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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, OCTOBER 7, 1891.

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ECCLESIASTICAL NOTES.

BISHOP TALBOT, of Wyoming and Idaho, has declined his election to the Bishopric of the diocese of Georgia.

LORD MOSTYN has given a site for a new church in East Llandudno, and his mother has headed the subscription list with £1,000.

THE Bishop of Lincoln, who has been on the sick list for nearly three months, is very much better for his stay in Switzerland, and has returned to his diocese.

ST. LUKE'S DAY, October 18, and Monday, October 19, have by the executive committee of the American Church Sunday school Institute been proposed as Days of Intercession for Sunday schools.

THE Duke of Portland has given £600 in aid of the endowment of the Church at Bolsover, near Chesterfield, a parish in which the population is growing considerably in consequence of the opening of new collieries.

MISS E. M. YONGE, the celebrated novelist, has given £2,000 towards the building of a Missionary College for Auckland, N. Z. She has also fitted up the new missionary schooner, *Southern Cross*, for the use of the Melanesian Mission.

THE Rev. C. E. L. Wightman, vicar of St. Alkmund's, Shrewsbury, celebrated on Sept. 15 the fiftieth anniversary of his induction as vicar of the parish, and was presented with an illuminated address and a purse of three hundred guineas.

THE Bishop of Delaware writes to a friend in Philadelphia: 'I have just been made very happy and thankful by the news of an anonymous gift to our Delaware diocesan fund (by a layman or laywoman; I don't know, as yet, which) of \$10,000.'

THE G. F. S. for the diocese of London has succeeded in organising successful classes for teaching the members of nearly all their London branches [110] the arts of cooking, dress-making, plain needlework, ambulance and sick nursing, housework and housekeeping and laundry work. Examinations are held at the end of each course, and diocesan certificates and prizes are given. The Central Department holds an annual examination, of which many avail themselves, and gives a higher certificate.

ON the seventeenth Sunday after Trinity, 1886, the northeast convocation began mission work over a stable on Twelfth street, above Somerset, Philadelphia, and have just celebrated its fifth anniversary. Its growth has been marvellous. Instead of the cramped room, malodorous from the stable below, there is now a splendid church capable of seating 1,000, and a large and well-appointed parish building the value of which is \$90,000, upon which no debt rests save \$8,000 on the ground, which it is hoped may be paid off by spring and the Church be consecrated. The parish has 606

communicants, between 600 and 700 in the Sunday school, 356 have been baptized, 313 confirmed, 46 marriages and 92 burials are figures for the five years. It has a vested choir of 45 voices under the care of Mr. Benjamin Monteith, organist. In the guild there are twelve chapters.

BISHOP BLYTH is actively recruiting in the North for his extensive diocese in Jerusalem and the East. The clergy at present number about thirty, all holding the Bishop's licence, and of these a few are military and civil chaplains in Egypt, and one is Inspector of Education at Cyprus. All the others are missionaries, taking their orders from London. Although the adjudication leaves controversial matters *in statu quo*, there is a general feeling that Dr. Blyth will return to Palestine in November with his authority largely increased.

A MINING engineer, who, through ill fortune in various ways, was found penniless and hopeless, was received some months ago into one of the Church Army Labour Homes. The authorities of this Society have just received information from Australia, to which place he emigrated, that he is now receiving '£300 a year, a house and a help.' It is by personal and individual influence in the numerous small Homes of the Church Army that many are thus taken off the rates, and a class practically given up as hopeless is being dealt with most effectually.

'A CHURCH Mission Van' has been set up in the diocese of Chester for evangelistic work in the villages. It started on its career under the charge of the Rev. Stapleton Cotton and 'Captain' Porter, of the Church Army. The Bishop of the diocese inaugurated the work by a celebration of Holy Communion at the palace. The van is intended to promote the sale of Bibles, Prayer Books, and pure literature generally throughout the diocese; and 'Captain' Porter will give temperance addresses and hold mission services, with the permission of the clergy, in the several places he visits.

THE consecration of the Rev. Dr. Isaac L. Nicholson as Bishop of the Diocese of Milwaukee will take place in St. Mark's Church, Philadelphia. The consecrator will be the Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago; co-consecrators, the Rt. Rev. the Bishops of Pennsylvania and Maryland; Bishops presenting, the Rt. Rev. Bishop Leonard of Utah, and Bishop Talbot of Wyoming. The sermon will be preached by the Rev. C. C. Grafton, D.D., Bishop of Fond du Lac. The attending presbyters will be the Rev. Charles S. Lester, of Milwaukee, and the Rev. Robt. Ritchie, of St. James the Less, Philadelphia.

A CORRESPONDENT of a Nonconformist contemporary pays an enthusiastic tribute [from which we condense a few extracts] to the merits of Dr. Stanton, who has recently been translated from the bishopric of North Queensland to that of Newcastle. The writer says: 'For years Dr. Stanton has been renowned for apostolic labours, self-sacrificing courage, great

simplicity of life, and extraordinary liberality. Unmarried, living with the vicar of St. James', that is with Canon Barlow [now the new Bishop], content with two rooms—one for work, the other for rest—he has been a perfect model of simplicity. Very odd it is to hear of visitors asking him where his palace is, and of his saying, 'Here, look around you!' Some have looked out of the window, and repeated the question, 'Where?' Although nearing sixty years of age, until the last moment he has been accustomed to be some nine months of the year in the saddle, accompanied by just one clergyman and a black boy 'to their minister.' To the ordinary heavy fatigues of such travel we have to add a blazing sun for hundreds of miles across arid plains. To labours apostolic Dr. Stanton has added a beneficence truly princely. He has not only urged and invited others to build churches, subscribe stipends and costs of maintenance, to found and build up institutions, but he has himself led the way after a fashion almost royal. The diocese is to a large extent missionary.—*Church Review*.

ENTHRONEMENT OF THE ARCHBISHOP OF YORK.

The unparalleled event of a second enthronement of a Northern Primate within a few months took place on Tuesday, 15th Sept., in the Metropolitan Church of York.

