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The Church Guardian

A. P. Willis

1 April 1889

226 St. George

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, OCTOBER 16, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

THE Duke of Cleveland has given 500*l.* towards the fund for restoring Farningham Church, Barnard Castle.

A SURPRISED CHOIR was introduced into the Church of All Hallows, Lombard Street, London, and the services are to be remodelled.

THE Archbishop of Canterbury has written to Sir Thomas Eldridge promising a donation of 100*l.* towards the fund for erecting a Braithwaite Memorial Hall, in connexion with the Central Free Library at Croydon.

THE trustees of Toller's Charity at Billingsborough have just purchased the Baptist Tabernacle in that town, which has been closed for upwards of two years, owing to the want of support, for conversion into a Church of England Sunday-school.

THE Bishop of Chester, writes a Cheshire correspondent, is a great equestrian. Having determined on visiting every village and hamlet in his diocese, the Bishop has recourse to exercise, and by this agency has introduced himself personally at the rectory of nearly every clergyman in Cheshire. It was this systematic way of working his diocese that led to the erroneous report that he was a great bicyclist.

ST. ASAPH Diocesan Conference was a great triumph for the Young Bishop. The residents of Rhyl, of all classes and creeds, sent an address of congratulation to Dr. Edwards on his appointment, and this was presented by Mr. Llewelyn Lloyd, chairman of the Rhyl Improvement Commissioners. On the Bishop taking the chair at the conference a large attendance of clergy and distinguished laity were present. The Bishop's opening address dealt with many matters vitally affecting the Welsh Church.

THE Leeds Daily News states that the anonymous benefactor who has virtually borne the whole cost of erecting the new parish church of Portsea is Mr. W. H. Smith, First Lord of the Treasury. Mr. Smith had no personal connexion with Portsea, but some years ago he visited the place in an Admiralty yacht, and was much struck with the inadequacy of the existing provision for Church work. His first subscription was 10,000*l.*, and subsequent donations have made his total expenditure on the new church slightly over 22,000*l.* Only the vicar of the parish was aware of the source of these munificent offerings.

MR. BALFOUR has written to a correspondent with reference to certain criticisms on his recent utterances on the subject of a Roman Catholic University, pointing out that if the Irish were given control "of their own affairs," the Roman Catholic majority might employ national funds obtained by the taxation of Protestants as well as Catholics, not only for promoting higher Roman Catholic education, but for the purpose of deliberately propagating

Roman Catholic opinion amongst those who do not belong to that communion. It is curious that this logical outcome of Home Rule has occurred, apparently to so few people.

[Have they heard of the Jesuits Estates Act of the Province of Quebec in England, we wonder.—Ed.]

THE venerable Bishop of Chichester has severely rebuked an incumbent of Brighton for presiding at a lecture by one, Dr. Falton, who, in his zeal against *Mariolatry* actually "villified" the Virgin Mary. The good Bishop says: "The whole scheme of man's redemption rests on the Incarnation of our Lord Jesus Christ, and of that Incarnation—the greatest of all mysteries—the Virgin Mary was the pure and holy channel." He wants the clergyman publicly to repudiate the lecturer's statements. We should say this indicates a chief shepherd on the alert for the spiritual welfare of his flock.—(Church Eclectic.)

THE London Young Women's Christian Association has prepared an attractive programme of evening classes for the coming winter. These classes meet at upwards of twenty institutes in all parts of London and the suburbs, and the subjects taught include book-keeping, shorthand, typewriting, dress cutting, cookery, ambulance, nursing, French, music, singing, &c. Certificates and prizes are offered to successful students. Physical training and recreation, including gymnastics, calisthenics, musical and Swedish drill, are provided at two excellent Gymnasias in the City and West End respectively. Classes to prepare candidates for the Civil Service are also held under an experienced tutor.

THE following letter from a Liverpool correspondent speaks—nay, cries aloud—for itself:—

SIR,—On Tuesday I attended the five o'clock evening service at St. Peter's Pro-Cathedral, and was painfully struck with the alteration made in the Communion Table, how transposed into an altar, with large cross. During the service a young man entered, and took part in the service, and shortly before its conclusion he knelt down, prayed, and made the sign of the cross on his breast and forehead, then stepped into the middle of the aisle, made a reverent bow to the altar and retired. I asked myself, can this be the Protestant Church of St. Peter's?—Yours &c,
PROTESTANT CHURCHMAN.
Liverpool Sept. 19th, 1889.

IN spite of the difficulties which have followed upon the disendowment of 1869, we find in the parish of St. Peter's, Dublin (in the church of which we may mention, the Duke of Wellington was baptized), what we do not doubt we should find in countless other Irish parishes. Canon Jellet has under him, as rector, a staff of well qualified and hardworking men, who help him to carry on more than the usual daily and weekly services and to keep going most of the institutions found in a well-organized English parish, together with several others. The seats in the church are all free, and yet money is found to support almshouses for widows, a school for orphans, a poor shop, soup kitchen, church and school libraries, &c.,

and in every case the accounts show a balance in hand. The day schools educate over 500 children, there are branches of the Y.M.C.A. and G.F.S., and, in a word, the parish seems a model one. Evidently there is much self-denial to be found amongst both the clergy and the laity of the parish, and in the spirit alone will the evils of 1869 be at last overcome.—*Family Churchman.*

THE Scotch Bishops, seven in number, have issued their draft revision of the Scottish liturgy, of which they complain that so many forms and editions have been printed, sometimes on mere individual responsibility, and varying much from each other. They have put in a number of new Prefaces, and taken several collects from liturgical relics of the old Celtic Church of St. Columba. They do not change the place of the Invocation, but they have adopted the expression "may be," instead of "may become"—"the Body and Blood of Thy most dearly beloved Son," and then adds the words "that whosoever shall receive the same" &c. They say the word become was never used before 1764—the phrase always having been "be unto us"—equivalent to the *fiat nobis*. They believe this in no way changes doctrine while it removes a stumbling block to some.

THE Bishop of Chicago says the cathedral is in the very best location to do mission work among the neglected classes:

There are now, under the Bishop's general supervision, two priests, one candidate for orders, and a goodly number of lay helpers, trying to do something in this direction. The Sisters of St. Mary are about to add their prayers and labors. A house has been secured near by and fitted up, and they will go into residence the present month. The St. Mary's Society, composed of faithful women, will continue their valued assistance, as will also the Girls' Friendly Society. Extensive repairs have been made in the old chapel buildings with a view to better facilities for the kindergarten, mothers' meeting, and other branches of Christian work.

There is no city in which a man can breathe more freely, and enjoy the use of all his powers more freely than in Chicago.

"GO AND GET THE KEYS!"—Look at the cruel and thoughtless habit of latter days in locking up God's House between services. Just imagine the Pharisee and Publican in that parable having to "go and get the keys" before they could go "up into the Temple to pray!" Ah! this is one of the scandals of our beloved Church—her bars and bolts. What is a "House of Prayer" for but to pray in? And how can it be prayed in (except just at stated times for public prayer) if people cannot get into it? They are our churches, and we have a right of access to them by day. In a few cases of town churches, it may be wise to place some willing parishioner to be a "doorkeeper in the House of God;" and pay him, if necessary, for his holy duty. But in how comparatively few cases is there ever need of a watcher? Is it not preposterous—a cruel wrong—that, when you wish to approach God in His "Holy Temple"

about your sins or your troubles, you should have to "go and ask for the keys;" and then, most likely, find the clerk goes with you? Believe me, those who order the church in a parish to be locked up between services have no right to do so, and a serious charge to answer, by refusing the encouragement of an open door for a man to enter in and pray. "The people would not use God's House if it were open," say you? Well, but they can't if it is shut! And why should not the people be won back to the old custom again of using it, to the old custom again of using it, if the old custom again returned of opening it? On the Continent, where churches have always been open, they have always been used.

And, again, look at the way poor folk—the "poor of this world" (whom, mind you, our blessed Lord, when He was on earth, "chose") are put aside anywhere to make room for richer folk, with "gold rings," as St. James says, to have comfortable and well placed "sittings." Is this not a scandal to our dear old Church? It is flat disobedience to Holy Scripture. Read what St. James (ii, 1-13) says about it. We have "dishonored the poor man," as that holy Apostle says, to our own shame and dishonor in the sight of God. Who is "no respecter of persons." The Church and Bible teach us that public worship is the duty of all, and that we neglect at our peril "the assembling of ourselves together;" and yet the Church of England deliberately drives away the poor man, in disgust, from joining in it. Who will be guilty in the end? I spoke just now of the Pharisee and the Publican, and I dare say the result of the evil in our midst bears some resemblance to their case, for—

The one much nearer to the Altar trod;
The other nearer to the Altar's God.

Those who will not be "good Protestants" in this matter, protesting and striving to get their churches free to all persons, and open, by day, at all hours, are guilty of sitting still in the face of two of the most disgraceful hindrances to public and private worship in the Church of England that have characterised our modern times."—*Rev. J. Vicars Foot, East Clevedon*

SOME INCONSISTENCIES IN CHURCH MEMBERS.

1st. When persons go to church arrayed in fine and costly apparel and expensive jewelry, and put only a few cents on the offertory plate as their offering to the Lord.

2nd. When they spend large sums in pleasure and personal gratification, and give nothing, or next to nothing, for Christian missions and parochial expenses.

3rd. When they say, as they do in the service of the holy Communion, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable holy and living sacrifice unto Thee," etc., and then never put forth a hand in real earnest service in the Sunday School or in any other department of the Church's work.—*The Church News.*

THE PECULIAR ADVANTAGES OF THE LAY WORKER.

BY THE REV. J. LEWIS PARKS, D. D.

The Church admits that she has not utilized her laity as she might; and now that earnest efforts are being made to remedy this omission, it were wise to set before churchmen that they have in their power to do that for their fellows which the clergy can never do so well. It is never denied that the layman shares in the priesthood; he, too, may be a preacher of the Word; by him, even more than by apostle, elder, or deacon, was achieved that rapid vic-

tory of early Christianity whose rapidity evinces the present Holy Ghost—"they that were scattered by the persecutors which arose about Stephen went everywhere, preaching the word." But if a man could be made to see that there is a dignity in a godly layman, even greater in a moral sense than that which inheres in the official priesthood, and a power more effective in certain directions than any wielded by the priest; the knowledge must rouse him to the more earnest, diligent, and enjoyable exercises of his gifts.

