 of which has been provided for already.

A musical and literary entertainment was held in *Christ Church* school room on Tuesday night. The room was filled to the doors, and an excellent programme was presented by Mr. Halle, organist of the church, consisting of duets and solos by Mrs. Piper, of London South; Miss Boddy, of Toronto, who received a well merited encore; Messrs. Halle, Green and Warcup, piano selections by Mr. Green, violin

selections by Mr. Macomb; glees by the choir and excellent readings by Mr. Alexander. Brief and pointed addresses were given by Rev. Canon Richardson and Davis. Refreshments were served during the evening and a pleasant time was spent.

BISHOP BALDWIN'S RETURN.—The Bishop of Huron, accompanied by Mrs. Baldwin and Miss Baldwin, arrived home last week after a six month's absence, and were met at the Grand Trunk depot by all the local clergy, including Very Rev. Dean Innes, Canons J. W. P. Smith, Evans Davis and J. B. Richardson; Mr. E. Baynes Reed and other prominent laymen of the Church of England in the city, and the greeting was a most hearty one. Many were the congratulations extended to the Bishop and his family on their pleasant trip and safe return to the Diocese, and the glad news was heralded to the Citizens by the ringing of the chimes of old St. Paul's.

MITCHELL.—The regular monthly meeting of the Church of Engla. Temperance Society was held in the Temperance hall on Monday evening last. The attendance, considering the unfavorable state of the weather was very good. The President, Rev. W. J. Taylor, occupied the chair, and made some very interesting remarks upon the Scripture lessons. The following short programme was then nicely rendered: instrumental, duett, violin and organ Miss A. Salisbury and Mr. Lampan; reading, "The Drunkard's Home," Miss M. Walsh; solo, Miss Bomberry; reading, Mrs. Mulherson; instrumental, Miss Alixia Davis. The meeting opened with a short Liturgical service, and singing, and was brought to a close by singing the doxology.

GLANWORTH.—A special Thanksgiving service was held at Glanworth on Monday evening, 12th inst. A Thanksgiving supper was first held in the School-house, where an abundance of good things was provided by members of the congregation, after which the company adjourned to the church, where a Thanksgiving service was held. The Rev. W. M. Shore conducted the prayers, and the Rev. Canon Davis preached an excellent sermon.

INGERSOLL.—It is with deep regret that the church people of this parish look forward to the removal of their beloved pastor from their midst. The Rev. E. Saunders, whose health has been in a bad way for months, now finds it necessary to retire from active work, for a time at least. He is recognized as one of the most devoted and faithful men in the Diocese, and the cause of his retirement makes it specially sad.

MITCHELL.—A sermon to children on Prayer was preached in Trinity Church, on Sunday last, by the Rector, at the close of the school. Two prizes will be given to those giving the best account of this sermon.

DIOCESE OF ALGOMA.

THE PARSONAGE, ROSSEAU,
Parry Sound District, Ont.,
November 13th, 1888.

SIR,—Will you allow me to make another appeal for money to finish lining and grating the Church at Ullswater? This is a farming settlement and one which deserves helping. I have asked several times but only one gentleman has promised to respond. Now, I really think it is these places which try to help themselves which ought to be helped. There are plenty of wealthy people who frequent these parts in summer and derive much pleasure and benefit from the fresh air, good water and quiet rest who could well afford to send something to the Mission of Rosseau and feel none the poorer by so doing, and have the pleasure of thinking that they have done something to build up

Christ's Church, by giving to the weak Missions of Algoma. ALF. W. H. CROWNE.

PROVINCE OF RUPERT'S LAND.

INCLUDING THE DIOCESES OF RUPERT'S LAND BASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, ATHABASKA, QU'APPELLE AND CALGARY.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Synod of the Diocese assembled in Trinity School-house, Winnipeg, Oct. 31st and November 1st. The proceedings were opened by service in Trinity Church. The Bishop delivered an able address, and celebrated Holy Communion, assisted by Dean Grisdale, Archdeacon Fortin, and the Rural Deans. The ladies of the city parishes provided lunch during the two days.

At the opening of the business session, Dean Grisdale was elected Secretary, and W. R. Goodwedge, Lay Secretary; 38 clergy and a large number of lay delegates answered to their names. The Revs. J. Merrick, G. W. Childs and F. R. Hole were invited to seats on the floor of the house. Mr. C. J. Brydges was elected Hon. Treasurer.

The Bishop then delivered his Charge, in which at the outset he referred to the continued improvement in the condition of the country—to the large accession of immigrants filling up vacant places [though the immigration had not been as good as had been expected] the result being that the missions had not been practically strengthened in members, and very little in means, by reason whereof the present grants could not be materially lessened. He also referred to the changes which had taken place in the Diocese, and speaking of vacant Missions, said that though the hope expressed at the last Synod that the vacancies then existing would soon be filled had been practically realized, yet that there were several new missions vacant.

The Bishop also returned his thanks to Canon O'Meara for his services as commissioner during his absence, and the S.P.G. for continuing its grant to Missions, also for scholarships, and for renewing the balance of its grants towards the Clergy Endowment Fund; also to the S.P.C.K. for another block grant of £500 for theological scholarships of St. John's College, for grants out of their block grant towards the building of new churches, and for other kind votes, including the printing of a short book of services in Sioux for the Sioux Mission. A grant of £1,000 towards the general endowment fund of St. John's College will shortly lapse, and the unpaid balance of their grant for encouraging the Clergy Endowment Fund has already lapsed. Application for the renewal of these votes has been made, but the result of the application is not yet known. He also thanked the Colonial and Continental Church So. for the continuation of its grant. The Society can only give us a small grant, but it is very hopeful.

His Lordship expressed his desire to visit the field of work of each clergyman at least once a year. He also urged upon the Clergy the imperative necessity of sending in full statistics as required by Synod, and expressed regret that so few of the Clergy of the Diocese are subscribing members of the Clergy, Widow and Orphans' Fund of the Ecclesiastical Province. This will not only be an ultimate loss to many of their families, but it is a loss to the Church of the province, as there cannot be the same interest felt by the Clergy in the fund. Still during the past year there have been collections for the fund in 25 parishes or missions and in 44 separate places.

Speaking of the custom in some places of deducting from the offertory for special objects the average ordinary collection, he said:—"that course largely defeats the intention of the Synod. In those parishes where the envelope system is in use there will proba-

bly be some loss. But if a person gives an envelope and nothing more, it simply means that that person does not wish to give to the object. However we may regret this, I don't know that much objection can be raised. Giving is a matter of free-will and only of value to the giver when what is given is given freely. But when a collection is made for a special object, I think it is contrary to the spirit of the resolution of the Synod and otherwise not very proper to make a deduction from the money given. I spent a few weeks in Canada in 1868, and was very much struck with the different practice in the provinces of Ontario and Quebec. I was allowed to preach in the principal churches on behalf of the chair, I was then establishing in St. John's College. I believe in every instance in the Dioceses of Ontario the average collection was deducted, and I simply received the balance—while in every instance in the Dioceses of Montreal and Quebec I received the whole collection."