The proceedings began with Mattins at eight o'clock, and at half-past ten there was a celebration of Holy Communion. There was a numerous congregation, including the Bishops of Wakefield, Beverley, Hull, and Bishop Cramer-Roberts. The enthronement began at three o'clock. Amongst those to whom special seats were allotted in the choir was the Duke of Cambridge. The deputy Lord Mayor (Alderman Sir Joseph Terry) and the members of the corporation attended in state, and a number of the officers of the staff of the North-Eastern Military District, the Royal Dragoons, and the Royal Scots were present in their uniforms. There were also present two or three hundred diocesan and provincial clergy. The Archbishops and his attendants robed at the deanery, and the route to the Cathedral was lined by a guard of honor furnished by the soldiers of the garrison. His Grace was received at the west entrance by the Dean and Chapter, the clergy and the choir. The Archbishop's petition for election was read by Mr. T. S. Noble, his secretary, after which the procession passed up the nave and into the choir, the hymn 'The God of Abraham praise' being sung meanwhile. The Bishops and members of the York Chapter having taken the seats reserved for them within the sacristy, the Archbishop formally petitioned to be 'inducted, installed and enthroned,' and then subscribed the usual oath. The Dean of York installed his Grace in the archiepiscopal chair, which was placed immediately in front of the altar. The Litany having been sung the Dean and Chapter escorted his Grace from the sacristy to the steps forming the approach to the throne, the procession being accompanied by the pace bearers and the bearer of Dr. MacLagan's pace.

toral staff. Taking the new Archbishop by the hand, the Dean conducted him to the throne and invested him with all the rights, honours, privileges, prerogatives and pre-eminences. After this investment, the Dean turned to the congregation, and proclaimed the installation and enthronement. After the singing of the *Te Deum*, the Archbishop, addressed the congregation. He said it was with strangely mingled feelings that he had taken part in the solemn ceremony of that day. To tread so close upon the steps of one who was not only for too brief a space his admired predecessor, but for a good many years his familiar friend, was enough to sadden and almost to appal him as he stood face to face with the vast burden of responsibility before him. The duty which lay nearest to him, and which had the strongest claim upon him, was the spiritual oversight of more than 1,200,000 souls committed to his charge. It was one of the special difficulties belonging to the Northern Archbishopric that it should be associated with so large a diocese. It was true that with a view of lightening the burden two suffragan Bishops had now been appointed, whose help would be invaluable; but this would only enable the Archbishop to delegate to others some portion of the duties for which he himself must still remain responsible. It would be his endeavor to strengthen the relation of the Northern with the Southern Province, and especially of the two synods, without sacrifice of the rights and privileges of either. Amid all the various duties and manifold temptations of the office, it would be his happiness to remember that the primary duties and the most urgent were concerned with the religious welfare of the Diocese and the Province—that he had been appointed not for statesmanship, but for spiritual work.—*Church Review*.

LORD SELBORNE AND WELSH DIS-ESTABLISHMENT.

The *Globe* states that the Earl of Selborne has addressed the following letter to Mr. Joseph Ellaby, of Carlisle, with reference to the subject of Welsh disestablishment:

BLACKMOORE, Petersfield, Sept. 12, 1891.

Sir,—The agitation for disestablishment in Wales means, of course, the general disestablishment of the Church of England, and nothing else; it being, apparently, thought more easy to succeed by dividing the operation and taking Wales first. There is no separate Church in Wales (as there was in Ireland and is in Scotland), but only four dioceses of the Church of England; the most ancient, and (from their representation of the early British Church) certainly not the least interesting. I have treated the subject in the concluding chapter of my book in 'Defence of the Church of England against Disestablishment and Disendowment,' and need not therefore now do more than refer you to what I have there said, and to what Mr. Gladstone said in 1870, which is quoted there. These dioceses are not confined to Wales. One of them (Llandaff) includes Monmouthshire. Eleven whole parishes in Shropshire, and parts of three others, and one in Cheshire, are in another (St. Asaph). On the other hand, fourteen Welsh parishes and part of another are in the English diocese of Hereford, and part of a parish in the English diocese of Lichfield is also Welsh. As to the countenance given by Mr. Gladstone to this movement, I prefer not to say what I think. You ask whether I think there is any chance of its being successful if English Churchmen resist it as becomes those who care for their Church (for so I interpret your words). I am no prophet, and in this and some other things I may, perhaps, give my countrymen credit for knowing the value of a good institution which they have inherited from their ancestors beyond what the event [which is in the hands of God] may justify, but I can say with confidence that if English

Churchmen do their duty they have power to prevent the success of this movement, and of all that would follow its success against their Church; and I should hope that their resistance will be conducted in a manner more worthy of the Christian name than the attacks.

I remain, Sir, your obedient servant,
SELBORNE.

FOREIGN PRESSURE.

Living, as we do, in times when the very foundations of religion are assailed—religion in its broadest sense, of an acknowledgment of the One true God, as opposed to a blank atheism—it surely behoves all those who cling to the old faith, and claim their right to stand in the ranks beneath the standard of the Cross, to overlook, as far as possible, in all non-essentials, the differences which separate one body from another, to abandon untenable outposts needed only for the defense of a comparatively unimportant custom or private interpretation, and, holding firmly to the great essential points of our most holy faith, to make common cause against the assaults of infidelity.

An undeniable proposition, no doubt, and one in which most Christians heartily concur. Yet how few act up to it! Not in one, but in one thousand modern books it is assumed—as, for instance, in *Essays Speculative and Suggestive*—that all thoughtful minds have cast off the trammels of a by-gone superstition, and are completely satisfied to give up their trust in God in favor of an impersonal Law, relinquishing all hope of the future life as a mediæval chimera, without one pang of regret that never

'Then shall come the great rejoicing
On the far eternal shore.'

nor the solution of this life's paradoxes, which was once believed to lie 'behind the veil.'

And while an unprejudiced spectator, looking on from outside, would naturally expect to see all Christendom rising up, as one man, to show, by word and action, its abhorrence of such statements or assumptions, and to prove that the old belief, for which saint and martyr once counted it all gain to spend the last drop of their blood, is still living and active in the hearts, ay, and in the minds of men, our daily press, in a few short months, has to record such disputes as the 'Reredos Case,' the 'Lincoln Case,' and, perhaps worst of all, the wrangle of two cities concerning the possession of spurious relics!

It is a well-known fact in secular history that foreign pressure consolidates a nation, and teaches it the important lessons of cohesion and unity. It was the Persian invasion which made Athens great; the French wars which welded the Norman and Saxon elements into a nation of patriotic Englishmen, the war of 1870-71 which raised Germany to the front among the countries of Europe. 'In the days of the Persian wars,' said an Athenian, 'we no longer asked who a man's father was, but whether he could row in the triremes;' which, being interpreted, means, we gave up our old pet prejudices, even those time-honoured ones of rank and class, and thought of our cause first, and our differences last.

Why does not the pressure from without have the same effect on Christians throughout the world? Truly, the children of this world are in their generation wiser than the children of light. What judgment would his country pass upon a general who poured all his artillery and men into a breach made in some outlying fort by a few malcontents from his own camp, while the enemy was concentrating his whole force upon the very citadel itself?

Instead of presenting to the foe an unbroken front, we are bringing dissension into our own ranks by using the two powerful weapons of Intolerance on the one hand, and Indifference

on the other; and these insidious foes of our own household are working us far more ill than the direct assaults of those who are openly hostile.