Before speaking, however, of the layman's advantages, let us premise all preaching is absolutely dependent upon character; the layman's preaching is as much or more by life than by deed or word, and when we claim certain great advantages for laymen in the work of Christ, we claim them before all for men. The preacher must be a man. There must be strength, reality, sense in the man; there must be sympathy with the thoughts and desires of real men; there must be courage to contend and conquer not only sin, but the difficulties of life. We say the lay worker must be a man, and not a something no better than a prating, singing, or even, praying Christian, before he can hope to be the power of God for his fellows. Shortly, then, supposing the layman to be a fine fellow and a godly fellow, of what use he may be! In the first place, his influence reaches those whom the average cleric cannot so much as meet. These can run away from a clergyman, they can elude his grasp, they will not show themselves to him, they hedge themselves about with conventionalities amid which the real man is lost to view. From the layman no such escape is possible; it is not attempted nor desired. He is one of themselves. He buys and sells with them, meets them as lawyer, physician, broker, treats of the common things of life with them as partners, clients, or employes. Thus he daily brings his personality to bear upon them, continually has his opportunity of preaching or exemplifying, gains the right to advise, exhort and help—the sight and the knowledge of his comrades need. The priest studies, preaches from the pulpit, may meet the case or may not, may know the man or may not, but this layman is his neighbor's fellow.

The lay worker has a speech understood by the people—the speech of action undoubtedly; so, too, has the priest. The life of holiness always availeth much for persuasion to righteousness. But the priest moves upon a different plane from the layman; his actions proceeding from the same principles, are not themselves the same. Both these preachers let us hope are honest, but the priest only meets his bill; the layman is honest amid the intricacies, subtleties, and almost irresistible temptations of trade. Both these preachers too, are temperate, the one in his home, the other at his lunch-counter, after the play, in the wine-room, at his billiards, or his parties. The priest preaches, but his life is largely hidden; the layman lives in the light, is in the world unspotted, and by living preaches, and by living manifests that his heart is given to God. And no man who has seen a sturdy, reverent, devout layman—a man versed in the world, experienced in men and affairs, yet of tried integrity, truthfulness, and piety, but will understand that such a character is in a way a greater moral power than the average priest.

The godly layman is this moral power to his fellows, not merely because his life is theirs, and his preaching by exact example—apt therefore and intelligible, but because his sincerity is beyond question. It is grievous to confess that the sincerity of the priesthood is questioned. We do not refer to that coarse—and because coarse, therefore superficial—charge that the clerical profession teaches what it does not believe, for the sake of gain. Neither are

we concerned with the rare case of men who suppress their real thoughts for the sake of orthodoxy. These very generally suspect not the motives of the preacher, but the soundness of his judgment and the agreement of his opinions with practical sense; these say—with perfect truth—that there is a professional cast of mind, and they suspect, let us trust, with less justice that this incapacitates the clergyman for understanding life. But the manly layman is free from any such suspicion. He knows the world and lives in it, and if he declare that religion is adaptable to the world's affairs, he will meet with a respectful hearing.

This, no doubt, is to magnify the layman's office. Such teaching may very easily lead a man to think of himself above that which he ought to think. The need and functions of the priesthood form the complementary truth. But to magnify the layman's office is necessary to his full efficiency. A man must believe in his work and be proud of it before he will be a great or valuable workman. A too zealous priesthood will make an indifferent laity, and an indifferent laity means a feeble Church. But let us impress upon our brethren this one thing: *Manliness*, gives power to piety. Reality—a hatred of pretense of any kind, a hatred of cant, a disgust with weak talk. Strength—the aim to bring all our powers into their legitimate development and exercise to be sound and perfect men. Godliness—the business-like doing of our duty toward God and our neighbor. These make a man potent, and helpful in the Kingdom of Christ. "Brethren, if any man do err from the truth and one convert him, let him know that he who converteth a sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins."—*The Church Eclectic.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

MAITLAND—The Rev. G. R. Martell was presented with a purse of \$65 by his Maitland parishioners, as a token of regard. Such loving acts speak well for any parish. With perfect truth may it be said of this whole parish, that the priest's hands are strengthened by the ready sympathy, the kindly words and kindly deeds of his people.

The people of Northfield, in this parish, have made a beginning towards building a church; \$250 has been placed in the bank already, and they hope before the winter is over to place another \$250 in the same place. Such earnestness and zeal for God must meet with success.

At Five Mile River, the people have succeeded in raising nearly \$100, which will go toward painting the beautiful church in that place.

KENTVILLE—*St. Peter's*.—This church has also undergone extensive alterations during the past three years. We have at present over \$60 on hand, which will cover the cost of a new fence now in course of erection.

DIOCESE OF FREDERICTON.

PERSONAL.—The Rev. Theodore E. Dowling, late rector of Christ Church, St. Stephen, has just been appointed chaplain to the Anglican Bishop in Jerusalem and the East. Mr. Dowling intends to leave England for Jerusalem in December next.

ST. JOHN—A meeting of the Church of England Sunday School Teachers' Association was held Tuesday evening 8th inst., in St. Luke's Church, Portland, when a large number of teachers were present. Interesting papers on Sunday school libraries were read by Miss M. A. Peters, of Trinity school, and Miss E. Robinson, of St. Paul's. A discussion followed in which many of those present took part evidencing the

interest felt by all. Rev. Canon Brigstocke, closed the meeting with the benediction.

DIOCESE OF QUEBEC.

MELBOURNE.—A special Harvest Festival service was held in St. John's Church, on Sunday, Sept. 22nd, at 10 30 a. m. The church was tastefully and appropriately decorated with grain, fruit, and flowers. "Come ye thankful people come," was sung at the commencement of the service, which consisted of Morning prayer, sermon and Holy Communion. The Rev. Canon Brigstocke, D.D., Rector of Trinity Church, St. John, N.B., officiated throughout the service for the Rector of the parish, who was engaged in his other church at Richmond. The preacher took for his text, Psalm lxxv, v. ii: "Thou crownest the year with Thy goodness, and Thy paths drop fatness." The sermon was a very impressive one, and was listened to by a very attentive congregation. The offertory amounted to over \$17, and was devoted to the payment of expenses incurred by repairs lately made on the church. Much interest was taken in the service and we hope much profit was derived from it.

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's Sunday Lectures*.—It is announced that commencing next week Dean Carmichael will deliver a course of Sunday lectures to men and young men, treating of man, his origin, early history and varied development, as shown in the civilizations of the ancient races from Babylon to Mexico. The lectures will last from 3 05 to 4 o'clock, and will be given in the lower schoolroom. The subjects are as follows:—The Antiquity of Man; the place of his first appearance; the intellect and intelligence of man; the Biblical theory of man; modern theories; the testimony of tradition to primitive man; earliest traces of primitive man in stone, bronze and iron ages; traces of early civilization in Mexico, Central and South America, India, and among the early Germans; in Egypt, in Phœœcia, in Babylon, in China; result of the investigation.

St. Martin's.—The thanksgiving service for the ingathering of the crops was held on Sunday last, the church being prettily decorated. The pulpit was covered with grapes, bunches of oats, ferns, and scarlet berries, all of which contrasted well with the white ground work to which they were attached. The altar rails, etc., were covered with a wealth of greenery, upon the window sills were deposited a variety of fruits, and around the pillars of the north and south bays were entwined cereals and berries. Bishop Bond preached the sermon, and there was a large congregation present. His Lordship took for his text Psalm civ., 27: "These wait all upon Thee," and upon these words he based a discourse showing the goodness of God to mankind, and pointing out that it was the duty of the latter to return thanks to the Almighty for His blessings. An offertory was taken towards reducing the debt on the church.

DUNHAM.—Our Harvest Home Festival is past, and, although the rain poured all day, Divine Service was well attended, and the dinner well patronized. The young people exerted themselves to make the event successful, and succeeded. Forty-one dollars were netted as the financial result. Had the day been fine a handsome sum would have been realized. The Rev. R. L. Macfarlane, B. A., of Brome, preached the sermon, which was highly appreciated.

Miss Ling, the Zenana Missionary from South India, favoured us with a visit, and delighted everyone. Being a lady of great fluency of speech, she told us a great deal during the brief hour she addressed us.

The ladies of the congregation are striking out vigorously to work for missions, and for

parochial need. The last gathering at Mrs. W. S. Baker's, was numerously attended. Mrs. Baker who was present at the meetings of the Women's Auxiliary to the Board of Foreign and Domestic Missions, held in Montreal during the sittings of the late Provincial Synod, gave those present a very interesting statement of what took place, and the nature of the work being done by the society.

An arrangement was made to amalgamate the "Ladies Aid," and the parish branch of the Women's Auxiliary. The United Society is to meet once a fortnight.

The Ladies' College is in full and vigorous operation. A goodly number of boarders and day pupils are in attendance. There is room for more. The clergy of the diocese would do well to urge their people to entrust their daughters to the care of the excellent Lady Principal, and her efficient staff of assistant teachers.

The a. m. of Dunham Ladies' College, as Miss Baker in her circular states, is to give a thorough Christian Education to the daughters of our people, and at such reasonable rates as will be within the reach of all who may wish to avail themselves of it. The college opened Sept. 11th. The Lenten term begins Dec. 11th, but students are received at any time, and charged from time of entering.

BROME. The deputation appointed to conduct the annual Missionary meetings in this Rural Deanery, consisting of Rev. W. C. Bernard, M.A., and the Knowlton Parson met to begin their visitation at West Brome in the Iron Hill Mission, on Monday afternoon, Sept. 30th. The meeting took place in the church house shed and under rather depressing circumstances. The weather was raining and grey, the chances of a good attendance poor, and as the persons drove in from different directions they were met with the news that domestic affliction had summoned the genial incumbent to Montreal that morning. However, the faithful mustered to the full Apostolic number and appeared to be heartily interested in the meeting. A drive of seven miles brought the deputation to Iron Hill just in time to taste the warm hospitality of the bachelor incumbent's bachelor housekeeper, and to prepare a screen for magic lantern views on the side wall of the church, before service began. One of the addresses was illustrated by the Diocesan (S.P.C.K.) lantern and slides; the congregation maintaining unbroken silence throughout, except when hymns were thrown upon the screen. There were between thirty and forty church-people out here, in spite of the unfavorable night. Next morning our parson drove four miles across country to West Shefford to take part in a most enjoyable and reverential Harvest Home and Thanksgiving service. It was cheering to see a good congregation of hearty worshippers in the beautiful church, and to take part in the delightful service which was offered. Public dinner followed with speechifying from the four clergymen present, and then the Missionary men, reinforced for the day by Rev. R. L. Macfarlane, started through the pouring rain for Adamsville and East Farnham. There the Missionary meetings held, at 3 p. m. and 7 p. m., were well attended; the lantern coming into use again at Adamsville in the evening with other views; this meeting being held in a large public hall. Next day a drive of fourteen or fifteen miles was taken, and Brome reached in time for an evening service in the church. The cosy little place was by no means filled, the weather was against that; but the collection showed the real interest felt here in the Diocesan Mission work of the Church. Sutton, seven miles to the south, was the next appointment; the cold drizzling rain being well to the front still. The Rector, Rev. C. Bancroft, M.A., soon dispelled whatever depression accompanied the deputation from the heavy

weather outside, and assembled a fair number of people in his trim little Sunday-school room. The address of Rev. Mr. Renaud was of a spirited and most helpful character, and must have started profitable trains of thought. Here too the lantern was used to illustrate one of the addresses. A practical interest is taken in Mission work in Algoma and India by the church people of Sutton, which accounts perhaps for the rapt attention they gave to the deputation. Friday's work was a drive of six miles to Abereorn for a thinly attended service and back, and the return trip of ten miles to Knowlton for the night. The description of the next week's work must wait for another issue.