His Lordship then gave at very considerable length an account of his visit to England for the Lambeth Conference, and referred to the proceedings of the Pan-Anglican, and specially to those having reference to the Reunion of Christendom, and suggested that the clergy should read the Encyclical Letter to their people on the Second Sunday in Advent, and after mentioning the different engagements which closely occupied his time there, and the conferring upon him by the University of Durham, of the degree of D.D., he turned to the future of his Diocese and continued as follows:

"And first I have to make to the Synod a communication of very great gravity. The Church Missionary Society has for some years been of opinion that, though many heathen still remain in this land, the call upon it for their evangelization has largely ceased. It has, therefore, become anxious to be relieved of the expense of its missions here that it may be able to carry the gospel where Christ is not named. The grounds upon which the Society makes its proposal are that the object of the Society is the evangelization of the heathen, not the support of the means of grace for a Christian people—that it thinks that, when settlers enter a country and occupy it, they have a first duty to the heathen natives, and that there is an obligation not only on the young church of this country, but on the Church of the older provinces of Canada, to take up now the work of evangelization in the Dominion. The finance committee of the Society here and myself did not question the soundness of these principles, but we held that they could only wisely and in the interest of the great aim and efforts of the Society be viewed in subordination to another principle—the ability of the work being otherwise taken up and maintained. And the Society itself, in a recent report, admitted the sufficiency of this reasoning, for it said: "The Society is, therefore, under every obligation to continue its labors on the behalf of these Indians, even in places where, as in the Moosonee Diocese, nearly the whole population has become Christians, until God raises up for the red man friends to whom the Society may transfer its trust."

I need not bring out to you, who are acquainted with this country, the arguments by which we maintained that we were yet unprepared for the burden of this transfer—that, though under proper organization more may be done through the Christian Indians themselves, their circumstances were sure as to make any appreciable sustenance of the work by them impracticable—that our young church with the heavy debt on its college and most of its self-supporting parishes, and with such a number of weak missions ever increasing in number with the wide but scattered settlements of this vast country and struggling to supply their own wants could do but little, and that the help from the church of the older Provinces is yet too uncertain to be depended upon.

When I was over in England lately the Bishop of Moosonee, Saskatchewan, and myself met the North American sub-committee of the society, when I laid before it very fully our real position. The society has since granted the modification of its scheme that the finance committee and myself proposed; but I have stated distinctly that, while I should advise that every effort be made to take up the work under this modification, it did not in our present circumstances commend itself to my mind—as it seemed to me simply discounting the future—we have no real data from which to calculate our ability for the work to be placed upon us.

The society has already been relieved of its old Red River missions—the charges for which in the first year of my residence were about \$1,400. When it withdrew from those missions, the society executed a trust deed, by which it paid over to the church in trust all the lands, it held in connection with its missions here, except the lot on which Archdeacon Cowley's house stood. These lands are, however, yet of very little value, bringing no return whatever, but costing a good deal of taxes. In 1884 the society introduced the system of giving for all its work under our finance committee, including, in addition to the missions in this diocese, Touchwood Hills, missions in the diocese of Q'Appelle, but not including the payment of its two European missionaries, a block grant of \$2,400. Since the death of Archdeacon Cowley, the grant has been made \$2,550. This meets the salaries of the clergy except that of Archdeacon Phair, and of the catechists and teachers, travelling expenses, and buildings and repairs. It also includes a teacher's grant of \$200 to St. John's College, and a grant for C. M. S. scholars at the college of \$200. These scholars are not, however, for this diocese alone. In fact the larger number of them have gone to the other dioceses. Modified proposition, to which the society has assented, is that the present block grant continue to the end of 1891, and that after that date it be reduced by 120th yearly, till it is extinguished.

At present the carrying out of the scheme would be hopeless. A few years may, however, work a considerable change in our circumstances. Churches in Old Canada may be willing to undertake individual missions. More may be done by the employment of simple Christian Indians. There will probably after the next three years be little call for some time for heavy repairs and expenses of that kind, when required, may be met by special efforts. The college may be in more independent circumstances. I think at any rate it is our duty and should be esteemed our privilege to do what we can. I would propose that the executive committee be empowered to appoint a committee to confer with the finance committee on future steps. I think, too, that in appointing this committee the executive committee should be at liberty to place on it gentlemen likely to be of special service, who may not be members of the executive committee. Archdeacon Phair will, I presume, be at the disposal of the church both for organizing self help in the Indian missions and for setting on foot associations of aid both in this Province and in Eastern Canada, though for the present year, when a central mission is likely to be established on Rainy River, his presence there may be required for the main portion of the year.

In this place I may mention that a very helpful association of ladies already exists in Winnipeg known as the Women's Auxiliary. whose principle work is in connection with similar associations in the east to prepare and distribute gifts of clothes and other things for the Indian missions. I would commend this association to the kind notice of our clergy and laity. Probably it will be found to supply the wants of an association that may be very helpful to us in our new situation.

In closing this subject I need not enlarge on the blessing which the Church Missionary

society and its missionaries have been, not only to our Church, but to the whole country. The work of the society has gradually grown till now it extends over the whole of this vast ecclesiastical Province. In three of the dioceses all our clergy, including the Bishops, belong to this Society. Many Indians in all parts of this land have been enriched through its ministrations with the unsearchable riches of Christ. Many a European has shared in the blessing of its presence. Eternity alone can tell the debt of gratitude we owe to it. I am sure that, whatever its future dealings with us, we pray that God may largely bless it in men and means, open up new fields for its labors, and give it in the salvation of many souls the reward most dear to the hearts of its friends.

DIocese OF NEW WESTMINSTER.

SPALLUMCHEEN.—The new parsonage for the Spallumcheen district is being built. It is situated on a site given by Mr. H. Wicher in the town of Lansdowne.

DIocese OF COLUMBIA.

ESQUIMALT.—The meeting of members of the Canadian Church Union and by invitation, of their friends, was held on October 1st, when the Rector of Esquimalt gave a lecture on "Guilds," their past history, their aims and their present usefulness. The need of system in the spiritual life of a parish, as well as of individuals, was strongly enforced, and the great assistance to "Perseverance" gained by association fully drawn out. Many interesting questions were sent up to the lecturer, and we trust the answers will confirm the enquirers in the "faith of their fathers." On the 15th a meeting of members only, took place, when several subjects were brought forward and discussed by the brethren. The need of keeping up the spiritual tone was fully realized and the binding of members the more closely together was felt by all to be one of the greatest causes to success of the work attempted by them. To this end, and that God should be very specially pleaded with for the objects in view of the C. C. U., there will be corporate communions from time to time—the Holy Eucharist being offered with special intention for the Society.