Would that each individual Christian realised his individual responsibility. Those who read the signs of the times say that the tendency of the age is to exalt the *individual* above the *class*. Let us again take a hint from social politics in matters religious. Infidelity spreads from unit to unit, not from mass to mass. Every word and act of each unit affects other units by whom it is heard or seen. Every irreverent, flippant speech uttered in jest, every uncharitable word spoken of those who differ, every careless act which shows the indifference of one professing Christian towards the faith which he, nominally at least, professes, adds fuel to the fire already kindled, brings discredit on the religion which he at least pretends to hold. If the mental development of every unbeliever could be traced, in how few cases would it be found that the obstacles to belief had been raised by 'honest doubt,' in how many that it was the carelessness and ignorance of some indifferent Christian, or the intolerance of some bigot, which had brought about the shipwreck of that man's faith. After all, when another man has been induced to accept some minute detail of our own faith or observance, nothing very great has been accomplished. One great teacher, F. D. Maurice, frequently expressed his dread of persuading others to think as he did in matters of detail, lest he should lead them astray; but this humble spirit is not too common; we are all apt to forget that, as one has said, 'uniformity is of earth, unity is of Heaven.'

Let us look well to the defences of our citadel, the grand essentials of our faith. Let us rally round these with no uncertain mind, but with the infectious zeal of enthusiasts, resolved that no show of intolerance and narrowness, of lukewarmness and indifference should give a handle to the foe, or an occasion of stumbling to some 'forlorn and shipwrecked brother, sailing o'er life's solemn main.'

THE HOLY COMMUNION.

Come with true penitence and faith and love, and though *unworthy*, you will come *worthily*, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self-examination:—

1. REPENTANCE.—Do I repent truly of my past sins?

2. AMENDMENT.—Do I steadfastly purpose to lead a new life?

3. FAITH.—Have I a lively faith in God's mercy through Christ?

4. THANKFULNESS.—Have I a thankful remembrance of His death?

5. LOVE.—Am I in charity with all men?

Try and use these faithfully in searching your hearts. Don't want to know the *best* but the *worst* of yourselves, and if you are in doubt or difficulty, just as you would go to a physician about your bodies, you may go to God's ministers about your souls.—*Guardian*.

RAINY SUNDAY.

Miss Frances R. Havergal, the author of so many sweet-spirited hymns, gives the following reasons for attending church on rainy Sundays. Because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers

which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church my example must influence others. If I stay away, why may not they?

THE SUPPLY OF CLERGY.

The writer of an article in the September number of the *Contemporary Review*, on 'The Nationalisation of Cathedrals,' would have us believe that the clergy are fast becoming a body of men undistinguished by intellectual power and mental culture. 'As a body,' he states, 'they are nowhere in science, in literature, in art, in scholarship. In every department, for one clergyman who is above the average, you will find twenty laymen who are ahead of him.'

Let the Church do what she may, she can only press second-raters (*sic*) into her service, while year after year she taps a vein of greater social and intellectual inferiority. As for her rank and file, the majority are passmen; a great mass have never been to Oxford or Cambridge at all; in the large towns they count for nothing among the intellectual influences of the hour. Many who would have no desire to express agreement with this highly coloured and somewhat ill-natured statement would be obliged to admit that the number of men of an inferior type who find their way into the ranks of the clergy appears to increase. We are frequently told by Bishops and others, whose opinions are based upon facts within their own knowledge, that there is great difficulty in finding suitable candidates for Holy Orders. The supply of men, both for the home dioceses and for the mission field, falls far short of the demand, and no doubt many candidates are admitted to ordination who would not be accepted if the Bishops had a wider field of selection. The object of the present article is to suggest one means by which the supply of properly qualified men might be largely increased.

Briefly, the suggestion is that every parochial clergyman should feel it a duty to act as a recruiting agent for the ranks of the ministry of the Church. The writer has often thought it a remarkable thing that in all his life he has never heard an appeal made from the pulpit with the view of encouraging young men of culture and promise to offer themselves as candidates for Holy Orders. It would not be right to assume that such appeals, if made, would be only fruitless, but probably they are not the most practical and effectual means that might be tried of attracting candidates for the clerical office. The influence of the clergyman in this matter might, however, be used with great effect in private and friendly intercourse with his people. In parishes where the middle and wealthier classes are represented, there would generally be two or three boys of fair ability and promising character, with parents in a position to send them to one of the Universities, who might be led to prepare for ministerial work in the Church if advised by their clergyman to do so. It is not unlikely that there are now men in other careers of life who, in their earlier years, had a desire to enter the ministry, and would have made earnest and efficient clergymen, but who were deterred from offering themselves for the work by a too modest appreciation of their own qualifications. In such cases, the encouragement and advice which the parish priest could have given, if he had known their inclinations, might have turned the scale, and sent them forward as candidates for ordination.

The writer does not impute any negligence to the clergy in this matter, but merely seeks to show that there are possibilities attached to their personal influence which—in the midst of other duties and claims—have not been yet

fully considered. It might often happen that a suitable aspirant for the priesthood would be without the means of proceeding to the University, and in such a case the clergyman might stir up interest in his behalf among some of the wealthier parishioners, and lead them to offer assistance which, under the circumstance, would not compromise the independence of the recipients.

Amongst Nonconformists it is not unusual for a congregation to make a point of having always one of their number in training for the ministry, chargeable, if necessary, on their joint resources, and, if Church people adopted a similar policy, the supply of clergy might be considerably increased.

Two names occur to the writer as deserving honourable mention in connection with this question—one, the late Canon Bardsley, rector of St. Ann's, Manchester, and father of the Bishop of Sodor and Man; the other, the present Dean of Norwich, Mr. Bardsley's influence led many young men from his congregation to take Holy Orders, while seven of his own sons became clergymen, and one of the features of Dean Lefroy's work as a parochial clergyman in Liverpool was his Greek Testament class for men, several members of which were led to seek a career in the ministry of the Church. Whatever be the means employed, it seems clear that the clergy—without any appreciable addition to their labours—might do a great deal to recruit the ranks of their own order. They could at least let it be known from time to time that they would gladly give information as to the steps to be taken by young men desiring to prepare for Holy Orders, and answer any questions on the subject. This would induce some persons to discuss the subject with them, and the information furnished might lead to important results.

A word, in conclusion, on the quotation from the *Contemporary Review* with which these remarks commenced. Proficiency in science or art, or eminence in literature, are not essential qualifications for the work of a clergyman. Men with exceptional intellectual power, and scholarship of a high order, are not necessarily the most successful parish priests. A man with a brilliant reputation at his University may be quite out of place in parochial work, while some of the names worthiest of record for earnest, efficient, and useful service are those of clergymen who have only taken an ordinary degree. It is, of course, of great importance that the clergy should be a learned body, and it appears to be true that men of eminence among them are fewer in number than formerly; but a wholesale and sweeping assertion like that referred to appears to be prompted more by an unfriendly spirit than by a desire to represent the facts with impartiality and accuracy.—J. G. C. P. in *Church Bells*.