ORMSTOWN.—The Bishop of the Diocese paid his annual visit to this parish on Saturday, the 28th of September, for the purpose of holding a Confirmation in St. James' Church. There was a large congregation, and nine candidates were presented by the Rector, the Rev. A. D. Lockhart. His Lordship addressed the young people in his own solemn and impressive manner. The Confirmation service was then proceeded with, the Rector reading the proface.

After the ante-Communion service, the responses to the commandments being devoutly sung by the choir, the Bishop preached an earnest sermon from Isaiah xxxvi, v. 5: "On whom dost thou trust." It was thought to have been a happy coincidence that in the decorations of the chancel, the words surrounding a beautiful floral cross over the Communion table were "In God we trust." The Holy Communion was then administered by his Lordship, assisted by the Rector, to about sixty communicants, including all the newly confirmed, also several others of the congregation, who had hitherto neglected that sacred ordinance. The Bishop afterwards expressed himself as much pleased with the singing, and also with the new organ, which continues to give great satisfaction with Miss Mary Lockhart as organist. The following hymns from Hymns A & M were heartily sung by the choir led by Miss Katie Lockhart, 391, "Onward Christian Soldiers," 348, "Behold us, Lord, before Thee met"; 271, "O Jesus, I have promised," and as a Communion hymn 322, "And now, O Father, mindful of the love." The Bishop, who arrived at Ormstown on Friday evening, was a guest at the Rectory till Saturday night, when he left by the train for Huntingdon.

SWEETSBURG.—At a meeting of the Vestry of Christ's Church, Sweetzburg, it was moved by H. T. Duffy, seconded by Hon. Geo. B. Baker, that in the opinion of the Vestry of Christ's Church, the Rev. Mr. Forsay has discharged his duties as Rector in an able, conscientious and earnest manner, and that the best wishes of this Vestry are extended to him upon his leaving this Parish.—C. H. BRIGHT, Vestry Clerk.

THE RECTORY, COWANSVILLE.

C. H. Bright, Esq., Vestry Clerk, C. C. Vestry.

DEAR SIR—I received the resolution of Christ Church Vestry, passed at their meeting of the 23rd ult. I sincerely thank the mover and seconder, and other gentleman of the Vestry, for their kind estimate of my services in the Parish during the last three years, and for their good wishes for my future. I shall treasure the tribute so thoughtfully and generously given, and place it with other documents of like character received from parishioners in earlier days. Called to leave the Parish of Nelsonville I shall carry with me pleasant memories of friendships formed and profitable hours spent with its people. I carefully pray that Almighty God will bless you as a Parish, as families and individuals.

Believe me, my dear Mr. Bright, Yours very sincerely,

G. FORSEY.

DIOCESE OF TORONTO.

TORONTO.—*Women's Auxiliary to Missions*—The monthly meeting of the Toronto Diocesan Board of the Women's Auxiliary to Missions was held in the Synod rooms on Thursday, 10th inst. A large number of ladies being present the meeting was most satisfactory, and business of unusual importance transacted. Several appeals from missionaries were read, and an increased appropriation was made in one case, others being referred to the Dorcas department, or to one of the branches. All appeals for aid from the Dorcas department of the Toronto W. A. are to be sent to Miss L. Paterson, 26 St. Joseph St., Toronto.

The retreat for clergy at Trinity College, was most satisfactory from every point of view, except that of attendance, only about thirty availed themselves of the great privilege afforded them, of listening to Father Hall's able, interesting, and deeply spiritual addresses. The retreat began on Tuesday night, and lasted until Friday morning. The addresses were on the Levitical sacrifices, as fulfilled in Christ, and carried out in their spiritual meaning in the life of the Christian minister. Father Hall has almost recovered his health, after his long illness.

Harvest Festivals have been held at St. Barnabas, St. Mark's, St. Stephen's, and St. Matthias' Churches. The weather varied so from day to day, that a pleasant day for a Festival is very doubtful.

The Rural Deanery of Toronto began its winter meetings on Monday, Oct. 7th. In the absence of the Rural Dean, Rev. Mr. Harrison took the chair. The Toronto delegates to the Provincial Synod gave a most interesting account of the proceedings of that body. There was a good attendance of clergy.

Mr. Arthur Whalley, lately a minister of the Reformed Episcopal body, is attending lectures at Trinity College. He is also assisting Mr. Broughall at St. Stephen's. His predecessor there Mr. Walsh was also an ex minister of the Reformed Episcopal.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The Annual Harvest Festival Services in St. Paul's Church, Mount Forest, on Sunday, October 6th, were in every way and especially spiritually most comforting and refreshing. The church was as usual, most tastefully decorated with grain and fruit, the work of loving and willing hands. The Rev. Professor Clark, LL.D., one of the most eminent and distinguished divines in Canada, a Professor of Trinity College, Toronto, very kindly favored us with a visit, and preached most able and eloquent sermons. The good that he does Toronto University by these visits cannot be estimated. His subject on Sunday night, "Private Judgment," was magnificently handled and most convincing. The numbers attending church were large. Thanks offering including proceeds of lecture, reached the handsome figure of nearly \$80. Below is a report of our town newspapers, which shows how the Professors visit and lecture on Monday night was appreciated:

The Rev. Professor Clarke, LL.D., preached most eloquent and able sermons and his lecture on Monday evening in the town hall was one of the richest literary treats ever enjoyed by Mt. Foresters. The lecture was well attended and was a great success. A most cordial and hearty vote of thanks was tendered the Professor by the audience on motion by Mr. Hagarty, seconded by Rev. Rural Dean Belt, of Harriston. Following is a synopsis of the lecture:

The Water Babies is not only "A Fairy Tale for a land Baby," it is also an allegory representing the spiritual life of man. The life of man without God is represented in two different ways—first by the life of Tom as a chimney

sweep. A conviction of his uncleanness was forced upon him by the works of an Irishwoman who represents Conscience, and perhaps also Providence, and by the sight of a beautiful, clean, little girl called Ellie. "I must be clean," said Tom, and he threw himself into the river and became a water baby. This represents conversion from sin. The other form of evil is worldiness, represented by the life of Tom in the river—a very thoughtless, useless life, which ends when he helps the lobster out of the pot and recognizes the other water babies. It is the banishing of the spirit of selfishness and the waking up of the spirit of love that make us recognize our fellow men as brethren. A great change now takes place Tom lives with the other babies in St. Brandan's Isle, and is educated under the influence of two fairies, Mrs. Bedonebyasyoudid representing the law, and Mrs. Doasyouwouldbedoneby representing Grace. By the first we are taught that "whatsoever a man doeth that shall he also reap." By the second "that God gives up his grace and blessing without money and without price." The little Ellie already mentioned was one of Tom's teachers, and Tom wanted very much to know where Ellie went on Sundays. She could not tell him; but he was informed by Mrs. Bedonebyasyoudid that he would know if he would go to the other end of nowhere and help some one he did not like. The meaning is plain, we rise to perfection by doing acts of self-denying love. It is not always easy to explain the arrangement of the parts of the story, but their essential meaning presents no great difficulty. Thus, it is clear that Mother Carey represents Nature, and when she tells Tom to follow the dog and walk backwards, we remember that Nature's two chief guides are Instinct and Experience. So Tom went on his way seeing very strange sights. He saw the Gairfowl, who represents those who refuse to go forward and so lose the powers they now possess. He saw the powwow man who thought that people must be made good by being frightened into fits. At last he finishes his work by helping Grimes his old master. When he goes back to St. Brandan's Isle, he finds that he and Ellie are grown up—perfect, grown to the full stature, and they see a lady before them whom they take in turn for Mrs. Doasyouwouldbedoneby, Mrs. Bedonebyasyoudid, Mother Carey, the Irishwoman. Whereby we are taught that Grace and Law and Nature and Conscience and Providence are all one in God.

DIOCESE OF HURON.

LONDON.—The congregation of Christ Church, Wellington street, had a red letter day Sunday, the occasion being the re-opening of the church after the extensive alterations and improvements, of which an account has already been given. The morning services Sunday were conducted by the rector and Professor Williams, the latter of whom preached an admirable sermon from 2d Chron., chap. xxviii, verses 2 and 3. In the evening the Rev. Principal Fowell preached an excellent sermon from I Chron., chap. iv, v. 9 and 10. The musical portions of the services were well rendered by the choir, under the direction of Mr. E. Green, organist. The anthems were sung with pleasing effect, as was also the solo by Mr. Hall. There was a good attendance at both services, and many expressions of pleasure at the changed appearance of the church were heard from those present. A liberal collection was made at the close of each service in aid of the Improvement Fund. The congregation are to be congratulated upon the success which has attended the Sunday services. On this (Monday) evening the Bishop of Huron kindly consented to be present and gave an address at the sacred concert, which commenced at eight o'clock.

Christ Church, Wellington street, was well filled on the occasion of the Sacred concert in

connection with the re-opening services. The first part of the programme consisted of anthems, &c., by the choir, under the direction of Mr. E. Green, organist of the church. The gem song of the evening was given by Miss Nelda Von Seyfried, of Hellmuth Ladies' College, who sang "Forever with the Lord" in faultless style, and rich, full voice of great compass, which evinced highest culture and gained the warm admiration of all present. Mr. W. Halle sang a couple of sacred pieces entitled "The New Kingdom" and "Abide with Me" in excellent voice. Rev. Canon Davis, Rev. R. Hicks and Rev. G. B. Sage each gave a practical address, congratulating the congregation upon the improved appearance of the building, and wishing them every prosperity. Rev. A. K. Griffin, of Toronto; F. G. Newton, of Bervie and Canon Richardson, of this city, also occupied seats in the chancel. His Lordship the Bishop gave a stirring address in his usual fervid and eloquent style, and joined his hearty congratulations on the successful completion of the work of beautifying their place of worship, and praying that God's blessing may rest upon pastor and people. A liberal collection was taken up, and the proceedings were closed by singing the Doxology, and the Bishop giving the Benediction.

Christ Church, Wellington street, has been undergoing a process of thorough refitting during the past month. The walls, ceiling, pillars, &c., have been neatly and artistically frescoed by Mr. James Walthow, the well known fresco artist, and the work reflects the highest credit upon his good taste and skill. The pews, wainscoting and other parts have been treated with new coats of paint. The ladies have added new matting to the aisles, and have otherwise greatly improved the appearance of the church. New choir stalls have taken the place of the former ones, and altogether the interior has been almost completely transformed, and the committee and congregation at large are to be congratulated upon the successful results of their effort. The reopening services were of a very interesting character.

The Executive Committee of the Diocese of Huron has decided to connect the Church of England congregations in Leamington and Kingsville under the same pastorate.