CONTEMPORARY CHURCH OPINION.

The *Southern Churchman* (Evangelical) says:—

There was an interesting conference in Baltimore a few weeks ago on "Church Co-operation" and the necessity of "united action" on the part of Christian denominations if the work of our Lord is to make larger progress. Not only as a virtual confession of dissatisfaction with the present disintegrated Protestantism, but as seeking for something better, the meeting is interesting as well as a sign of the times, showing that the Unity paper put forth by the House of Bishops is appealing to Christian instincts.

Addresses were made by ministers and laymen, and among the speakers was Rev. Dr. Strong General Secretary of the Evangelical Alliance of the United States. He being the first speaker, said, among other things, "Our Christianity to-day is mere bushwhacking"—the truth of which is more evident in this country than in any other in the world. In every city and every village in the United States we have from three or four to twenty different church organizations; some preaching one thing, and some another; some affirming you must be dipped, and others inquiring, Are you among the elect? All struggling for existence; so that in nearly every town (as Dr. Strong says) the question is not how to save men, but "how to save the churches;" (sic) how to get people

enough in each one to support it and the minister! Here is an extract from Dr. Strong's speech:

"The genius of the nineteenth century is organization, co-operation, united action. Surely the Church must take advantage of this tide in the affairs of men if it is to mould the mind of the age. Our Christianity to-day is mere bushwhacking. The pastor of the church is sent out to skirmish while the members come out once a week on dress parade—COMPETITION, INSTEAD OF CO-OPERATION, HAS BEEN THE TENDENCY OF PROTESTANTISM. The great question has come to be how to save the Church, not how to save souls. The churches (sic) are concentrated in the Christian-portion of the community, not in the sections where most needed. There is no way to cover the field thoroughly and to reach all classes to cure this congestion, save by co-operation."

WHAT THE PEOPLE MAY DO.

We clip from a contemporary an admirable statement of some of the things that the people may do:

1. They can use every energy to render services in church truly reverent, hearty and congregational. Let every person kneel in prayer, give his whole heart to the supplications, and pray mightily to God. Let every one be present at all the services.

2. Let private and family prayers go up to God on behalf of the Church and country. A few minutes daily, devoted to family prayer would bring great blessings upon the family who sought to honor the Lord as their God.

3. Let worship in the house of God be especially regarded in all its essential parts. Christians must not forget to adore God, and thank Him and praise Him, as well as to supplicate mercies of Him.

4. Let there be an end of the sad neglect of confirmation and of the Lord's Supper. The candidates confirmed are not half so numerous as they ought to be. This is a very solemn fact. And the neglect of the Lord's Supper by myriads is a momentous matter, which the laity could remedy by sympathy one with another to "go up" in this, the truest meaning of the expression, "to the house of the Lord." It is really a solemn and saddening consideration that millions attend Church year after year and yet never once participate in that holy communion which is the chief service of the church in which Christ's own words form a great portion of the ceremonial, and wherein all is done as the memorial of Him. A few faithful laymen and laywomen in each parish could do a very great work among their neighbours in improving the present practices both with respect to confirmation and the Lord's Supper.

5. Let true charity reign. It is not asked that one person should surpass another in the amount of his or her gifts, and it is undesirable that gifts to God should be the result of rivalry. But every Christian ought to know that it is a great privilege to give of his means, be it pence or be it pounds, to the glory of God in the furtherance of the work of His Church on earth. If all realized the privilege of giving and gave simply in accordance with his own sense of duty as before God, the gifts into God's treasury would be sufficient for all church needs.

6. Co-operation with the parish priests in all good works for the parish is happily to much known and enjoyed to need urging here. There are, however, some parishes in which the parson and people might work together more than they do, and wherever the need for improvement exists, affords an opportunity for making a beginning.

It is within the power of the laity of the church to become the means of bringing great blessings both to Church and state. Let them receive these hints in the confidence that they are lovingly ment.—Selected.

NEW BOOKS.

The Master Is So Fair, by B. M.; Thou and I; The Secret of Content, by Paul Gerhardt; Tired Mothers: His Name: He Leads Us On: Your Birthday, by May Riley Smith; God Knoweth, by Mary G. Brainerd; All's Well, by Harriet McK. Kimball; Sometime, by May Riley Smith; Beyond the Shadows: How, When, Where: Why I Gave My Heart to Christ, by F. G. Brown;

These are the titles of a dozen beautifully executed booklets, in colors and gilt, ribbon tied, each containing a poem or song for the troubled or weary. They are published by Messrs. A. D. F. RANDOLPH & Co., New York, and for sale by booksellers at 25 cts. each, and will be found admirable as gift-book.

T. WHITTAKER, 2 & 3 Bible House, N. Y., send us three beautifully illuminated Booklets viz: *Golden Showers*, by A. Handlip with poem selected by Christine Forrest, large size, 50 cts. *The Better Land*, by Mrs. Hemans, 40 cts. and *Angel voices on Life's Pathway*, illustrated by J. P. Weldon with texts of counsel and guidance for a month, 25 cts. The first named contains selections from Longfellow, Herbert, Wordsworth, Moore, Shakespeare, Milton, Keats, Burns, and others; and each possesses peculiar attractions.

NOVEMBER MAGAZINES.

Littell's Living Age for November 17, contains amongst other selections, The Apocrypha from *London Quarterly Review*; The Horvey Isles and The British Protectorate, from the *Standard*; Recent Discoveries in Egypt, from *Chamber's Journal*; and My Predecessors, from *Contemporary Review*. Littell & Co., Boston: 52 numbers a year, \$8.

The Century opens with a most interesting sketch of The Guilds of London illustrated by Joseph Pennell, and from the pen of Norman Moore. Its also contains some unpublished letters of Lord Nelson, with a portrait of the Hero; George Kenman's articles on Political Exiles and Common Convicts at Tomsk, will be found of equal interest with his preceding letters. The number is one of unusual interest.

Chiswick House is described in the Glimpses of Old English Homes (illuminated) in the *English Illustrated Magazine* for November. This the second number of the new volume which commenced in October well maintains the attractive character of this favorite monthly. McMillan & Co., N.Y., \$1.75 per an.

The Church Eclectic gives a translation of Dr. Johannes Recks (Berlin), article on The Catholic Reform Movement, which it says is to form an additional Chapter in The History of the Christian Church and the Papacy, from the pen of the same writer. There is also a long review (by the Editor) of that much talked of, and consequently much advertised, though injurious novel, Robert Ellsmere. We question whether the book would have attained one quarter of its popularity had it not been for the continuous references to it. James Pott & Co., N.Y., \$3 per an.