"ALONE WITH GOD."

(Gen. xxxii, 24)

It was a time of spiritual crisis in Jacob's life—a time such as comes but seldom to men, and from which they issue new creatures with the mark of the crisis upon the whole after life. We know the story; it is one that appeals very strongly to human sympathy, because it is that of a man who was not very brave or strong, and who was sadly lacking in moral courage. We can trace all his life, until now we find him 'left alone,' face to face, with God. His possessions are powerless to aid him, and have gone on before. Even his nearest and dearest must not share in this crisis, or witness the laying bare of his soul; so they go across the brook, and he is left alone to the solitude of the desert, so once again; and as then his future was all uncertain, so is it still, and the question that troubles him is 'how will it all end?' But as he muses he is dimly conscious of an Awful Presence and realizes that he is alone with God. My brethren, so it must always be; every conflict of the soul must be fought alone

with God, and we miss many a victory by not realizing this. The spirit of the present day says, 'Be active; doing is better than dreaming, to fall in action better than to rust in ignoble idleness. Study mankind, interest yourself in social problems, lend a hand to the raising of your brothers, take a part in the stir and stress of life.'

But still there are questions which demand solitude for their solution; the deeper things of the soul cannot be touched by the clubs and newspapers, the political and philanthropic excitements of the day. For every man who would do his life's work aright, there are two things necessary which can come only in solitude.

1. First there must be knowledge of self. As Jacob came across the border with his long droves of cattle—almost the only signs of wealth in those nomadic days—an accidental observer would have come to the conclusion that here was a man to be envied; rich, prosperous strong, what could be lacking to his happiness? But when Jacob stands alone in the desert with the darkness around him, he knows himself to be but a weakling and a coward, shrinking in terror from the uncertainty that lies before him. The world perforce judges by outward tokens, having no other criteria. The rich man is esteemed for his wealth and his manner of using it, the man of intellect for the power which raises him above his fellows, the artistic genius for his ability to interest, instruct, or amuse. And too often we complacently accept the world's estimate of ourselves as true, and try to soothe our conscience and hush our fears to rest by trusting to it. But when, in some time of spiritual conflict, when 'deep calleth unto deep,' we stand alone with all disguise stripped off and the search light of truth scanning every secret recess of the soul, then there comes the knowledge of ourselves as we are and not as we seem, then it is that we are filled with dread for the future, with remorse for the past, and with shrinking from the duty of the present. Then it is that neither possessions, nor power, neither reputation nor skill, can avail anything for comfort, or peace, or refuge from that terrible knowledge of self.

2. But with this there comes, too, the knowledge of God. It is when we are alone, trembling and afraid, that we become conscious of an Awful Presence, and that we are face to face with God. This knowledge is necessary for us all. We need to get back to first principles of our faith. What knowledge have we of God? Do we take the latest phase of popular thought? If we collect a dozen definitions of Him from the literature of the day, we shall find ourselves plunged in hopeless confusion, and as far off as ever from any true knowledge. The current ideas of God run into every extreme, from the 'we know not' of the agnostic to the sickly familiarity, so repellent to all reverent souls, of some forms of popular religion.

To know God we must be alone with Him—must realize that we stand, with soul laid bare, in His presence. We read how men have felt His presence thus. On the deserted deck of some vessel far out at sea, with the great waste of waters around, and the silent stars overhead; in the mighty presence of some great mountain range; or in the dim shades of some vast forest—there men have met God face to face, and have entered into the secret of His presence, and found rest.

For us, too, somehow and somewhere, it is needful that we should get alone with Him, for it is only thus that we can at all realize His greatness and His power. To know ourselves only would end in despair; to know God brings hope and peace. There follows, too, upon this knowledge reality, earnestness of conviction, of repentance, of worship, of faith. Thence, too, ensue the satisfaction of life's deepest needs, the fulfilling of life's best hopes, the issuing forth from the crisis an Israel instead of a Jacob; then is it ever true that 'He blessed Him there,'—*Rev. E. A. Cooke*.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

INTER-DIOCESAN SUNDAY SCHOOL COMMITTEE—Notice has been given that the next meeting of this important committee of Provincial Synod and Diocesan delegates will be held in Montreal on Tuesday, October 13th, at 2 o'clock p. m., in the Synod Hall.

BOARD OF DOMESTIC AND FOREIGN MISSIONS.—Notice is given that the next meeting of the Board of Management will be held in Montreal on Wednesday, October 14th, in the Synod rooms, at 9.30 a. m. Delegates desiring hospitality are requested to communicate with Rev. L. N. Tucker, 140 St. Monique street, Montreal.

MONTREAL JUNCTION.—The opening services of the new church, which has just been erected by the Church of England people residing there, assisted by their city friends, took place on Friday evening, the 2nd Oct. The new church is a neat little frame structure with the interior finished in plaster and oiled white pine. It was designed by Mr. Gardner and erected by Mr. Wickwire, at a cost of \$1,800, of which \$500 still remains unpaid; but there is no doubt that it will be raised in a very short time. The service was of a special thanksgiving nature, and the church was prettily decorated for the occasion. The Very Rev. Dean Carmichael, Ven. Archdeacon Evans, Rev. Dr. Norton, Rev. Canon Henderson and Mr. Mervyn, the student in charge of the Mission, took part in the service, and the Bishop of the Diocese delivered an eloquent sermon upon praise and thanksgiving. He also thanked those who had contributed towards the building of the new church, and said a few words in commendation of the work, which Mr. Mervyn had done.

COTE ST. PAUL.—On Sunday last the congregation of the Church of the Redeemer had the special privilege of the presence of a priest at both morning and evening services—a rare event. The Rev. E. A. Willoughby King, M. A., having finished his engagement at LaCochette, kindly gave the day to this Mission, and preached at both services; in the morning delivering a most instructive address on the teaching of Scripture as to Angelic Beings and their ministry, and in the evening on the Gospel for the day. J. W. Marling, Esq., was also present at morning service, (having just returned to the city from his summer residence at the Breck River), and with Dr. Davidson assisted in the services.

GRANBY.—The members of Yamaska Lodge A. F. & M., accompanied by several of their Waterloo brethren, attended St. George's Church in regalia on Sunday morning, 20th September, where Bro. Rev. Rural Dean Longhurst preached an eloquent and appropriate sermon from Matt. v. 20.