Very Rev. Dean Innes, of St. Paul's, was one of the Canadian representatives at the General Convention of the Episcopal Church of the U. S. at New York.

Rev. Canon G. R. Salter, M.A., of Brantford, died in that city on Thursday, aged 78. Deceased was born in Tynemouth, England, on May 26th, 1816. He received his education at Christ Church College, Oxford, and was ordained in 1839. He came to Canada in 1847, where he labored incessantly as a missionary to extend Gospel privileges to destitute parts. The first scene of his labors was in Sarnia, where he zealously and faithfully worked for eight years. Owing to ill health he removed inland from the lakes, taking All Saints' Church, Mount Pleasant, for two years. He then removed to Brantford, being first Rector of St. Jude's Church, which he resigned, owing to ill health. The remains will proceed to Sarnia, to be interred there.

MITCHELL.—Harvest Thanksgiving services were held in Trinity Church on Sunday week, when the Rev. Canon Richardson, of London, preached excellent sermons. The church was very beautifully decorated. On Monday evening, in the town hall, a harvest supper was given, followed by a programme of a high character. The building, which was prettily decorated, was filled with an appreciative audience. The Revs. Canon Richardson, J. Edmonds, E. Hughes and O. Bridgman gave excellent addresses, and the music and singing were much enjoyed. The Rector was presented during the week with an address, thanking him and Mrs.

Taylor for all their self-denying work since they had been in the parish.

WARWICK.—On Sunday, Oct. 6th, his Lordship the Bishop consecrated the new brick church in this village. There were good congregations and hearty services. Rev. H. A. Thomas conducted the services, and the Bishop preached in his usual earnest and touching style. He always attracts large congregations when he comes to our village.

SARNIA.—The Bishop of Huron conducted the funeral services of the late Rev. Canon Saltor at Sarnia on Monday afternoon. The Ven. Archdeacon Marsh, Revs. T. R. Davis, H. A. Thomas, J. M. Gunne, T. E. Sanders and other clergymen, and a large concourse of friends were in attendance.

DIOCESE OF ALGOMA.

MR. WILSON'S INDIAN HOMES.—I have not written anything about our Indian Homes to the church papers for some little time,—and the impression consequently among our friends may be that we are in no great want of their help just at present. At any rate during the last few months very little money has been coming in and I cannot help at times feeling some what anxious. I know that the claims for assistance in Indian work—and especially towards Indian schools is on the increase, and that we are called on now to share with others what formerly came mainly to ourselves. In this I can only rejoice. I think I may fairly be allowed to look upon the many embryo Indian Institutions now springing up in the North West and elsewhere, as the result in some measure of my first efforts to establish "a big teaching wigwam at Garden River" 18 years ago. I think I may claim also some little credit to myself for the increased liberality of our Dominion Government in making grants for the erection and maintenance of Indian Institutions. Certain it is that prior to the year 1885 scarcely anything was being done by our Government in the way of providing boarding schools for Indian children and teaching them trades. I have reason to believe that the visit I paid to two great Indian boarding schools in the States and the report that I sent subsequently to Ottawa had something to do with the very manifest change which has recently come about in this matter. In all this I rejoice. I rejoice to see these Protestant Institutions for Indian children springing up on all sides. And I rejoice to feel that so much new interest has been stirred up in Indian work. I trust that every one of these new Institutions may be wisely carried on and receive all the support they deserve both from the Church in Canada and from Government. I am willing and glad to share with others the contributions which formerly came mainly into our own coffers. The population of the country is increasing. The Church population is increasing. The number of Sunday Schools must be also increasing. What I desire to urge is that the support of the Indian children in these Indian institutions should become more and more the recognized work of the Sunday Schools, that the clergy in the various parishes should take up the matter warmly and wherever possible allow the Sunday School to adopt an Indian protegee. The plan has been tried and tried successfully as regards my own homes for the past 17 or 18 years. And I think there is no better plan than for the children of Canada assembled in their Sunday Schools to put their little offerings together for the support of a "child of the Forest." If I may be allowed to do so I would like to suggest that the support asked for an Indian child should be uniform—and I would put it at our old price viz; \$75 per annum for board and clothing, or \$50 per annum if clothing is supplied. Mr. Burman I notice is asking \$75 towards support of children in his

school north of Winnipeg. Mr. Tims and Mr. Trivett I think are asking the more modest sum of \$25 or \$50 for their schools among the Blackfoot and Bloods. The Grants we get from Government are only intended as *grants in aid*, and the more support we can get from outside for individual pupils, the more we are enabled to do with the Government Grant in the way of repairs and improvements and keeping everything in nice order. I wish many of our friends could visit our Shingwauk Home and see all the improvements we have been making. Early this spring I had the entire front space of land between our Institution and the river which was formerly a wilderness of rocks and hillocks and hollows nicely graded and sown with grass. The wet summer has made the grass grow,—and now this fine open grassy slope has become quite a pleasure resort. A number of base ball matches have been played on it by our "Buckskins" and other clubs that have come to play us. Then there is our Brass band which plays in our ornamental and gaily painted band stand, and the visitors sit about on the rustic seats under the trees and listen to it. On one side of this extensive playground is our Hospital, built of stone, and on the other side is another stone building now in course of erection, which when completed will be used for workshops—such as tailoring, shoemaking, weaving, and perhaps harness making. A little to the east of this is a tram way land with iron rails on which a truck runs down a distance of 400 yards to our steam boat dock, and on which are brought up our supply of water and all things coming by boat. Close to the dock is our new factory for the manufacture of furniture of all kinds and especially we hope Church furniture if we can get orders. Engine, boiler, and machinery are already in place and in working order. Close to the factory is our carpenter's cottage, built also of stone. Then in addition to all this we have our homes at Elkhorn in full working order. Now it must be obvious that to keep up all this extensive work considerable expense must be involved, and it is also but too obvious to ourselves that the Government grants fall very far short of covering our expenses,—that our funds have shown a serious deficit at the end of each year for a long time past, and that our expenses come crowding in upon us generally faster than we are able to meet them. We trust therefore that none of our friends will desert us just at this critical time when we are making a great effort to extend and increase our work. If only the money is placed in our hands we hope ere long to build at least two new substantial buildings, here at Sault Ste. Marie, build them not by employing outsiders—but *build them ourselves, and make the furniture ourselves*, and so provide accommodation for about one hundred and fifty Indian children. I want to say in conclusion that in no way can any one "make a beginning of helping us" better than by sending 50 cents for one year's subscription to "Our Forest Children"; our 16 page illustrated monthly magazine which records not only what we are doing ourselves but what is being done at all other Protestant Institutions throughout the Dominion, and which tells also nearly everything that can be told about the Indians both past and present. We shall be glad also of support for more Indian children, both at the Sault and at Elkhorn, and also for boxes of clothing.

Apologizing for the length of my letter
Yours etc.,

EDWARD F. WILSON.

Shingwauk Home, Sault Ste. Marie, October 4th 1889.

PROVINCE OF RUPERT'S LAND.

DIOCESE OF RUPERT'S LAND.

DELCRAINE.—The Right Rev. the Lord Bishop of Rupert's Land and Metropolitan vis-

ited this parish for the first time on the Feast of St. Michael and All Angels. This is a new parish, having only been organized in May last, since which time the Rev. G. A. Harvey, of Guelph, Ont., has been in charge. His Lordship preached to large congregations both morning and evening; and during the morning service added to the Church fourteen members, through the 'laying on of hands,' in the Holy rite of Confirmation. Mr. Harvey leaves Delcraine shortly, having accepted a call from the parish of Christ Church, Selkirk, to which His Lordship has been pleased to appoint him.

DIOCESE OF BRITISH HONDURAS.

BELIZE—ST. MARY'S.

Rectory and New Church Fund.—The special offerings through the envelope system, made during the month of September, resulted in a total of \$322, from 100 envelopes. As there are still many envelopes yet to be sent in we may expect to have the amount raised to about \$350. This is a noble effort on the part of a poor congregation to clear their parish of debt. The mode too of accomplishing this end too seems to be the best; so that every member of the congregation, young and old, assume their share of the responsibility of the finances of the parish. A few large amounts might liquidate the debt, but this would not stimulate and increase love for the Master, energy for the work and enthusiasm for His cause.

Rector's Fund.—Acknowledgments with many thanks: H. L. Lea, Esq., £10; Mrs. Williams, £1; Rev. Canon Popy, £1.

School Fund.—Per Miss Sinclair, £3 10s; per Miss Delgado, £6 3s 5d.

New Church Furniture.—A splendid solid mahogany altar slab, with large cross inlaid with light wood, presented by the Hon. B. Fairweather.

ST. MARY'S GUILD.—The bi-monthly general meeting of the bands of this Guild, held on Monday, Sept. 30th, at 7 p.m., in St. Mary's hall, was a decided success and afforded much cause for thankfulness. Out of a total of one hundred members seventy answered to the roll call. Ten new members were admitted and 14 proposed.

Following the example of St. Stephen's Guild at their last meeting, the members of this Guild presented the Rector with three lamps for the use of the hall; so that the lighting of the hall with the six new lamps has been greatly improved.

The Warden in his monthly address alluded to the forthcoming fancy fair and tea-party to be held in the Rectory grounds during Christmas week, and particularly impressed upon the members the duty of their corporate Communion on the first Sunday in the month at 7 a.m., when all were to unite in earnest intercession on behalf of the Church and her work in this parish, city and colony. He dwelt too upon their being an active agency throughout the parish for the rousing of the careless; bringing people to Church, especially on Thursday at the Mission service. More efficient leaders will be required very soon as the five Bands must be speedily subdivided.

It was resolved to commence a Junior Guild for girls under 16, which will be dedicated to St. Agnes.

SUNDAY-SCHOOL.—Miss Lydia Bane having resigned her position as a teacher in the Junior grade, Miss Gibb has been admitted as a teacher and will succeed the former in the said grade.

ST. JOHN PARISH.—The Harvest Festival was held on Wednesday, Oct. 2nd, and commenced with a celebration of the Holy Eucharist at 7 a.m., when a number of the faithful were present to return thanks for the bounteous mercies of God during the past year. The next service was the Choral Evensong, said at 7 o'clock p.m.,

when every seat in the old Parish Church was filled and as many people almost standing in the porch and outside the walk. The service commenced with the grand old hymn, "Praise, O Praise our God and King," after which the prayers were read by the Rector, the Rev. H. Nethercott, and the versicles and responses were well rendered to Tallis' setting by the choir. The proper Lessons were read by Mr. I. A. R. Swabey, lay reader, who has lately passed a very good examination as a candidate for Deacon's Orders. The choir rendered very efficiently the anthem taken from Gen. i, v. 2: "And God said, 'Let the Earth bring forth.'" After hymn 393, "We plough the fields and scatter" had been sung, the Rector of St. Mary's preached the Thanksgiving sermon, basing his remarks upon Psalm civ, v. 28: "That Thou givest them, they gather," and Isaiah, xlv, v. 3, "I will give thee the treasures of darkness and hidden riches of secret places."