The Homiletic Review in its Review department is rich, containing the following: (1) Criticisms of some of the ablest Preachers of the Day (Dr. Maclaren, of Manchester, receiving attention in this number) (2) John Chrysostom, the greatest Preacher of the Greek Church, by Dr. Schaff; (3) Christian Evidences, how affected by recent Criticisms, Miracles, by Dr. Bahrend; (4) The Christian Church and our Workingmen, by Dr. Lyman Abbott, &c. Funk & Wagnalls, N.Y., \$3 per an.

RECEIVED:

The Treasury for Pastor and People. E. B. Treat, N.Y.

The American Church S.S. Magazine, Philadelphia.

Spirit of Missions issued by the Board of the P. & Church of the U.S.

The Sidereal Messenger. W. W. Payne, Northfield, Min.

The Atlantic Monthly. Houghton, Mifflin & Co., Boston.

Treasure Trove. Treasure Trove Co., Clinton Place, N.Y.

Our Little Men and Women. D. Lothrop Co., Boston.

Our Little Ones and The Nursery. The Russell Publishing Co., 36 Bromfield St., Boston.

CORRESPONDENCE.

To the Editor of the Church Guardian:

SIR.—It seems to be thought of value that we Parsons should now and then say what we think of the CHURCH GUARDIAN.

"I have taken every Church paper published in Nova Scotia—or acknowledged as the organ of that Diocese for over a quarter of a century;—some may have had more original matter—others being printed in Halifax have given us better chance of rapid intercommunication; but none have been more useful as a Parish help. I wish I could afford to distribute 100 a week to outsiders, as it is, I can only afford 3; but as you know I help you somewhat with items. I should be glad to do more, for you deserve the aid of every Churchman."

Z.

EDITORIAL NOTES.

THE EVANGELICAL ALLIANCE AGAIN.—One of the speakers at the Conference so called, to which we have already referred at some length in a previous issue, was the Rev. Dr. Strong—formerly a Congregationalist pastor—now engaged as a special agent or organizer of Branches, of the Evangelical Alliance in the United States. One would hardly have expected to procure from such a source the strongest possible testimony as to the evils of *Sectarianism*; yet so it has happened—much we fancy to the astonishment of the "brethren" of the many denominations present. Some years ago quite a stir was made in the Ecclesiastical world by a book written if we mistake not by the late Rev. Dr. Ewer, of New York, entitled "The Failure of Protestantism," and in which he pointed out the evils consequent upon a divided Christendom. But Dr. Strong is equally, perhaps more forcibly outspoken in condemnation of these unnecessary divisions; only he aims at remedying them through *co-operation*, ignoring the divinely ordered plan of organic unity. However, we think, that remembering the source from which they come, the arguments of Dr. Strong make so strongly for *re-union* and not mere *co-operation* that we quote his remarks at length from a report thereof given by a contemporary: (the italics are ours):

The great Protestant Reformation was a *Reaction toward Individualism*. From this principle there sprang *logically* the right of private interpretation of God's Word. Then followed naturally—through sadly mistaken ideas of belief as to Christian fellowship—the *multiplication of sects* and the *competition of one denomination with another*, and its attendant evils. Thus while individualism gave Protestantism her birth and crowned her with glory and honor, its development at the expense of the co-ordinate principle of combination and organization, divided her forces and limited her power. Co-operation, combination and organization—these are the presiding

geniuses of nineteenth century civilization. This was the big modern tide in the affairs of men, and this tide *Protestantism had resisted*. Where the great controlling forces of the century are strongest, Protestantism is weakest. Is it strange that our churches are losing their hold on the masses? Is it not evident that Protestantism, if it hope to remain a force in modern life, must seize upon the power of co-operation. Co-operation was necessary to put an end to the evils of competition. *The multiplication of denominations leads naturally to rivalry*. If there are in a community. **THREE Churches where ONE is needed, one church, if it becomes strong, does so at the expense of the other two.** Human nature being still human, this struggle to live leads to competition, jealousies and strife. *Thus Christ and his religion are dishonored before the world* and the piety and influence of the Church are marred. This competitive struggle to live sometimes seriously modified the tone of the preaching, rendering it less bold, less loyal to the conscience. As a result of this competitive struggle is there not often a tendency to hold the faith of our Lord Jesus Christ with "respect of persons." When there comes into our assemblies a man with a gold ring and in goodly apparel, and also a poor man in vile raiment, doesn't the usher often say to him that weareth the gay clothing,—“Sit thou here in a good place,” and to the poor man,—“Stand out there, or sit here under my footstool?” and isn't the family of the man in gay clothing likely to receive much more social recognition than that of the man in vile raiment? and isn't there a tendency to adapt the sermon, the music, the architecture and all the appointments of the church worship to the tastes of the rich man rather than to those of the poor? Is it strange that the workingmen have got the idea that the church is for the rich, and that they are not wanted there? **THE UNWISE MULTIPLICATION OF CHURCHES**, and there consequent competition has made their support a great burden, so that the financial question occupies a very large share of the attention of most churches. This gives a wrong impression to the world. A friend of mine, a clergyman, was making an effort, which had already been several times repeated, to induce a working man to attend church. “Why should you,” said the man, “be troubling yourself about me and my family, anyway? I couldn't give you more than \$1 or \$3 a year, and that isn't worth your while.” When looking up non-church-goers, as a pastor, I have had the door, which had been opened just far enough to show that I was a minister, slammed in my face with the remark, “We haven't any money for you today.” The impression that the church is after money is one of the greatest obstacles in the way of reaching the masses. The congestion of churches in particular districts, through religious rivalry, was *scathingly* dwelt upon. Another church is built on the opposite corner, not because there isn't any church in that vicinity, *but because there is*. The churches are planted, not where they will best serve the interests of the city, but where the city will best serve the interests of the churches. Having quoted from the statistics of a clergyman, respecting the multiplication of churches in excess of population in some districts, he said that on the frontier there were communities as destitute of churches and as godless as any heathen village in the heart of the dark continent, “and we have large city populations where there is only one church to ten, twenty, and even forty thousand souls. . . . The impress which is to abide for centuries is to be given during the next dozen years or so. Are the churches of the East able to place a Christian stamp on that civilization? Surely not,

SO LONG AS MEN AND MONEY ARE WASTED; surely not, without that economy of existing forces which can come only from co-operation

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS.
“ 4th—23rd Sunday after Trinity.
“ 11th—24th Sunday after Trinity.
“ 18th—25th Sunday after Trinity.
“ 26th—26th Sunday after Trinity. [Notice of St. Andrews.
“ 30th—ST. ANDREW. A. & M.

THE CATECHISM.