KNOWLTON.—The laying the corner stone of the new St. Paul's Church, on Friday, Oct. 6th, will make an epoch in the history of Knowlton. Arrangements are being perfected whereby the day may be made memorable; and there is every prospect of the functions being witnessed by a great concourse of people. The programme for the day will appear more fully in our next issue, but we are in a position to state definitely now that the Lord Bishop of Montreal will at 10:30 begin a special service, and then proceed to lay a foundation stone. A public dinner will be provided at noon in the Agricultural Hall by the congregation, at which the Bishop and clergy and the officers of the Masonic Grand Lodge of the Province of Quebec will be entertained, a small fee being charged to others; proceeds for building fund. After dinner Grand Lodge being constituted in ample form Post

Grand Master J. F. Walker will formally place in position a corner stone upon the foundation laid by the Bishop. A large attendance is confidently expected.—*News.*

FRELIGHBURG.—The Bishop Stewart Memorial Church—'The world is governed by its ideals' is the pregnant sentence of the modern philosopher Lecky. Nations recognize this fact in the exaltation of their martial heroes, and take occasion to perpetuate lofty principles in the undying remembrance of those who have adorned the various departments of human activity, whether mental, moral, philanthropic, political or religious. On Tuesday last, Sept. 29th, a notable illustration of the last was presented in the consecration of the solid, capacious and elegant Bishop Stewart Memorial Church at Frelighsburg, Que. That little village so picturesquely situated in the garden of the Eastern Townships has greatness, so to speak, thrust upon it, in the fact of its being the starting point of the really great career of the humble and true soldier of the Cross, the Hon. and Rev. Charles James Stewart, fifth son of the Earl of Galloway. The baronial home and kindred associations were forsaken for a lodging in the woods of St. Armand—and the comforts of an English rectory and the pleasant surrounding of the privileged sanctuaries of old England were voluntarily resigned for the trying experiences of little school houses by the scarcely opened waysides and the humble home and plain church building indicated by our sketches. To the inhabitants this old building, which passed from sight in 1800, was such a thing of interest as to draw one thousand people to witness its opening in 1809. None can doubt that the personal attraction of 'one of the best of men' in the person of the Christ-like missionary was the chiefest magnet which produced what must have been at that period, a triumphant demonstration. The singular success of the erection and opening of that building in 1809, was only the precursor of at least twenty-three other churches, the direct fruit of the Hon. and Rev. Mr. Stewart's labours and generosity in widely separated portions of the old Provinces of Canada. Wrote the Rev. Dr. Reid in a sermon published on Bishop Stewart's death in 1837: 'Every Church which has been built in the two Canadas within the last thirty years is more a memorial of the zealous, apostolic missionary, the late Bishop of Quebec, as none has been built within that period without some agency or assistance of his to animate the undertaking.' As we witness the expansion of missionary enterprise throughout the world, and in particular the growth and advancement of the Church of England in this Dominion, the Memorial Church at Frelighsburg will serve to mark for future generations the link between a bright origin of Anglican Evangelization in Canada and the brilliant results presently realized, carrying with them the assurance of a corresponding future awaiting consecrated men touched with like spirit of devotion and self-sacrifice. This object suggested both outline and material of structure, of the beautiful edifice which now almost casts its temporal shadow and pours its spiritual brightness upon the village nestling under the hillside and eminence of Bishop Stewart's own choosing. It is gothic in form traced by the skilful taste of Mr. W. L. Thomas, architect, of Montreal, and speaks in its symmetry and outline of its spiritual design, fulfilling in a degree the requirement that being erected for the glory of God and the edification of man—it should be distinguished from all other buildings by its solemnity and dignity. Its extreme dimensions are 106 x 35, comprising a nave 70 feet; chancel 30 feet, with southern and main entrance through a detached tower. Under the whole extent is a basement forming 'Memorial Hall,' duplicating the benefits and uses of the building. The stone foundations rise three feet above ground; solid brick walls with white brick

trimmings twenty inches in thickness resting upon them; the whole covered by a roof of slate. The isolated tower is of fine proportions with a graceful spire reaching to a height of 109 feet. Its base is formed of walls 4 feet in thickness upon which the superstructure rises in brick of solid thickness of from 3 to 2 feet. This is a monument in itself to the late Colonel Daniel Westover's munificence and a memorial of him, as a worthy disciple of Dr. Stewart. When we come to the interior the effect excites admiration, with its lofty open roof and ceiling of fine ash simply varnished. The interior walls are finished in red brick and white trimmings; the nave ending finely in the octagonal chancel erected by Miss Jane Reid to the memory of the second rector, the late Rev. Canon Reid, D. D. The generosity of this lady has made the whole chancel, in altar-table, choir desks, fine east windows (having in its triple lancets the Apostles' Creed for its subject) and scroll decorations 'a thing of beauty' in its entire contour, and suited to be a 'joy forever' to successive generations of devout worshippers. On either side of the east windows are the memorial single lancets, of the Rev. John C. Davidson (for 25 years laboring in the Diocese and the founder of the parish of Cowansville and Sweetsburg, and sometime incumbent of Hemmingford, who closed a faithful career at Frelighsburg in 1881), and of N. S. Whitney, Esq., of Montreal, whose paternal home was in this parish. Another chancel window,—opposite to the large organ chamber filled by an excellent pipe organ by Warren, of Toronto,—is the memorial of the late Deputy Sheriff Sanborn. The Sanctuary is richly furnished, and the choir admirably fitted for its sacred object. The nave is seated with chairs and has in its north east corner an enclosure, wherein stands a beautiful font of oaken stone with Scriptural inscriptions, the gift also of Miss Reid. The windows of the nave, which are all memorial and of stained glass from Messrs. N. Z. Lyon & Co., of Toronto, reach their highest effect in a beautiful rose window nearly twelve feet in diameter.

The beautiful chandeliers and lighting equipment are in consonance with their surroundings and are pleasing objects for the eye by day or night. At the West end a large porch affords conveniences corresponding to those of the chief entrance through the western tower. The long, conveniently arranged sheds for rural parishioners complete the scene of one of the most beautiful and well-appointed homes of Christianity to be found out of the great cities of the Dominion, and unsurpassed by many even in the latter. The beauties of nature abounding in this charming locality and this blossom of Christian remembrance, gratitude, and enterprise happily combine in the reflection of God as Creator and Redeemer, and suggest indeed a grand 'ideal'—such as the Psalmist describes—'And He built His Sanctuary like high palaces—like the earth which He has established forever.' This parish and noble edifice can almost claim, as to the Eastern Townships, the title of 'Mother Church,' and displays in this 'Memorial' some of that measure of self-sacrificing devotion inseparable from such a claim.