A second anthem was most beautifully sung, "Jesus, lover of my soul," being exquisitely rendered as an act of praise by Miss Angelina Armour, who is on a visit from Alabama to her friends in this city. Where cultivation of voice coupled with sweetness of tone is added to clearness of diction and reverence of feeling the result must be good, and that certainly was the case on this occasion. The congregation, however, took no part in this act of worship for they sat throughout its rendering as if it was sung for their benefit instead of being offered by them to God through the instrumentality of the sweet vocalist.

The offering, which is to be devoted to the S. P. C. K., amount to \$27.50; a very small amount for such a large gathering of people with their hearts full of thanksgiving for the mercies of God during the past year.

The church was most prettily and effectively decorated, especially the sanctuary, the altar being profusely ornamented with the choicest tropical flowers interspersed with a variety of our different fruits. The effect of the whole decoration was decidedly pleasing, nothing being overdone.

The account of the Children's Flower service held lately will be sent on in due time.

DIOCESE OF COLUMBIA.

The annual Harvest Festival was held in Christ Church Cathedral, Victoria, on Thursday, Sept. 26th; the service as usual being full choral Evensong with processional and retrocessional hymns. The sermon, a most earnest and practical one, was preached by the Lord Bishop of Columbia, who is quite well again after his severe illness; in fact I never heard the Bishop in better voice, every word being heard very distinctly all over the church. The text was taken from the 9th chapter of Isaiah v. 3: "They joy before thee according to the joy in harvest." The offertory, \$37, being devoted to the Choir fund. The church was beautifully decorated with fruit and flowers; on the altar stood a very handsome brass cross, and bases replacing the wooden one that stood on the occasion for several years. It is stated that the cross was presented to the Cathedral by one who was vicar of Great Yarmouth some thirty years ago. The Diocesan Synod meets on October 23rd in Victoria.

DIOCESE OF TORONTO.

ORILLIA.—The harvest home service in St. James' Church passed off very well, in spite of the inclemency of the weather. The church was beautifully decorated with fruit, flowers, and grain of various kinds; the chancel windows being artistically wreathed with autumn leaves, the chandeliers draped with wreaths of Virginia creeper, red berries, and brightly coloured fruits. The font was filled with flowers, with long sprays of smilax twined round the base. The pulpit was almost covered with a variety of fruit and a large quantity of

vegetables piled underneath, a beautiful floral design kindly lent by Mr. William Bacon, occupying a prominent position in the front. The service was bright and hearty, with appropriate music by the choir, and the congregation larger than might have been expected, considering the unfavourable appearance of the day. The Rev. Arthur Baldwin, of All Saints' Church, Toronto, preached an eloquent and impressive sermon. After the service, the congregation adjourned to the schoolhouse, where a bountiful repast was provided by the ladies, consisting of sandwiches, bread and butter, and cake, with tea and coffee in abundance. A very pleasant and social evening was spent in conversation, interspersed with songs, recitations, etc., till about 9.30. The proceedings were brought to a close by the singing of a hymn, and the benediction was pronounced by the Rev. Rural Dean Stewart. The collection in the church was in aid of the building fund.

COLLEGE NOTES.

TRINITY COLLEGE, TORONTO.

At the last CORPORATION meeting held on the 9th October, the Bishop of Toronto presided; and the Bishops of Huron and Niagara were present, also the Provost (Rev. Dr. Boddy), the Dean (Rev. Dr. Jones), Professors Boys, Clark and Symonds, Chief Justice Hagarty, Revs. Dr. Langtry and J. D. Cayley, Dr. Nevitt (Dean of the Women's Medical College), E. Martin, Q. C., Hamilton, William Ince, Elmes Henderson, C. J. Campbell, J. A. Worrell and Barlow Cumberland.

The Rev. G. C. Mackenzie, rector of Grace Church, Brantford, was present and took his seat as a representative on the Council from the Diocese of Huron.

It was resolved to divide the interest arising from the Talbot bequest of \$4000 into four equal sums, to be awarded each year to members of the Divinity Class residing in the College—foreitable at the discretion of the Executive Committee, should the holder lose a term or fail to pass a regular examination—Should the exhibitor not take Holy orders he would be requested to refund the amount received from the funds.

Contracts have been made for the principal parts of the addition to the College buildings.

The Provost was appointed to represent Trinity University on the Board of Examiners under the Canon of Divinity degrees recently appointed by the Provincial Synod of the Church of England in Canada.

WYCLIFFE COLLEGE.—The fall Convocation of Wycliffe College took place on the evening of the 10th October in the library of the College, the chief interest of which was the lecture by the Rev. Principal Sheraton on "The Christian Ministry and its Origin." A large number of friends of the College were present. Colonel Growski presided.

The ALUMNI ASSOCIATION also met and after disposing of routine business elected the following officers:—

President—Prof. Wrong, B. A.
Vice President—Rev. J. O. Crisp, B. A.
Secretary-Treasurer—Rev. W. J. Armitage, M. A.
Committee—Rev. Dyson Hague, M. A.; Rev. C. C. Owen, B. A.; Rev. W. A. Crawford-Frost, M. A.; Rev. Bernard Bryan.

The Association decided to offer a scholarship of the value of \$120 to the Council of the College, to be called the Alumni Association Scholarship.

BISHOP RIDLEY COLLEGE.—This new school for boys has opened we understand with most encouraging prospects; there being already a large number of boarders, and more anticipated. Amongst those now in residence are several Presbyterian lads.

THE OBSERVANCE OF THE CHRISTIAN YEAR

BY EDWARD G. SELDEN, SPRINGFIELD, (A CONGREGATIONAL MINISTER.)

The credit of keeping alive the remembrance of such sacred seasons, "Christmas and Easter" does not belong to our branch of protestantism, but proprietorship in the things of the "Church Universal" is established for all who accept the Pauline declaration: "All things are yours; whether of Paul, Apollos, or Cephas." Translated into modern speech it would read: "All things may be claimed by Christ's followers, whether of the Greek, or the Roman, or the Anglican, or the American churches." The only question open to consideration is as to the advisability of adopting a given method of work or worship. There have been times since the apostolic era when the festival days of the Christian Church could not be safely observed, because the tendencies were too strong either toward frivolity or formalism; but the progress of Christian civilization has so far redeemed us from the bondage of superstition that we can with intelligence and devotion use these days of hallowed memories.

It would make more manifest the real unity of Christians. We have our differences more or less marked in articles of belief, modes of worship and principles of organism, but we are one in our love for Christ and in the life which we derive from him. No small gain has already come from the increasing attention given to Christmas and Easter Sunday. The flowers which we bring to the Lord's House, and the glad songs which we sing, blend in a common and harmonious tribute to the one Lord of Life. Last year was signalized by the union in one of our New England cities of two churches, once thought to be hopelessly apart, in Lenten services which proved acceptable to both communions.

Another manifest advantage from these Christian observances would be the certain and timely treatment of great themes. In the apostolic or sub-apostolic age, it would have been an absurdity to speak of an expedient for securing sermons and services desired to set forth the facts of Christ's life. In later ages, men unconsciously drifted into speculative, philosophical and moral discussion, reversing the natural order of thought. Now we are sure of at least one sermon a year on the birth of Christ, and one on the Resurrection, the associated facts of the Epiphany, of Passion week, and of the Ascension, could most profitably and freshly be brought to mind on each recurring anniversary, and presented to those whose minds had become attuned to such high thoughts.

Under the stress of our complex and urgent life, intellectual, social and commercial it becomes difficult to secure the concentration of religious thought necessary to the initiation and prosecution of a spiritual life. In spasmodic fashion we arrange "revival services." It is thus admitted that, for a time, an exclusive devotion to distinctively religious works can be expected which no one thinks of maintaining throughout the years. Our somewhat wanting observance of the week of prayer tells the same story.

The Lenten season is a period of time for which people could with good reason abate interest in social occupations which in themselves are refining and refreshing and too valuable to be wholly ignored, but which can give place to the more urgent and exacting demands of this time which has been set apart for still higher use. If, in connection with such recognition of Lenten devotional services, there could be developed a system of training classes for church membership, another gain would be surely made. We are instructing the children

of our homes and Sunday-schools in the truth of the Gospel, but they need to feel a special pressure toward the consecration of Church life, and, at the same time, receive definite instruction about the obligations and privileges of confessed discipleship. It cannot be expected that by all that by any enactment of Church Council, or County Conferences such observances shall be forced upon our churches. It is to be accomplished by general discussion and by successful experiment on the part of churches to which changes come most naturally.—*The Congregationalist.*

ST. LUKE'S DAY.

St. Luke the Evangelist was probably born at Antioch, and educated for a physician. He accompanied St. Paul in most of his missionary journeys, and was his companion both in his first imprisonment, and also in his second and more severe captivity when he seems to have been left alone but for the society of this faithful friend. St. Luke is believed by most commentators to be the brother mentioned in 2 Cor. viii., 18, "whose praise is in all the churches."

We have no record of the time of St. Luke's conversion, but he has been supposed to have been one of St. Paul's earliest disciples. He is without doubt the author of the Acts of the Apostles as well as of the Gospel which bears his name. There is no certain account of his death. An old tradition represents him as having been a painter and as painting portraits of the Virgin, but it rests on no foundation worthy of credit.

"In no part of the New Testament are the repentance and faith by which the spiritual patient resorts to the Great Physician so beautifully illustrated as in the writings of St. Luke. The repentance of the prodigal son; the repentance of the penitent thief; the repentance of the lowly publican, with his simple, fervent ejaculation "God be merciful to me a sinner"; the repentance of the woman in Simon's house, who bathed Christ's feet with her tears, and wiped them with the hairs of her head; the repentance of the Phillipian jailor, with its accents of alarm and anxiety; the repentance, above all, by which the persecuting and injurious Saul was converted into St Paul the Apostle; for the record of all these we are indebted to St. Luke; they all form a part of "the doctrine delivered by Him" and they one and all furnish instances of grace abounding to the chief of sinners. In all of them too, is seen the abandonment of self-righteousness, and the faith which throws itself in despair of its own resources, on the righteousness which is of God. "The prodigal justifies not himself as the elder son did, but throws himself in trust on the compassion of a father's hearts. The thief, so far from justifying himself, pronounces his own sentence to be just, and throws himself on the Lord for a kind office in the hour of His exaltation. The publican avows himself a sinner, and looks merely to God's mercy, or as the wording of his prayer in the original rather imports, to the propitiation for sin which God hath set forth."—*Goulbourn on the Collects.*

"DUTY IS OURS; RESULTS ARE GOD'S."