THE Ven. John Pilkington Norris, Archdeacon and Canon of Bristol, speaking at The Church Congress lately held in England upon “The Catechism,” at the Session dealing with the question of ‘The Adaptation of the Prayer-book to Modern Needs,’ said:—

The Catechism stands on entirely different ground from the Creeds. The Creeds belong to the whole of Christendom, the Catechism to our own particular branch of the Church only. The Creeds could not be modified without the consent of an Ecumenical Council; for a revision of the Catechism the approval of our own synods and a brief amendment of the Uniformity Act would suffice. Consistently with this obvious distinction, we find the *Authoritative Standards Committee* of the Lambeth Conference entirely refusing to reopen the Creeds, except to bring our English translation into close accord with the original; whereas in respect of the Catechism, though they do not ask for its revision, we do find them expressing an opinion ‘that the time has come when an effort should be made to compose a manual for teachers which should contain a summary of the doctrines of the Church as generally received among us,’ clearly implying an opinion with which we in this hall may or may not agree, that the Catechism as we have it fails to meet some modern needs.

Now, two such supplemental manuals for teachers were put forth in the latter half of the sixteenth century—one in 1553, the other in 1570; the first with a Royal Injunction that it was to be used ‘by all school-masters and teachers of youth,’ the second with such authority as both Houses of Convocation could give it. Both manuals were in the form of

catechisms; the former probably the work of Poynt, Bishop of Rochester, the latter certainly the work of Nowell, Dean of St. Paul's, and Prolocutor of Convocation; both were expansions of the Prayer-Book Catechism which had appeared in 1549. When, in 1604, Dr. Reynolds and the Puritans complained that the Catechism in the Common Prayer-book was too brief, and that ‘Master Nowell's was too long for young novices to learn by heart,’ and requested, therefore, ‘that something should be added to the former for the doctrine of the sacraments,’ his Majesty consented, and instructed Dean Overall to make such an addition to the Prayer-book Catechism ‘in the fewest and plainest affirmative terms that may be.’

Thus the Prayer-book Catechism was brought into its present form. On the principle of ‘the survival of the fittest,’ it is surely no slight argument in favour of its suitability to meet all ordinary needs, that while the much fuller catechisms of Poynt and Nowell, authorized as they were by Church or Realm, are now only known to a few students, the far simpler Catechism of our Prayer-book is taught in all our Church schools, and used (I suppose) by all our Clergy in preparing their candidates for confirmation. Still, some seem to wish for some such supplement as the Lambeth Committee suggested, to remedy certain faults, of *manner or matter* supposed to render our dear old Catechism unadapted to modern needs.

But is it unadapted to our needs either in manner or in matter? In respect of *manner* some may think the language antiquated or too difficult for children's apprehension. But is the language of the Catechism antiquated? Surely not more so than that of our Morning and Evening Prayer, and Litany, and version of the Psalms. And who would wish to lose this savour of antiquity in the pages of our Prayer-book? Is it not something—aye, and something that children are quick to appreciate—to have in our hands the self-same words that Englishmen used and taught their children in days when God's truth was very dear to them, and was being tried to the uttermost in the fires of Oxford and of Smithfield?

I think all who are familiar with Nowell's Catechism will agree that compared with it the language of our Catechism is surprisingly clear and simple; but still it must be admitted that some of its sentences require effort on the part of a young child. But is this a fault? We remember how Bishop Butler rebukes people for wishing everything they read to be made so easy as to save them all pain of attention. Therefore, it may be for the child's lasting benefit that in questions and answers on a serious subject there should be now and then passages that oblige him to think and require some effort of attention. What is easily learnt is apt to be easily forgotten.

I remember some thirty years ago the present Lord Lingen, then Secretary of the Education Department, saying to me that an examiner might well test a teacher's skill in cultivating the children's intelligence by examining them carefully in one single subject; and he added that of all the subjects taught in a school the one best suited for the purpose was, in his opinion, the Church Catechism. I will go further and say from my own experience as an inspector of schools that when well taught the Catechism is the favourite lesson. This I am persuaded is one explanation of the fact that so very few of the parents withdraw their children from the Catechism lesson. In the diocese of Gloucester and Bristol 179 children are withdrawn from it, being mostly children of Baptist parents. But what a small proportion this is—179 out of some 46,000, or about one in 260! For fourteen years it was my duty as a government inspector of Church schools to examine the children of every school I visited in the Catechism; and I can say with much confidence that in all the best schools it was the part of the examination which the children most enjoyed; nor did

I ever hear a fairly skilful teacher complain that he found it difficult to make the wording of the Catechism intelligible to children. So much then about its style and language. And now about its subject-matter.

Some complain of excess of doctrine—that it contains *more* than children need; others of defect of doctrine—that it contains *less* than children need. As to the first complaint, I know there are some—not a few among legislators—who are wont to regard the Catechism as a *sectarian* lesson. And yet surely it is strange that it should be so regarded—strange, at any rate, that it should be so regarded by those who adhere to the principles of the Reformation—when one remembers that our Reformation intended it for all, and that it was accepted by all who professed those principles; that three-fourths of it are merely an explanation of the Creed, of the Ten Commandments, of the Lord's Prayer; and that the remaining portion about the Sacraments was added (as I have reminded you) at the request of the Puritans, and it is the only part of the Catechism that is distinctly Protestant.

For my own part, I can never sufficiently thank God that it was my duty during the first fourteen years of my clerical life to examine children daily in this simple summary of sacramental doctrine. All through the controversies of the last forty years—the earlier baptismal controversy, the later Eucharistic controversy—I have found myself recurring to those wonderfully concise and perspicuous statements of the Catechism with ever-increasing gratitude; so reasonable, so Scriptural, so Catholic, that they seem to fulfill all St. Augustine's sound doctrine where he says, ‘No sober man will hold an opinion against reason, no Christian man against Scripture.’ But there are other doctrines, scarcely less fundamental, which some persons think the Catechism fails to teach with sufficient distinctness.

Complaint has lately been made in the Lower House of the Canterbury Convocation that in the present day our children need more distinct teaching about the Church than is given in the Catechism. Now, that children have need to be taught to understand and value their Church privileges we all admit. But is not this precisely what the Catechism is teaching from beginning to end?

What is meant by Church membership? Being made ‘a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.’ Observe how three distinct notions of the Church almost necessarily emerge, to which the teacher can hardly fail to draw the child's attention—it is the Body of Christ, it is the family of God, and it is a heavenly or spiritual kingdom. And when was he made a member of this Church? In Baptism. And what are the terms of membership? Even those which in baptism he was pledged to observe—repentance, faith, obedience. And is he not bound to keep these pledges? And by God's help so he will; for to be in the Church of Christ, is it not to be in a state of salvation for which he may well thank his heavenly Father? A ‘state of salvation’—how by these simple words the Catechism brushes away a hundred false glosses on the Bible and Prayer-book word ‘salvation.’ A present state of salvation that may (he well knows) be forfeited; and, therefore, first, the thanksgiving that God hath called him to this state of safety through Jesus Christ our Lord, and then the pathetic prayer, ‘and I pray unto God that I may continue in the same unto my life's end.’ Has not a very definite conception of the Church been thus developed in the child's mind?