On Sunday, the 27th of Sept, the solemnities were introduced by fitting service, and the sermon of Canon Davidson, the Rector, upon the words from Joshua 'What mean ye by these stones? * * These stones shall be for a Memorial,' dwelt upon the nature of 'Consecration,' illustrated by the patron hero of the Cross—the Material Building consecrated to His Divine Master—and the living temples to be built up through Divine ordinance, all developing in decay the law of the spiritual life: 'Verily I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.' Thus hero,—vanished temple,—many a disciple and several benefactors of the Memorial Building had fallen

to the ground—to be restored, renewed, in the spiritual life of survivors and coming generations. The red letter day of the Rector and parish was St. Michaelmas and All Angels when with the 4th chief pastor in succession from Bishop Stewart, surrounded by about 20 of his white-robed clergy, the imposing ceremonial of the Church for Consecration was impressively rendered in devout prayer glad thanksgiving, lofty canticles and hymns of praise, with an earnest practical discourse by his lordship upon Christian worship, closing with warm tributes to Col. Daniel Westover, Miss Jane Reid, Col. Asa Westover, S. N. Hunter and Joseph Landsberg. Reverence, devotion, and personal interest seemed to possess the large assemblage throughout the prolonged services of Baptism, Consecration, Matins, Confirmation and Holy Communion, in which about 80 participated. It was a pleasing feature to have a goodly company of the Ministering Children's League taking the side aisles in the procession and giving a signal note of followers of Bishop Stewart in their hymn

"Make use of me, my God,
Let me not be forgot,
Let not Thy child be cast aside
One whom Thou usest not."

At the close of the service a bountiful repast was provided in the Memorial Hall by the ladies of the parish, of which the clergy of the district together with the Revs. Canon Ellegood and J. Ker, B. D., of Montreal, Wm. F. Weeks, B. D., and E. S. Stone, B. D., of the Diocese of Vermont, and the congregation generally, partook. In the evening Canon Ellegood interested a large audience with one of his entertaining lectures. This parish has a particular history of 84 years. The Rector, Canon Davidson, crowns 30 years of labour in the parish in the consecration of this temple "*in piam memoriam, in usum Ecclesie et ad majorem gloriam Dei*," while the organist, Major David Westover, has for 33 years given faithful and efficient service. The present Churchwardens are Messrs. William Hagan and James Westover, with Messrs. Barton, Austin and Barnes as sidesmen.

DIOCESE OF ONTARIO.

PMBROKE.—After the heat of the summer Church work is once more reviving in this parish. The Children's Guild and the Ladies Aid Society have already begun their winter's campaign. The Literary and Musical Society, with Major Hollinsworth as president, and Mr. A. Aubin, B. A., of Jesus College, Oxford, as Secretary, is looking forward to an interesting season, while the Woman's Auxiliary will gather up their forces on the fifteenth at a missionary tea to be given at the residence of the vice-president, Mrs. E. Summers.

On Thursday, Oct. 1st, the annual Thanksgiving service of the parish was held, and the Church was suitably decorated with flowers and fruits. There was a plain celebration of the Holy Eucharist at 7.30 a.m., when a goodly number attended the great Thanksgiving service. At the semi-choral Evensong at 8 p.m. the Church was nearly quite full when the clergy entered the Church singing a processional hymn, 382. The service was very hearty, and a most poetical and appropriate sermon was preached by the Rev. Arthur Shaw, of Cobden. The offerings of the day amounted to upwards of \$70, which with funds already on hand will enable the Churchwardens to procure a long needed requisite, a solid silver Communion set.

Longfellow, the poet, was being introduced to Mr. Longworth, when some one remarked on the similarity of the first syllable of the names. "Yes," said the poet, "but in this case I fear Pope's lines will apply: 'Worth makes the man, the want of it the fellow.'"

DIOCESE OF TORONTO.

INTERCESSION FOR SUNDAY SCHOOLS.—The Bishop of Toronto has issued the following circular letter:

To the Clergy, Superintendents, Teachers and Friends of Sunday Schools in his Diocese:

It has been suggested by the Church of England Sunday School Institute, with the hearty concurrence of the Archbishop of Canterbury, that our Church in Canada should unite with the Mother Church in the observance of special Days of Intercession on behalf of Sunday Schools.

Such Intercession is so well calculated to bring the Divine Blessing upon our Sunday Schools, and to quicken our own interest in this important work, that I shall be glad if the Clergy, Teachers, and Friends of Sunday schools throughout the Diocese will unite in observing one or both of the proposed days of Intercession, as suggested below. The days proposed are: Sunday, October 18th, and Monday, October 19th.

In particular, I invite all Sunday School Workers and friends of Sunday in the city of Toronto to a Devotional meeting in St. James' Schoolhouse on Monday, October 19th, at eight p.m., when special addresses to teachers and workers will be given by Rev. Canon Dumoulin and Rev. Rural Dean Downie of the Diocese of Huron.

I shall be obliged to the city clergy if they will give notice of this meeting on Sunday, and afford their teachers such opportunities as they can, of observing this season of Intercession in union with their fellow teachers in the Church of England throughout the world.

With hearty prayers for God's blessing on your work. I am your faithful friend and Bishop,

ARTHUR TORONTO.

SUGGESTIONS.

The following are suggested as methods of observing the days of Intercession, one or more of which may be found practicable:

1. A special celebration of the Holy Communion for the teachers and workers, on Sunday 18th inst; if possible with an address.

2. A special sermon in reference to Sunday School work, on the same day; with the use of one or more of the Collects suggested below, to follow the Collects of the day.

3. A special Sunday School service for the scholars; and, where possible, a short address to the teachers afterwards, with special prayer.

4. General meeting of Clergy, Sunday school workers, parents and elder scholars in St. James' Schoolhouse on Monday evening, 19th instant, at 8 p.m.

PRAYERS SUGGESTED.

(Which may be used after the Collect of the Day.)

Collects for Advent, second Collect for Good Friday.

Collects for 25th Sunday after Trinity, and St. Simon and St. Jude.

O ALMIGHTY God, who by Thy Son Jesus Christ didst give to Thy Apostles many excellent gifts, and commandedst them earnestly to feed Thy flock; make, we beseech Thee, all Bishops, Pastors, and all who labour in the word and doctrine, diligently to teach Thy holy Word, and Thy children obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; We make our humble applications unto Thee for Thy favour and gracious goodness towards all teachers and scholars in our Sunday schools. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they

may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

DIOCESE OF NIAGARA.

GUELPH.—*St. George's.*—On Sunday morning 27th ult., the Rev. Canon Rollit, of Montreal, preached an excellent sermon advocating the interests of the Sabrevois Missions in Quebec. He was listened to with deep attention.

Harvest Festival.—On Tuesday evening, 29th Sept., under the auspices of the Bible Association was a great success. The large school room was beautifully decorated with flowers and a magnificent display of wheat and other grain, which is to go to England for exhibition, and was kindly lent to the Association for their festival. Most excellent taste was displayed by the members of this energetic society in the decorations and the general management of the festival.

At 8 p.m. the spacious room was crowded, between five and six hundred visitors being present. The Archdeacon took the chair, and the proceedings commenced with the singing in a very hearty and effective manner of the hymn, 'Come ye Thankful people, Come; Raise the Song of Harvest Home.' Then followed a piano duet by the Misses Oxnard and Graham, rendered in the excellent style for which these young ladies are noted.