This motto is an incentive, because there is no word more comprehensive and more utterly unanswerable than that word "Duty," "severe, stern Duty" as a great French author calls it. Our duty is that which God has given us to do, and if we neglect it, or evade it, we are simply disobeying our God,—a preventive, because the reflection that "results are God's" must, if we let it come home to our hearts, relieve us of

the self-imposed burden of weary anxieties, doubts and fears. Duty is ours, results are God's—we are to do His work lovingly, faithfully, to the best of our ability, this is a task He sets us; the results are His: if He sees fit, if it be for our good, He will let us see these results, in part, here on earth; if not, He will reveal them to us only when, having passed beyond the veil, we shall see the full and perfect harmony of that earthly life which now, to our dim vision, sadly limited perceptions and weak faith, seems so full of discords, injustices and harsh discouragements, and finally the words "Duty is ours, results are God's" are a great and comforting encouragement; the results—the results of all our poor labors and endeavors—are God's. God takes up our faulty, half-hearted work, even our very mistakes, where we err in humble ignorance, and sanctifies them and uses them for the furtherance of His holy decrees, and His glorious plan for the welfare of His creatures.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

Sir,—Will you allow me the privilege of announcing through your columns to the many kind friends who responded so generously to the "Links" for a Missionary Library for the Clergy of Ontario and Algoma Dioceses, what was the result of the effort, and what has been done with the money. A total amount of \$200 was contributed, and that sum has been divided equally between the Dioceses of Ontario and Algoma. Finding that a good deal of expense and trouble would be entailed by the establishment of a separate library, and the amount not being sufficient to cover such cost and learning also that the Bishop of Algoma has a Diocesan Lending Library in operation, and that the Diocese of Ontario is likewise to throw open a large and valuable library for the use of the Clergy, I thought it advisable after consultation with others to place the funds in the hands of these committees to be applied in the purchase of modern books for loaning to the clergy. I trust that this disposition of the funds will meet with the approbation of those who have contributed. Allow me to add that I heartily thank all who aided me by carrying on the "Links."

I am faithfully yours,
ANNIE H. CRAWFORD.
The Rectory, Hamilton.

Sir,—In the name of the Provincial Synod, I beg to thank those Churchmen who have kindly sent me copies of the 1st and 2nd Session of said Synod. I am glad to say that I am now provided for, and need not trouble any one for further copies.

Yours faithfully,
R. W. NORMAN,
Hon. Clerical Secretary.

To CORRESPONDENTS.—We are obliged to hold over a letter from Canon Von Iffland, and several reports from different dioceses, owing to their being received too late for insertion in this week's number.

NEW BOOKS.

WILLIAM DAMPIER—By W. Clark Russell.
MONK—By Julian Corbett; 60c. each.

These are two of the latest of the series of Messrs. Macmillan & Company's admirable publications in cheap, though good style, under the title of "ENGLISH MEN OF ACTION." Bound in red cloth and printed on excellent paper, and in clear type, these works are well adapted for parochial libraries; as most young people delight in reading of those who have

made a name for themselves in the world's history these books, written in an attractive and pleasing style, will be welcomed by thousands, and we hope hold their own against and replace the trashy novels of the day. Messrs. Macmillan & Co., New York, are the publishers; but they can be obtained at any good book store—and in Montreal, at Messrs. Drysdale & Co's.

MAGAZINES FOR OCTOBER

THE CHURCH ECLECTIC for this month is full of good things and Churchmen should get it without fail. We have already given our readers the benefit of several articles taken from its pages, but there remain many others worthy of reproduction. (W. T. Gibson, D. D., Utica; or, E. & J. B. Young & Co., and James Pott & Co., N. Y.; \$3 00 per annum; 25c. each number.)

The American Church S. S. Magazine (Philadelphia), is also specially good. It contains a paper by Bishop Huntington on "Why Sunday Schools should have the attention of Church people"; a review of the Church Review on Sunday Schools; in which by the way will be found much to furnish an answer to those who decry Sunday Schools; "Lay Work and Lay Workers by a Layman"; The Sunday School and the Services of the Church by Canon Stowell. Doctrine and Practice; or, the work of the Sunday School Teacher, by Dorothea Beale, Principal of the Cheltenham Ladies' College, and much else that is useful. (\$1 00 per an.)

REQUESTS.

Subscribers, in arrears, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P. O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1 50 per annum; but we were compelled to take this step through the failure of churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

God will pardon a repentant sinner more quickly than a mother would snatch her child out of the fire.—*Vianney.*

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued and pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR OCTOBER.

- Oct. 6th—16th Sunday after Trinity.
 " 13th—17th Sunday after Trinity. (Notice of St. Luke's Day.
 " 18th—St. LUKE. *Evangelist.*
 " 20th—18th Sunday after Trinity.
 " 27th—19th Sunday after Trinity. (Notice of St. Simon and St. Jude and of All Saints
 " 20th—ST SIMON and ST JUDE Ap. & M.M. (*Athanasian Creed*).

THE INCARNATION AS A MOTIVE POWER.

BY CANON BRIGHT.

Such unity of purpose as this series may be found to possess is sufficiently indicated on the title-page; but a few words may here be added in the way of further illustration.

That quickened sense of interdependence, cohesion, and reciprocal action, which has made "the unity of nature" a familiar phrase, and "dualism" a word of ill omen, has its correlative in the domain of religious thought. For some time past, Churchmen have been, as it were, learning over again the lesson which St. Athanasius, pre-eminently among the Fathers, taught by the majestic equableness with which he handled the great theological problems of his own time,—the lesson that to isolate any piece of revealed truth from the rest, to look only at this or that aspect of the "wisdom" which is "manifest" while it is one, is the sure way to confusion, if not to heresy. In proportion as Christian students apprehend this momentous principle, they will be the more keenly sensitive as to false antitheses, however clean-cut and epigrammatic, between faith and reason, doctrine and life, Scripture and the Church, spirit and form, the outward and inward, corporate authority and individual responsibility. They will recognise the reality of "prevenient" or originative grace, and of the response which is made, under its influence, by the will; will see that Sacramental ordinances are not a barrier between God and the soul, but an appointed organ of Divine communications, in which the "efficient cause" is the Holy Spirit; will find the Eucharist, accounted for by the Incarnation and this brought

home and appropriated in the Sacrament; will understand that the baptismal infusion of spiritual life involves the necessity of its subsequent expansion or reinforcement; will admit that a ministerial priesthood is intelligible as the representation and expression of the High priesthood of Christ on the one hand, and of the priesthood of Christians on the other. They will assert, without exaggeration, the "self-emptying" which consisted in the adoption of a human sphere of being by One who continued to "exist in the form of God;" will treat the evidence from His "mighty works" as dependent on the witness of His Person and character; will discern in His atoning Death not an arbitrary transference of penalty, nor a simple announcement of forgiveness, but the twofold operation, through a Divine and human self-sacrifice, of that perfect love and perfect righteousness which abide indivisibly in the Father and in the Son. While they rejoice in any removal of the stumbling-block which so many souls have found in the association of Christianity with Calvinism, they will be on their guard against such a reaction from an exclusive contemplation of the sterner side of truth as would dispense with the motive of religious fear, and explain away that "holy hatred of sin" which is inseparable from the Divine moral government. And they will acknowledge that the infinity of a true God must be capable of self-imitation, and that the relation of the Maker to the universe must be a relation alike of "immanence" and of "transcendence," even as wherever, throughout His creation, moral agency exists, the freedom implied by it will be respected by His Sovereignty. In short, as confessing a Christ who is God and Man, and worshipping One God, yet One "in Trinity,"—may we not add, as holding to that true Theism which has its security in the Catholic faith?—they will be habituated to the idea of spiritual correspondences which are often too vast and profound for the methods of logical adjustment, and must needs present themselves, to our faculties, in parallelism.

Moreover, in God's good providence, the modern developments of unbelief have been overruled to bring home to us the relation which exists between specifically Christian doctrine and primary religious ideas. The question of a supernatural Christ is seen to run up into the question of a living, moral, and self-revealing God, and this, again, into the question of a spiritual personality in man. The abandonment of Christianity is found to be, in effect, the attenuation of Theism: the assumptions which put the Gospel story out of court stand evidently on a postulate which would deny that the Supreme was "Master in His own house," and was capable of manifesting Himself by communications which the human mind by itself could not anticipate, and of controlling physical forces by the introduction of a superior force for moral and spiritual ends,—in a word, by revelation and by miracle. There is assuredly no antecedent objection to the Resurrection,—nor, therefore, to any other of the miracles ascribed to Christ,—which would leave unassailed the belief in "a free God:" and those who can believe that the Divine "freedom and love" may be jointly exhibited in what we call the supernatural,* are well on their way to the feet of the world's Redeemer. On the other hand, if these Divine attributes are only admitted in some half-hearted and hypocritical fashion, or are scornfully set aside as "anthropomorphic," the sense of a free human personality is all the less likely to hold out against the relentless pressure of determinism or materialism.

For us, then, of this day, it is not only a duty specially urgent, but a duty which should be specially natural, to keep in mind the very direct bearings of Christian and Catholic doc-

* See Pressense, Jesus-Christ, p. 34.

trine on the formation of character and the sustentation of moral life; to listen for ourselves, and to call upon others to listen to what the Incarnation in its several stages, and in the several media of its continuous activity, can say on the supreme practical question, How is man to draw nearer to God? what will help him to become purer, truer, better? There are many who, with a genuine wish to secure the "ethical power" of Christianity, imagine that they can lighten the labouring vessel by throwing the "mystic dogmas" overboard. They may profit by the invitation to consider whether the ethical power would have been, or would now be, what it has been and what it is, apart from a belief in a Divine Christ,† and in what He has done, and is doing, for His disciples, servants, worshippers; whether the moral and spiritual "fruits" of that which is, in fact, the only possible and *working* religion have had any other "root" than the "theology which welcomed the presence of the Eternal Beauty, the Eternal Saccity, and the Eternal Love, the Sacrifice and Reconciliation of the world"‡ In proportion as men come to see that the august phenomenon of Christian goodness is best accounted for by the infusion of what Scripture describes as a Divine "Life," they will acknowledge a *raison d'être* for the affirmations of Catholic Christianity, and a real appropriateness in the prayer of the Mediator that believers might be "sanctified in the truth."—*The Church Eclectic.*

† "A Christianity without Christ is no Christianity; and a Christ not Divine is one other than the Christ on whom the souls of Christians have habitually fed." Mr. Gladstone, in "Nineteenth Century" for May, 1888. Pan-anthropism, mis-called Unitarianism, has never been able to sustain an effective Christian life; and it is manifestly incapable of justifying that "absolute sovereignty of Christ over the moral and spiritual life" of the Apostolic writers, in which, rather than in "proof-texts," consists the evidence for their belief in His Divinity. See Dale on the Atonement, p. 24.

‡ Dean Church, in "Masters in English Theology," p. 99. The familiar image used in the text is employed by him in "Gifts of Civilisation," etc., p. 343, as by other defenders of the Christian position, and also by one who, himself a disbeliever, has plainly affirmed that "theology is essential to a religion capable of acting as such," and that "to expect to keep the morality of Christianity, while we deny the truth of the Christian theology, is like expecting to cut down the tree and keep the fruit,"—although, he adds in effect, a de-Christianised society will have a morality sufficient for its own purposes. See "Nineteenth Century," June, 1864.