Those who have seen a gallery full of bright children thus responding with one voice to their teacher's challenge to declare whether they will do their utmost to remain loyal members of Christ's Church, will hardly desire to substitute mere definitions for these inspiring

words of the Catechism. And what is all that follows but a working out of this oath of allegiance? The keynote is never lost under a sympathetic teacher. Mark how the enthusiasm here awakened reappears in the answer about the Creed. 'I learn to believe in God the Father, Who hath made me and all the world.' I learn to believe 'in God the Son, Who hath redeemed me and all mankind.' I learn to believe 'in God the Holy Ghost, Who sanctifieth me and all the elect people of God.' Is it over bold to teach the child thus to group himself with the elect people of God? No; the true doctrine of the Church, which has gone before, safeguards it, and makes it abundantly clear that the election is not to *glory* but to *grace*. 'I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me His grace that I may continue in the same unto my life's end'; and so further on reminding him and keeping his young heart lowly in the midst of all this glorious vocation—'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer.'

I would ask any one who complains that the doctrine of the Church is wanting in the Catechism, whether it may not be more truly said that from the first line to the last, the doctrine of the Church is being most impressively infused into the child's mind and heart. My time is up, but I trust I have gone some little way towards justifying my earnest hope that our Church Catechism may be allowed to stand unaltered.

HYMNOLGY.

(By the Editor of the American Church Sunday School Magazine).

[CONTINUED]

Contemporaneous with the *doxologies* and even preceding them was the use of *Psalmody*. The Jewish Psalms were a ready made hymnal for the early Christians. Athanasius enjoins the saying of Psalms as a spiritual exercise in the case of a Christian lady with tears, bended knees, prayers, and an Alleluia after every three psalms. There was a strong feeling in some parts of the Church against the singing of any hymns not taken from Scripture, and this view continued as late as the ninth century, and indeed, is represented in some sections of the Christian world in modern times. It was in the early monastic life that the Psalms were most used, in reference to which St. Jerome said about the convent at Bethlehem, "without psalms there is silence." From these prototypes come the later growth of chanting. The early British chant was praised by Gildas for its sweetness. The headings or titles of the Psalms used to be recited as an integral part of the Psalm. In this Christianity followed the usage of the synagogue. The early methods of reading Psalms were.

- (1). By a single voice, the congregation listening.
- (2). By the whole congregation singing together.
- (3). By the congregation singing alternate verses as two choirs.
- (4). By a single voice singing the first clause and the congregation joining in the last clause.

The Psalms were commonly sung though not universally, a custom which corresponds to the reading of Hebrew aloud in worship among the Jews, each word bearing an accent which not only marks its emphasis but denotes a musical intonation. In the scarcity of books it became necessary to learn the Psalms by heart,

which baffled some persons so completely that tradition had to come in with miracles to supplement the deficiencies of the memory. The tradition tells of one who learned as far as the seventeenth Psalm but was baffled by the eighteenth. After considerable exercise of a religious character, says the tradition, his mouth was suddenly filled with a taste sweeter than honey, and he was able to proceed and commit the entire Psalm to heart. The monastic traditions are full of marvelous feats of memory in recitations of the Psalms and Canticles, one monastic being credited with a complete recital of all the Canticles as well as the Psalter.

Antiphonal singing probably came of from Jewish sources. A legend represents its origin as due to a vision of Ignatius of Antioch, in which he saw the angelic worship. This is probably a round about way of stating that Antioch originated Antiphonal chanting and thus began a custom which spread finally through both the eastern and western churches. There are two forms antiphonal chanting, the responsive between the reader and the choir, or the divided choir rendering alternative verses. The use of hymns was much quickened during the Arian controversy. The Arians used them to win popular attention. Ephræm, of Edessa, is said to have trained a choir of young women for the express purpose of processions with hymn singing and the custom of midnight singing on the Greek Easter is no doubt a relic of Chrysostom's processions.

The most ancient Christian hymn is sometimes said to be that sung in the Greek Church, "Light of Gladness, Beam Divine," attributed to Athenagenes (d. 169). Probably, however, the best authenticated claim is that of Clement, of Alexandria, to having written the hymn, "Shepherd of Tender Youth" (Shaff's "Christ in Song") which dates its composition at about 200 years after Christ. The fourth and fifth centuries may be noticed as having developed two distinct schools of hymn-writers, one in the Eastern Church, another in the Western Church. The Eastern hymns embraced Syriac poetry in which Ephræm Syrus led, and the Greek hymns in which Gregory Nazianzen and Anatholius were the leading composers. This period, however, was merely formative and was one stimulated by the need of orthodox songs to meet the popular songs of the Arians. The main features of Ephræm Syrus's hymns related to events in the life of Christ, not unlike the range of topics in Keble's Christian Year. In the Western Church Hilary, of Poitiers and Ambrose of Milan were the founders of poetical compositions for worship. St. Augustine writing of Church worship in Milan describes his own devotional feelings as keenly aroused by the hymns and canticles of the Ambrosian school, which produced ninety hymns, twelve of these being from the hand of Ambrose himself. Prudentius, a Spanish layman, wrote fifty hymns and even in Scotland and Ireland as early as the fifth century five hymns were composed by Sedulius.

The Mediæval period is very fruitful in hymn writing. In the Eastern Church the best poetry was composed from 726 to 820. The great theologian of the Eastern Church, John of Damascus, wrote the hymn, "'Tis the Day of Resurrection," and the beautiful lines, "Art Thou Weary, Art Thou Languid," were composed by Stephen of St. Gabas, a convent in Palestine, near the Dead Sea. The convent of the Studium, in Constantinople, also became famous for the hymns of Theodore, Joseph, and Theoclistus, who wrote, "Jesus' Name All Names Above." In the Western Church the transition to the mediæval period was opened by Gregory, of Rome, and Fortunatus, of Poitiers. The Ambrosian music passed away to be succeeded by the Gregorian. The method of recitation in song was begun. The choir of priests took the most prominent part and the congregation was limited to the responses. Monastic life was now prominent and its con-

templative character soon ruled in the composition of sacred poetry. The poetry of mediæval hymns is essentially mystical and expresses the most subtle range of adoration, as though the composer lived in constant and close communion with the spiritual world. Adam of St. Victor, was the founder of French mysticism as much through his hymns as through his theological prose. Not only the monastery of St. Victor but also the convent of Clairvaux where Bernard wrote "*Jesus, the Very Thought of Thee*," and the convent of Cluny where another Bernard wrote the poem from which "*Jerusalem, the Golden*," is translated, are to be kept in mind as customs of Mediæval hymnody. The most celebrated of all the Mediæval hymns is the "*Dies Iræ*," translated from the Latin of Thomas, of Celano, by Sir Walter Scott. To this period also belongs the "*Stabat Mater*," by Jacobus de Benedictus.