Then followed the programme in order, in which Miss Hutchinson, Miss B. Chisholm, Mrs. Wilcocks, Miss Mary Haugh, Miss Worden, Miss Griffith, Miss Hewer, Miss Patterson and Mr. W. Spragge took part.

The singing was all of a very high and refined character. Miss B. Chisholm, Mr. Spragge, Mrs. Wilcocks, and Miss Patterson were in excellent voice, and did full justice to the beautiful songs they selected. Little Miss Haugh displayed her mastery of the violin, and Miss Griffith and Miss Hutchinson much artistic taste in their recitals. Miss Worden, a visitor, daughter of the American Consul who was here some years since, sang very sweetly and in refined taste. The tableaux, 'Among the Sheaves' and 'Peace and Plenty' were very beautiful and would do credit to professionals. They were received with bursts of applause. Miss Hewer gave her piano solo with much brilliancy of touch and expression.

At the close the Archdeacon complimented the Association on their success in presenting so pleasing and attractive an entertainment. Its object was to display their gratitude to the Almighty for the bounteous harvest He had blessed us with. We are apt to lose sight of the great truth, that all the wealth of the world, its triumphs in arts and sciences, would be of no value whatever to mankind were the Almighty, even for a brief season, to suspend the covenant of old, 'that seed time and harvest' should ever remain. He said that the civil Government would soon issue a proclamation for a day of thanksgiving, when there would be special religious services in the church.

The Doxology was then sung, the great assembly joining in it, and so closed one of the most pleasing festivals of the kind ever held in St. George's schoolroom.

FARNEHAM.—There was a Harvest service in this church on Sunday afternoon, the 27th, at which the Ven. Archdeacon Dixon preached an appropriate sermon. The church was tastefully adorned with flowers, fruit and wheat, and the hymns suited to the harvest season were heartily sung.

DIOCESE OF HURON.

LONDON.—Harvest Thanksgiving Services were held in St. Matthew's Church on Sunday, Sept. 27th. His Lordship the Bishop of Huron preached in the morning and the Rev. Canon

Davis in the evening. The congregations were large and the singing most appropriate.

Thanksgiving services were also held in St. John the Evangelist's Church on the 27th. The Rector, Rev. W. T. Hill, and Rev. T. Checkley, officiated. These special services attracted more than the ordinary congregation and the services were bright and cheerful.

The Bishop is out on a Confirmation tour to the north. He purposes taking the northerly counties during the Fall. There will be a break in his work, as he must be present at the Board of Foreign and Domestic Missions in Montreal on the 14th of October.

CONSOLIDATION OF THE ANGLICAN CHURCH.—The special committee appointed by the Bishop of Huron to consider the 'plan of the Winnipeg conference on the consolidation of the Anglican Church in British North America' met in the Chapter House, London, on Sept. 25. There were present: The Bishop in the chair, the Very Rev. the Dean of Huron, the Rev. the Archdeacons of London and Grey, the Rev. Canon Smith, W. A. Young, Alfred Brown, J. C. Mackenzie, R. McCosh, Messrs. V. Cronyn [Chancellor] A. H. Dymond, Judge Ermatinger, Charles Jenkins, W. I. Imlach and I. F. Hellmuth.

His Lordship the Bishop, in presenting the subject for discussion, defined the course which the debate should take, and earnestly commended the matter to the wise and sympathetic consideration of the Committee.

After a very full and general discussion, it was unanimously decided as follows:—That this committee recommend the scheme adopted by the Winnipeg conference to the favorable consideration of the Synod, and that delegates be elected to attend the proposed General Synod, to be held in Toronto in September, 1893, but that the delegates be instructed to endeavor to obtain amendment of the proposed plan in respect of representation by increase of numbers, and, if possible, by the adoption of the principle of equal representation from each diocese, as well as of vote by dioceses, and for the calling together of Provincial Synods [with defined powers] only when necessary in the opinion of their metropolitans.

A committee was also appointed to draft a series of resolutions for submission to the Synod, giving effect to the above resolutions.

HURON W. AUXILIARY.—As the request to cancel the publication of the resolution passed by the officers of the Huron W. A. at an informal meeting lately held in London, reached us after the matter was off the press, we are asked to insert the following, which has since been forwarded to the Bishop of Saskatchewan, it having been recognised with regret that the motives which prompted the carrying of the former resolution might be open to misconstruction. The resolution (No. 2), which is as follows, explains itself:

"Moved by Mrs. Boomer, seconded by Mrs. English, That the officers of the W. A. M. A. of the diocese of Huron desire to convey to the Lord Bishop of Saskatchewan an expression of their sincere regret that the resolution passed at their informal meeting held on the 14th of September last, should have had the appearance of a reflection either upon the action taken by His Lordship himself, or by the Church Missionary Society in regard to the removal of the Rev. S. Trivett from his mission of Omokene, the intention of the movers of the said resolution being rather to give voice to their regret that there should be any necessity for the same and their fear that such removal might in any way interrupt the work of their own lady missionary there. They would offer their thanks to his Lordship for his kind assurance conveyed through their president that every effort will be made to retain the services of Miss Busby, and they hope that he will absolve them from any intentional disrespect either to himself or to the Church Missionary Society.

The president at the request of the officers kindly consented to forward the above to the Bishop of Saskatchewan.

DIocese OF ALGOMA.

EMSDALE.—The Harvest Thanksgiving service was held in St. Mark's Church, Emsdale, on Sept. 15th, 1891.

The sermon was preached by the Rev. Thos. Llwyd, Rural Dean of Muskoka. The church was beautifully decorated. The Rev. L. Sinclair assisted the incumbent in reading the prayers. A pleasant evening was spent in the Orange hall, consisting of a substantial tea, followed by songs and recitations. Speeches were delivered by the clergy present and a very happy evening closed by singing 'God Save the Queen.'

EFFERSTON.—The Church of St. James' here was beautifully decorated. The service was divided between the Rev. L. Sinclair and the incumbent. The sermon was preached by the Rev. Thos. Llwyd. The day was charming and the return home most enjoyable.

SPRUEDALE.—Much labor was bestowed on the decorations of All Soul's by Mrs. Leonard and others, who took great pains to make that unfinished church look as well as possible. The service was again divided between the Rev. L. Sinclair and the incumbent, and the sermon preached by the Rev. Thos. Llwyd. After service the clergy were most hospitably entertained at Mr. Joseph Watkin's house. At this point the Rev. L. Sinclair left for his own mission where he walked that evening.

THE CHURCH CONGRESS AT RHYL.

LONDON, Oct. 6.—The Archbishop of Canterbury, the most Rev. Edward White Benson, D. D., to-day opened the Church Congress at Rhyl. The Archbishop in his opening address said such meetings would be the means of drawing bodies of Christians together and of promoting mutual justice, love and charity.