OUR FATHERS IN CHRIST.

BY H. W. O.

There is a part of our Prayer Book with which it would be well if all Church people were more familiar, and that is, "The form and manner of making, ordaining, and consecrating of Bishops, priests, and deacons." If this were read and compared with the New Testament many mistakes would be corrected, both as to the nature of the Church and of the solemn duties to which her ministers are called. In the preface to this form we read as follows: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—Bishops, Priests and deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public

prayer, with imposition of hands, were approved and admitted thereunto by lawful authority."

Now what is this *lawful authority*, and whence is it derived? None can doubt that in the first instance it was bestowed by the Lord upon His Apostles, who in addition to the fullness of power of administering the Word and Sacraments, and the privilege of founding the Church of Christ, had also the power of transmitting and handing on to others the sacred ministry. It was not long before they found it necessary to create the order of Deacons, with the special duty, at first, of caring for the poor and dealing with the funds of the Church, though also authorized, as we see in the case of Philip, to preach and baptize; then, as the Church spread and new congregations were formed, the Apostles appointed a second ministerial order—that of the priesthood, and devolved upon it all the powers which they themselves possessed except that of continuing and transmitting its ministry; to this second order the names both of Presbyter (*elder*) and of Bishop (*overseer*) were often applied, but before long the latter title was reserved for those who, as the Apostles fell asleep in death, took the oversight, not only of one congregation, but perhaps of many, and who succeeded to their special office and privilege of handing on to others the ministerial character.

Our materials for the history of the end of the first century and of the beginning of the second are very scanty, and we may well understand that the distinct lines of Church government and organization, as we have them now, were at first less clearly marked; but there are one or two facts which clearly indicate the establishment of the Episcopate even in Apostolic times. Timothy and Titus, though not yet distinctly called Bishops, received authority from St. Paul for the ordination of presbyters and to deal with charges brought against presbyters. The position of St. James, at Jerusalem, seems to have been that of a Bishop, exercising his jurisdiction within certain limits; and within the lifetime of those who had learned from the Apostles it had come to be recognized that no Church could be complete without the three Orders of the ministry. Bishops alone could ordain, and by whatever steps this came about, if we believe the promise of guidance given by Christ to His Church, we must believe that it was the work of the Holy Ghost.

That the Bishops are the successors of the Apostles is a *fact of history*, and in this Apostolic succession we have the assurance of the unbroken identity of the Church, and the rallying point for her unity.

A great English teacher and divine has recently pointed out that "of public institutions in Modern Europe, the Episcopate is the most venerable. It is older than any secular throne; it is by some centuries older than the Papacy. It had reached its prime while the Empire was still standing. It could shed its blood with Cyprian; it could illuminate the world by the consecrated genius of an Irenæus, of an Augustine, of Chrysostom, and Basil. The Episcopate, as it traverses the centuries, is like a weather-beaten barque, on whose hull clusters many a shell and weed, and tells of the seas of feudal and political life behind it; but as these incrustations fall away we discover that the essential feature of a spiritual fatherhood, which was always there, remains intact. The title 'Father in God' has never disappeared from the language, whether of the Church, or of the law, or of general literature, and its reality, even in the worst times, has never been without a witness."

It is in their character of "Fathers in God" that we shall be best able to understand and appreciate the office and work of the Bishops; themselves first receiving their ministerial power by successive delegation from the Apostles, they transmit the power to others, as

an earthly father hands on to his children the gift of physical life. As the father of his diocese, the Bishop is the one * responsible teacher in it, the clergy being regarded as his assistants and subject to his oversight and correction in what they teach. It is his first duty to be the guardian of "the faith once given to the saints," to see that it is taught in its fullness and in its purity. As "Fathers" the Bishops are the natural rulers of the diocese which is their family, their right to rule being derived not from those over whom they are "set in the Lord," but from the character and position which they have inherited from the Apostles of Christ.

It is as our "Fathers in Christ," who by His appointment have been the means used to convey to us the highest gifts, that they claim our respect and loyal submission; it is as such that the Apostle exhorts us to "obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief."—*From St. Clement's Magazine*

* This, of course, does not mean that Bishops may teach what they choose or omit what they dislike. Bishops are bound to teach the whole faith and to see that it is taught by their clergy.—*Editor S. C. M.*

COMMERCIAL RELIGION.

At the conference of Episcopal clergymen and laymen, held at New York, a letter was read from the Rt. Rev. F. D. Huntington, Bishop of Central New York, in which this passage attracted wide attention:

"Intense political and commercial forces are ready to push their way into their church, to magnify its material and secular aspects in commercial and political centres, and to match the wealth and official pageantry and corporate power of the world with hierarchal and other like distinctions in the kingdom of God. To specify the multiplying marks of such a tendency might seem invidious, but it could be easily done."

Bishop Huntington was asked by a *Sur* correspondent for an elaboration of his views on the subject.

"My views," he said, "have never been concealed, and I am entirely willing to state them to the public at any time and in any form. That commercial forces are pushing their way into the Church is very obvious. This is seen repeatedly in the election of vestrymen. Spirituality seems often no longer the test of a church official; business success, high social position, shrewdness in the conduct of affairs are coming to be considered the more important qualifications for vestryman or trustee. I do not refer to the Episcopal Church alone, but to churches in general. The man poor in spirit, but rich commercially, is preferred as a church officer to the poor in worldly goods, though rich spiritually. There are numerous instances daily before our eyes of men holding high places as church officials who would not hold such high position were spirituality the test of office."

"This commercial tendency is also obvious in the pew renting system. The rich occupy the choice places, while the poor must sit in the obscure, out-of-the-way corners. The church becomes a club house, and this amounts to an exclusion of the poor. If the church was to be merely a means of providing comfortable incomes for Sunday orators and cosy seats for wealthy listeners, the pew renting system might be a success. But as the church is for a common salvation of rich and poor alike, no system that shuts out the poor or puts the rich into a fashionable house with a saint's name at one end of the town and the poor into a bare chapel by themselves at the other end, can ever be a system that God will prosper. There is all that class of persons who in this generation

are servants and laborers, but whose children in the next generation will be the lords and ladies of the land, all of whom under the pew system, are just as completely and effectually excluded from the house of God as though it were written upon the door 'No admittance for servants and laborers here.' The system virtually cuts off from the sound of the Gospel and from all heavenly helps of the church a portion of every population. It is well nigh impossible, with the commercial influence to the front, with property as the controlling element, that the spiritual interest should not suffer. The question how costly a pew or how high a tax the parishioner can afford will obscure very often those merits of a meek and lowly heart. If it could be known openly in how many parishes at this moment some influential and managing men are secretly discussing the question of how they shall contrive to get rid of the minister they have, because he is not paying well in pew rents, or how they shall find one that will do that, an appeal of alarm would arise to the ears of God.—*Southern Churchman.*

A LUTHERAN VIEW.

(From the Lutheran.)

Can a person be a Lutheran and at the same time a regular attendant at, e.g., a Methodist Church, thus throwing his influence, whatever that may be, in a direction entirely at variance with the principles he professes to believe and uphold? The above question is suggested by remarks occasionally heard by persons who, for the sake of convenience or associations, neglect their own church, and going to one more conveniently located or more fashionable, still claim to be Lutheran in principle. We have even heard ministers of certain denominations say: "O, I have Lutheran members in my congregation and they would not be anything else but Lutherans." Indeed! Now such persons are either grossly ignorant, or very dishonest. The following proof from a Methodist minister in this city should satisfy all who think they can be true to their faith and yet be in another church. A young lady brought up in the Lutheran church, but living near a Methodist church, was in the habit of going to the latter because it was so near and her own church quite a distance away. One day she asked the minister of said church: "Can I still remain a Lutheran and at the same time be a member of the Methodist church?" he answered: "No, you cannot." This was honest so far at least. But it seems impossible for a minister of the mother of proselytism to be honest in his actions. Said minister went to the house of the young lady and endeavored to persuade her to unite with his Church, telling her that after having done so she might just tell her pastor, that she did it on account of convenience and associations. Comment on such hypocrisy seems to be unnecessary.

"But, says some one," I would not join that Church, I only go because it is so much nearer and they are such nice people, and after all it makes little difference." But this does not better the case one particle, but is a direct insult to Christ when He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Convenience and bodily ease and pleasure are the motive, and the Faith once confessed before God goes for nothing. There is no willingness to make sacrifices for the sake of the Faith and the consequence is a denial of the Faith. This may seem to be a strong assertion, but when we know that the Methodist Church does not only not respect our discipline but expends more money for the sake of proselyting Lutherans than she does in the effort of converting the heathen, can a Lutheran throw his influence in that direction without denying the Faith to which he has vowed before God's altar to be faithful?

FAMILY DEPARTMENT.

"BOYS WILL BE BOYS."

"Boys will be boys." We resent the old saying,
Current with men;
Let it be heard, in excuse for our straying,
Never again!

Ours is a hope that is higher and clearer,
Ours is a purpose far brighter and dearer,
Our is a name that should silence the jeerer,
We will be men!

"Boys will be boys" is an unworthy slander;
Boys will be men!
The spirit of Phillip in young Alexander,
Kindled again!

As the years of our youth swiftly fly away,
As brightens about us the light of life's day,
At the glory of manhood dawns on us, we say;
We will be men!

"Boys will be boys!" Yes! if boys may be pure,
Models for men;
If their thoughts may be modest, their truthful-
ness sure,

Say it again!

If boys will be boys such as boys ought to be—
Boys full of sweet minded, light-hearted glee—
Let boys be boys, brave, loving and free,
Till they are men!

—Christian Union.

Daddy's Boy.

(By L. T. MEAD.)

CHAPTER XXIV.

Miss Green pushed the rather dirty little fingers away, gave Ronald a shove, which sent him off her lap, and then sat perfectly still. Her chair was facing the window, and as she pushed Ronald away the spring blind flew up with a jerk. She had no need to rise from her chair, for all that was going on outside was plainly visible from where she sat.

She saw the grinning and delighted faces of the two great school boys; she noticed that Violet lurked behind, and that her face was convulsed with smothering laughter, and she saw staring at her, crackling and consuming away horribly, a burning caricature of herself.

The general likeness was unmistakable—the angular outline and the somewhat set expression of the face had been caught to perfection. Miss Green took in the whole terrible little picture with one long fixed stare of horror. For more than a minute she sat and gazed, feeling as if she must die under the cruel ridicule of the thing; then she turned slowly and met the full, sorrowful and compassionate gaze of the boy she had never even pretended to understand. She saw then something in his eyes, a beseeching look of dumb entreaty which smote on her more painfully than even the ordeal through which she had just passed.

"God forgive me, if I have been unjust to an orphan child," she said to herself.