One of the best known hymns of the Mediæval period is "*Jesus, I Love Thee, not because*," by Francis Xavier, the famous missionary to China. The mystic fervor of the Mediæval hymns still shows its influence in the modern compositions in the English Church, which owes many of its sweetest songs to this model.

The modern period owes its richest thought and its greatest wealth of poems to Germany. The mysticism of Germany, its tendency to elevated thought, gave forth many hymns before the Reformation. It is said that the share of the congregation in the worship was confined to repeating the words "Kyrie Eleison, Christe Eleison" which were sometimes said as often as two hundred times in a single service. From this the earliest German hymns were called "*leison*." These however were not used in the Mass but only in popular pilgrimages and festivals. It is said that the hymn books of Denmark, Sweden, Norway and in part of Holland owe their treasures to German sources, a store well nigh inexhaustible if we take the list of Ludwig Von Hardenberg as an authority in which 72,732 German hymns are given in alphabetical order. After the Crusades German popular songs suddenly gained new force through the Minne-singers a school of lyric-poets whose productions were sung at all the popular gatherings. Church worship was enriched about this same period with songs for Easter and Whitsuntide. A collection of German religious poetry prior to the Reformation contains 1,500 pieces and the names of eighty-five different poets. Prominent among these were hymns of the Crusaders and songs of Pilgrims with not a few hymns relating to Christian thanking and living.

(To be continued.)

PRACTICAL CHRISTIANITY.

"A Christianity which will not help those who are struggling from the bottom to the top of society, needs another Christ to die for it."

Here again are words to be pondered. We say in the Holy Communion service, "above all things we must give most humble and hearty thanks to God, the Son and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself even unto the death of the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life." In these words all of our blessings for time and eternity are rightly attributed to the mercy of God through His Son, Jesus Christ. The question for us to ask ourselves is, are we going selfishly to enjoy these blessings, and withhold them from those to whom it is in our power to impart them? Would this not show that we have not the spirit of Christ? and if so, then we are none of His. If the religion of Christ, through its principles working upon our ancestors, has brought us to such a splendid position in history as we occupy, securing to us

innumerable social, political, educational and spiritual advantages, can we refuse to send this religion either to the heathen abroad, or withhold all of its highest privileges from the struggling and oppressed masses at home, and yet flatter ourselves that we are pleasing our Lord? It is our duty as Christians to sympathize with the poor in their desire to better their condition; and especially in all of their legal efforts to save themselves from being ground to powder beneath the upper and neither millstones of soulless corporations and despotic monopolies. We should never be found among the number of those who grind the face of the poor in the matter of wages, but should always be ready to give a fair equivalent for services rendered; and to rejoice with them when, by their industry and economy, they have been able to lift themselves or their children above the humble condition in which they were born.

—Selected.

FAMILY DEPARTMENT.

REMEMBER—NOVEMBER.

Children, remember
That first in November
The Feast of All Saints has a place:
That feast, more than others,
Makes sisters and brothers
Of all who receive the Lord's grace!

Children, remember
That last in November
The Feast of Saint Andrew will be:
That one who was ready,
With true love and steady,
Whom Jesus said—"Come, follow Me!"

So, children, remember,
That, guarding November,
Two Saint's Days like sentinels stand.
The Church in such beauty
Has thus marked our duty,
And we should regard her command."

—Young Churchman.

WILL'S BIRTHDAY.

It was very pleasant to lie curled up in the big chair, before the glowing grate fire and read an entertaining book; so thought Will Coleman on the last day of November as he turned over "just one more" leaf of "Tom Brown" and settled himself a little more comfortably. Of course he was going to read only that one page, for it was almost time for him to take the train for home if he was to be there in season for evening service, but he told himself he might just as well be comfortable for those few moments: not realising that he was thus lending a willing ear to the voice of the tempter.

He had been spending the afternoon with his Aunt Mary, who lived seven miles from the city; on his way to the train he had met his choir-master, Mr. Beauchamp, who said:

"Ah, Will, where are you off to in such a hurry?"

"Only out to Weston to spend the afternoon with my aunt; to-day's my birthday," replied Will pleasantly.

"Don't be late," said Mr. Beauchamp, thinking of the service.

"Oh, no: I've got plenty of time, thank you," Will answered, supposing he meant the train out to Weston.

It was St. Andrew's day; though St. Matthias' choir did not usually sing Evensong except on Sunday, they were to do so to night, for a very distinguished Bishop was to preach in their church, and both the rector and choir-master desired to show proper respect not only to the day, but also to the reverend visitor by making the service as beautiful as possible.

When Will left home he fully intended to return by seven o'clock, for he had some solos to sing, especially the soprano part in "The Lord is my Shepherd," which was to be sung while the collection was being taken up, and which he could render better than any other boy in the choir, even Fred Norton who had been there so much longer. But he had not been a half hour at his aunt's before she made some remark about her plans for the evening, which showed him that she expected him to stay quite late, so he hastened to explain that he must take the 6.45 train for home, giving the reason.

His aunt and her husband were not church people and professed to have no sympathy with "this everlasting running to church." His aunt said:

"Of course you're paid extra when you sing on a week day, are you not?"

Will replied in the negative and she continued:

"Did you promise Mr. Beauchamp that you'd be there to-night?"

"No, I don't know that I did, but he expects me; he's so good to us boys that he knows we'll sing whenever he wants us to. And as I did not say that I would not be present, of course he will look for me."

And now as he lay curled up in the nice easy chair, and Aunt Mary's suggestions came into his mind and he began to debate with himself whether he really was obliged to go to that service; the more he thought about it the more (as this was a temptation from the Evil One), he was convinced that it was not absolutely necessary for him to go to church. Just then his aunt came into the room with a plate of cookies in her hand and said:

"Here's some of those Pilgrim cookies you are so fond of. And really, Will, I don't think you'd better go to church this cold evening; in there no other boy who can sing your music?"

"Oh, yes; Fred Norton knows it," he replied a little hesitatingly.

"Let him sing it this once, then. Ah, here comes your uncle; ask his advice." And as Uncle Robert drew near his wife stated the case to him. He, too, asked:

"Did you promise to be there?"

"No, sir, but they expect me."

"What do you have meetin' to-night for?" Uncle Robert continued.

Will told him about the Bishop, and also added that it was a saint's day.

"You folks always say that you do not worship the saints; why, then, do you have meetin' on what you call 'their days!'" his aunt asked.

"To remind us that they once lived, and taught, and suffered, for Christ's sake, and that we should strive to follow their good example, to follow them in all virtuous and godly living. I have always been glad that my birthday is St. Andrew's Day: you know he left his work and everything to follow his Master, and it is nice to have such a brave model to look up to," was Will's answer.

Uncle Robert was a very slow speaker; he sat silent a moment while his wife exclaimed:

"You do have such queer notions! Of course it is right and proper to respect the martyrs who suffered such terrible things, but there's no use in carrying your admiration too far. And then, too, I never could see any reason for dressing up ministers and choir boys in robes just like those the Catholics wear."

"Don't you say the same Lord's Prayer that the Roman Catholics say, Auntie?" asked Will good-naturedly.

"Certainly I do; but that has got nothing to do with robes."

"Grandpa Coleman, your father, was in the regular army, and didn't he wear the 'robes,' the uniform, of the service he was fighting in? And are you not proud that you own the suit of 'robes' he wore the day he was struck by a fatal bullet?"

"But that is very different."

"Yes, Auntie, very different; grandpa was in the service of an earthly country, governed by a human being; we are in the service of a heavenly court, governed by the King of kings, and we are proud to wear his livery. Our cassocks and cottas are the uniform of the Captain of our Salvation," said Will with solemnity.

"That is a good answer, Will," said his uncle deliberately. "And seems to me if I was wearing that uniform I'd do my duty in it; if I was glad I had a saint's day for my birthday I'd always 'ry to do as that saint would do if he were in my place."

"Why, Robert!" exclaimed his wife in surprise.

"Bravo, Uncle!" You've recalled me to a sense of my duty before it is too late. St. Andrew wouldn't have shirked a service even for the sake of the best good time that ever was; grandpa never kept out of an engagement because he didn't feel quite like fighting!" cried Will, jumping out of his chair and gathering together his hat, coat and gloves; "If I hurry I'll get into church now before the 'Benedic,' that's my first solo."

Thus roused to a sense of duty he did hurry and (to Mr. Beauchamp's great relief), slipped into the choir-stalls by a side door while Mr. Kinsman was reading the second lesson, and never had he sung better than he did that night; he kept saying to himself: "I will try and do as St. Andrew would do if he had this beautiful music to sing to the praise of the God whom he served so faithfully." And as he sang the words: "O praise the Lord, all ye His hosts; ye servants of His that do His pleasure," he remembered that he was acting as one of God's uniformed hosts, one of His liveried servants, and he was thankful for Uncle Robert's reminder.

As he glanced over the stalls when the "Benedic" was ended, he saw that Fred Norton was absent, and as no other boy then in the choir was prepared to sing either that or the anthem, he was yet more glad that he was on hand after all.

As soon as the choir was disbanded he went to Mr. Beauchamp and explained why he was so late; just then the bishop came up and, bearing a little of what Will was saying, began to question him; he soon had a clear idea of the case and said:

"My boy, your uncle was quite right; we often pray for grace to follow the good example of those who have gone before us, and trying to do our duty as they would have done is one way of following them, for in these days of ease we are rarely called on to suffer very much for righteousness' sake. As for your uniform, may God give you grace to support its dignity and bring no stain upon it, so that at the final great roll call our Captain may promote you to the honor of being one of His 'good and faithful servants' to all eternity!"

Will was only a heedless boy but, with all his carelessness, he realized that the prayer and blessing of a bishop, a successor of the Apostles, was a gift worth having; and as the bishop, in saying these few words, had laid his hand on Will's head, the boy felt almost as if he were being confirmed a second time; it had so deep an effect upon him that he never forgot it, and it was more than once the means of strengthening him to resist some of the many temptations that are ever around us.—Francis E. Wadleigh in *Living Church*.

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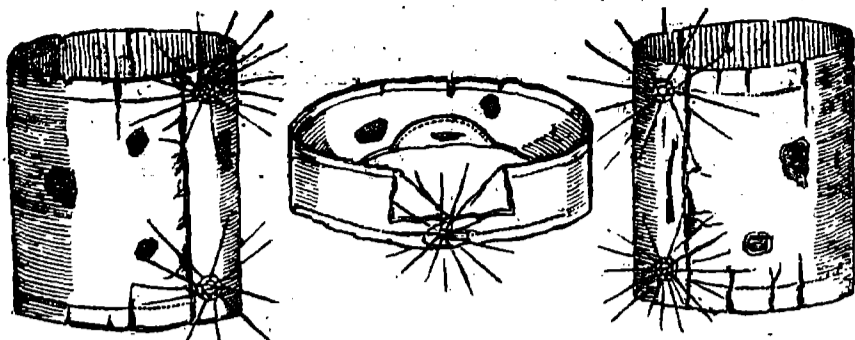
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The Rev. F. J. Atkin, Missionary at Kokstad in the Diocese of St. John's, Kaffraria, in a letter to St. Augustine's College, thus describes an adventure on his return from East Oriquatard: "I soon arrived at the Bashee River. It was full up, and rushing quickly and silently by—a broad stream of water. How was I to cross it? no boats, no bridge. A company of Cape mounted Rifles were encamped on the bank; they had been waiting some days for the river to go down. One of their number, who had obtained his discharge, and was in a hurry to get home to his friends, could not wait, but rode in, never to come out again. I did not relish the idea of waiting on a bank of a South African river for it to go down. With the aid of the officer in command of the C.M.R., and some Kapos, whom Canon Waters had sent to help me through, I crossed in this manner: first, all my belongings were made up into convenient bundles; Kapis then seized one each, and entering the river high up, held my bundles high above their heads, and trod water, walking across the river; only their heads and their arms, holding aloft my precious belongings, appeared above water. My horses were driven into the stream high up, and forced to swim across. I now stripped, and my clothes having been taken across in the above mentioned manner, I easily swam across, the natives being amused at my breast stroke, a way of swimming so different from their own. I soon mounted and after riding some six miles came to another river. On the other side Canon Waters and the Bishop were waiting to help me across, and I took off my lower garments and rode my horse over this nasty river; my horse just managed to keep his feet, and no more.

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(Continued)

At a meeting held lately—one of the most influential public meetings I think I ever attended, and held in a central room of business city life a society was formed, mainly by leading business men of the city, for the purpose of regulating license and other matters of public interest. Now, Christian men of this congregation, I ask you to throw in your influence and money with this society. Such an opportunity of united action has never in my memory been given to the public, and it demands the countenance and monetary support of all interested in the moral well being of the city.

This is not a question of totalism or moderation; it is a question as to whether we are going to allow one class of the community, and that the least useful, if not the most dangerous, to exercise an influence in the city that is wholly bad all along the line of its operations. Hence I do hope that every leading business man, every employer, every father listening to me will take his stand on the side of this newly formed Society, and his name to the roll of members and give with liberality to its funds and thus aid in restraining the domination of a class at whose doors may fairly be held a broad indictment for at least one half of the crime and immorality of this growing city.

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the matter I have noticed; but then such degeneration must be legal. Through law, better laws must be born; and through law the great change must come, and hence the wisdom of the words that will ever be wise—Render to Cæsar the things that are Cæsar's and to God the things that are God's.

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