Ronald met her gaze and held out his little hand.

"Come and sit on the sofa with your back to the window," he said. "Oh, I knew it would pain you dreadfully."

"You are right, Ronald, it has pained me," said Miss Green. She rose slowly and took a seat on the distant sofa. All the light of pleased anticipation had died out of her face; she had been very cheerful at the thought of her promised visit.

"I have known those boys since they were babies," she said. "I have taught them and been good to them, and I would have done much for any one of their mother's children, for she has been my oldest and best friend. I have known you, Sir Ronald, for three months, and I will candidly confess to you that you

have never been a special favorite of mine, and I have never been particularly anxious to please you; I have always thought you a very queer boy. How is it, then, that you alone of all the children here wish to save me pain to-night?"

"Oh, that's easily explained," said Ronald; "it's because of father, you know."

"I confess I do not know, my dear."

"It was something father said," replied Ronald; "something he often said, and it's not likely I'd long forget a thing like that said by my own father. If you had heard him, Miss Green, and had seen the look on father's face, you'd remember it too, even if you had lived to be as old as Methuselah's wife."

"But what is it, my dear child?"

"He said it was very, very cowardly for a boy or a man to do anything to hurt a woman."

"And was that why you did not wish me to be hurt to-night, Ronald?"

"Yes, Miss Green; certainly that was the reason; for you know—I am sorry to say it, but it's really true—I don't love you."

Instead of pushing Ronald away, as was her wont, Miss Green now held out a very thin hand and drew the child towards her.

"Your father was a good man, and you are a very honest little boy," she said.

"Part of the time to-day," continued Ronald, "I did more than not love you; I hated you; I was out all alone in the dark and the cold, and I had broken my word, and you were the cause of it all, you and Aunt Eleanor, and I hated you both. I remembered then about the little fire figure, and do you know I was glad—I was, really; but afterwards I went into the church, and I think God whispered to me, and father did not seem so far away; and after that, Miss Green; I could not do anything to grieve my father, could I? so that was why I came to you."

"But you don't hate me, now Ronald?" said Miss Green, drawing him a little nearer to her.

"Oh, no, indeed, I was very sorry when I saw you in such pain just now. I do wish you had let me keep my fingers up in your eyes, for you might not have recognized her when her face was burnt away."

"We won't talk on the subject any more," said Miss Green, with a little shudder; "for your sake, Ronald, I will forgive Walter and Guy and Violet; I will not pain their mother by telling her what I think of her children. For your sake I will never mention this subject to the Frere children. You have behaved like a gentleman, my boy, and I repeat again, that your dear father must have been a good man. I should like, however, to have one thing explained to me, my dear little child. Why were you so very selfish about Bob to-day?"

"Oh, don't you know?" said Ronald. "Oh, I forgot; it's a secret; it's a great and most important secret, and perhaps you had better not know, for you and Aunt Eleanor do not like them. I think it is such a pity that you do not like them, Miss Green," looking at her with great earnestness, "did you ever sleep under very thin blankets, and long and long for a thick pair, and say to yourself, 'When my sovereign comes I'll buy the thick blankets?' and had you ever a son, Miss Green?—oh, well, a brother will do—a poor starving brother, looking out for the post and saying to himself, 'Well, when the sovereign comes, half of it will be sent to me, and then I'll have just a jolly big meal and, oh, I wonder, I wonder did you ever long very, very much, or your pie and your tobacco, and say—oh dear, but you don't smoke, so you can't understand about poor Peters.'"

"You have not at all explained to me why Bob could not take my luggage to Fairholm, Ronald," said the governess, but she said it gently.

"Oh, dear," continued Ronald, "how can I make it clear to you when it is such a secret; only you see Bob was going to do something

noble—dear little Bob—he was going to be turned into blankets, and postal orders, and tobacco—isn't it puzzling? But it's quite true. And the Kemps were waiting in broadcloth and a black bonnet, and the pawnbroker was waiting with a warm stable and a hot mash, and Uncle Ben knew all about it, and I had given my word of honor like a gentleman."

While Ronald was speaking Miss Green's face gradually brightened and cleared, until at last it looked quite pleasant.

"My dear," she said, "you are quite the strangest little boy I have ever come across. I begin to get a glimmering of your meaning; and if I am at all right, I shall endeavor to put things a little straight for you which through me went a little crooked to-day. You are a gentleman, Ronald; and I always respect gentlemen, however young they are. Now good night, my dear, and thank you for your kindness to a rather lonely and not too happy woman. I am going away in the morning, but when I come back at the end of a fortnight, we may be better friends than we were before. Good night, good night."

"Good night, Miss Green," replied Ronald, and he raised his sweet face to kiss hers; then he added, with a smile, "It is not at all difficult for me to love people, and perhaps I shall be loving you when next we are together."

CHAPTER XXV.

A wonderful sight met Ronald's eyes when he opened them the next morning. The little table which always held father's picture and a copy of the New Testament, and which stood close to the wall of Ronald's bedside, had been pushed slightly out of its usual place. He noticed this, for his father's likeness, taken in a shooting costume and with a rifle in his hand, was now in such a position that the pleasant, smiling, handsome face seemed to look at the little fellow with a glad New Year's greeting. Ronald raised himself on his elbow and began to talk, as he often did, aloud to the picture.

"Good morning, father," he said, "a Happy New Year, father. There is no fear, is there, father, of you having any more sad new years; you have done with that, haven't you?—How I wish you could speak and wish me a Happy New Year; but perhaps you are wishing it to me.—I shouldn't be a bit surprised if you and mother were standing at the gates and saying, 'A Happy New Year, Ronnie, a Happy New Year!' and perhaps one of the angels has heard you, and brought down your message and whispered it to me, for I do feel wonderfully happy this morning. Oh, dear! oh, I say, what is that close to father's picture?"

Ronald stared with all his eyes, then he jumped out of bed and capered wildly up and down the room, then he shouted, "Hip, hip, hurrah!" at the top of his voice, and so loudly that Violet came knocking at his room door, and demanding eagerly to know if she might come in, and what was the matter.

"No, you mayn't come in Violet," said Ronald, "for I'm jumping into my bath; but you may stand outside the door, if you like, and I'll scream to you. You won't hear what I am saying while I am splashing; but you will when I'm drying. There, now, I have had a splendid wash. Violet, what I've wanted has come; it's on my little table; it's all there—six big ones and one little one; the little one is on top, and they make a pile, and they shine. Am I speaking loud enough for you, Violet? The most wonderful, delightful, beautiful thing has happened, and I must shout, hip, hip, hurrah! again, and you may join me outside the door, if you like."

Violet obeyed, but when the noise of their united voices had ceased, and when Dorothy and another servant were seen running to inquire the cause of this din, Violet screamed through the keyhole to know what the little pile was, and in particular to inquire what the

mail one which sat upon the top of the six big ones could mean

"Oh, dear! oh, dear!" shouted back Ronald, "I can't find my socks. Oh, here they are! I'll be out in a few minutes, Vi. Well, well; how impatient you are! Well, there; if you must know, they are blankets and a postal order and tobacco, and Bob needn't go to the pawn. Oh, dear! oh, dear! what are you saying, Violet?"

"I'm going away," said Violet "they sound dreadfully uninteresting things, and I'd never have joined you in hip, hip, hurrah! for blankets and tobacco. You are so very tiresome. Ronald," and then Violet's voice quite died away in the distance.

But Ronald would not have minded if twenty Violets had been crossed to him at this instant, for the six sovereigns and the half sovereign which stood in the shadow under his father's picture were a salve for far worse things than any little pin pricks she could inflict. There they lay, the beautiful golden pile, and under them was a small piece of white paper, on which these words were written:

"Ronald's New Year's gifts, to do what he likes with;" and Ronald never knew, all his life, that he owed these sovereigns to the fact of his having listened to his dead father's teaching last night, and scorned to do anything which could hurt a woman. For somehow Miss Green had been wonderfully touched by Ronald's thoughtfulness, and after the little boy had gone to bed she had herself sought out Mrs. Frere and talked to her about her nephew, and had related to her how chivalrously Ronald had behaved that night.—And Mrs. Frere, who always respected every word that dropped from her favorite governess' lips, was impressed, and said further that the Major had been greatly troubled when he heard that Bob had not been allowed to go to Conton; and then Miss Green insisted on seeing the Major, and somehow between them the story of the almswomen and the pawnbroker and the Kemps got out, and the two women who had been very hard on this subject a few days ago, saw it now in a different light, and it was finally decided that the boy should have his way, and give his father's customary present to the poor people who wanted the money, and missed it so sadly; and Miss Green subscribed a sovereign out of her store for this purpose, and Aunt Eleanor gave three, and the Major made up the rest; but the sly old Major never let out that the Kemps had six sovereigns and a half of his already in their possession, which sovereigns were to have been devoted to the saving of Ronald's word of honor which he had passed to the almswomen and to Peters Miss Green placed the pile of money herself by Ronald's bedside, and she was heard to confess afterwards that no deed had ever given her more pleasure at the time, or was sweeter to look back upon by and by.

"I might have broken my heart if I had not done it," she was heard

to say; and this, with what soon occurred, was highly probable.

[To be continued.]

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Taylor-Hudson.—At St. James' Church, Picton, N.S., Oct. 2nd, by Rev. H. A. Haley, M.A., Rector, assisted by Rev. A. J. Cresswell, Rector, of Springfield, N.B., James J. Taylor, C.E., of Moncton, N.S., and Jane Christian, the youngest daughter of James Hudson, Esq., of Picton, N.S.

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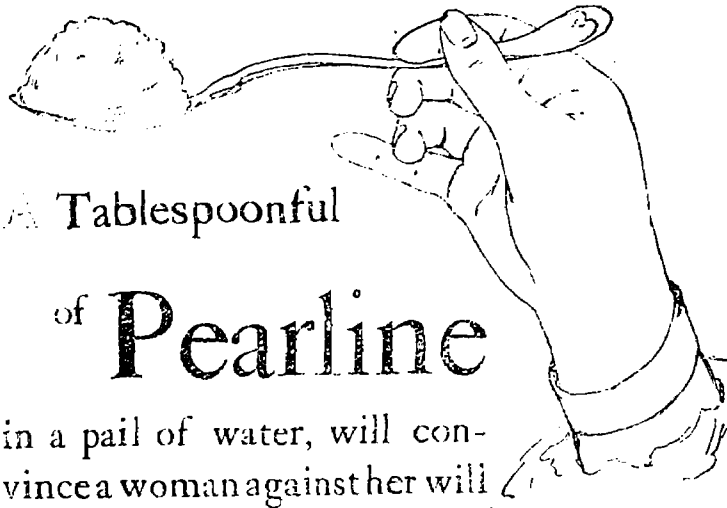
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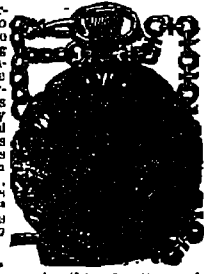


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