The Archbishop of York, Most Rev. William Thompson, D. D., and the Bishop of St. Asaph, Right Rev. Alfred George Edwards, D. D., the Bishop of Ripon, the Right Rev. William Boyd Carpenter, D. D., and the Bishop of Manchester, the Right Rev. James Moorehouse, D. D., made speeches. The Bishop of Manchester defended the maintenance of the establishment and endowment of the Church in Wales and declared that "Free trade in religion was not suited to the disposition and circumstances of mankind."—*Associated News Cable.*

IS ROMANISM INCREASING IN ENGLAND.

This is a question which many persons find it difficult to answer. There can be no doubt that the political power of Romanism is increasing greatly; but the question still remains—Is the Church of Rome numerically increasing in England in proportion to the increase of the ordinary population? Many Roman Catholic priests say distinctly that in this respect their Church is rapidly losing ground. The *Irish Ecclesiastical Record*—the official organ of the Roman priesthood—in its issue for July, publishes an article affirming that Rome is losing ground in quite a wholesale manner. Similar is the testimony of the Rev. Father Powell, who said at Wigan lately:

"From time to time they received most glowing accounts of the opening of a new church, of the building of a school, of the providing of a church with a new organ, or stained-glass window, or decorated statue; and good Christians immediately concluded that the faith was making progress, that truth was enlightening the land, and that a return of England to God's Church might be looked forward to before this generation passed away. But never since the accession to the throne of that abandoned

profligate [!] Elizabeth, had the prospects of the Church looked darker than at present. The population of the country was increasing most rapidly, and the new census showed an increase of some three millions, but Catholics asked themselves the question were they advancing or were they receding? They might set down the number of Catholics in England as 1,400,000, or a little under five per cent. of the total population. If, then, their increase during the last ten years had been on a par with the general increase they would have added to their numbers 175,000. But the melancholy truth was that in many parts of England their numbers were on the decrease. The rev. gentleman then gave figures showing the comparative decrease. What were the causes, and how were they to account for the loss? There were many causes; such as emigration and the decline of immigration from Ireland, but the two main causes were the aversion of the young men to marriage; and apostasy. There were thousands of young men who continued year after year in a state of 'single cursedness;' and the Catholics of England abandoned their faith to a far greater extent than could be realized. If they could remove those two last causes, their prospects would be much brighter, and there was no doubt that both those things were remediable to a great extent by the Young Men's Society.—*English Churchman.*

THE SIXTH ANNUAL CONVENTION.

TIME AND PLACE.

The Sixth Annual Convention of the Brotherhood of St. Andrew will be held in the city of St. Louis on Thursday, Friday, Saturday and Sunday, October 22 to 25, 1891. The business meetings and conferences will be held in Exposition Hall, corner of Thirteenth and St. Charles streets. The public services will be held in Christ Church Cathedral.

VISITORS.—The privilege of taking part in the sessions of the Convention is not restricted to regular delegates. The representatives of any organization for Church work among men, to all members of the Brotherhood, and to all clergymen and laymen who desire to inform themselves as to the work of the order, the hospitality of the Convention is cordially offered. Members of the Brotherhood in attendance, who are not delegates, are usually granted the right to speak, without the right to vote.

HOSPITALITY.—Hospitality will be cordially extended by the St. Louis brethren and their friends to all delegates, visiting clergymen, and other visitors in attendance. Every delegate must be provided with duly executed credentials, stating his election by the Chapter and signed by the secretary or some other officer. Members of the Brotherhood and other visitors must, if possible, present some personal or official letter of introduction. Communications as to hospitality should be addressed to Charles W. Bittman, Chairman, P. O. Box 282, St. Louis, Mo.

PROGRAMME.

The programme is as follows:

THURSDAY, Oct. 22.

- 10 a.m.—Opening Service, Communion, Cathedral, 13th and Locust streets. Charge to the Brotherhood: Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri. Organization of Convention.
- 2 p.m.—Business. Council Report and other Reports.
- 4 p.m.—General Conference: Wm. Aikman, Jr., St. Paul's, Detroit, Chairman. 'Church-going among men.' a 'Why men do not go to church,' Earl C. Smith, St. James's, Chicago. b 'What will bring men to church,' John W. Wood, General Secretary. c 'Public worship and Christian effort,' G. Harry Davis, St. Luke's, Germantown, Pa. To be followed by general discussion.
- 8 p.m.—Public meeting for men. Cathedral, 13th and Locust streets, Rt. Rev. E. R.

Atwill, D.D., Bishop of West Missouri, presiding. 'The Dignity and Duty of Man.' a 'Laborers together with God,' Chas. Jas. Wills, Old Epiphany House, New York. b 'Through the power of the Holy Ghost,' Rev. George J. Prescott, Good Shepherd, Boston. c 'All things are yours and ye are Christ's,' Rt. Rev. H. Melville Jackson, D.D., Assistant Bishop of Alabama.

FRIDAY, Oct. 23.

- 7 a.m.—Holy Communion. Cathedral, 13th and Locust streets.
- 9 a.m.—Sectional Conference on 'St. Andrew's Cross: Does it meet the needs of the Brotherhood?' and other sectional conferences as they may be arranged.
- 10 a.m.—Business.
- 11 30 a.m.—General Conference, Rev. H. N. Cunningham, Christ Church, Waltham, Mass, Chairman. 'The Cadets of St. Andrew.' Addresses by W. C. Sturgis, Good Shepherd, Boston, and others.
- 2 p.m.—A Brotherhood Bible class.
- 3 p.m.—Business.
- 4 p.m.—General Conference. 'Diversities of Gifts—the Consecration of Skill. a 'What doctors can do,' E. J. Gardiner, M.D., St. James's, Chicago. b 'What lawyers can do,' James C. Sellers, Holy Trinity, West Chester, Pa. c 'What mechanics can do,' Joseph Cleal, Christ Church, Dayton, O. d 'What teachers can do,' Henry A. Sill, St. Chrysostom's, New York. e 'What Traveling men can do,' John M. Locke, Redeemer, Chicago. f 'What clerks can do,' H. F. Woodward, Trinity, Portland, Ore. 'Other Opportunities.' General discussion.
- 8 p.m.—Public Service. 'The Church and Mankind,' Cathedral, 13th and Locust streets. a 'The Bible and human freedom,' Rev. J. P. DuMoulin, D.C.L., Canon St. James's Cathedral, Toronto. b 'Baptism and human equality,' Rev. W. S. Rainsford, D.D., St. George's, New York. c 'The Lord's supper and human brotherhood,' Rev. T. F. Gailor, S.T.D., Vice-Chancellor University of the South, Sewanee, Tenn.

SATURDAY, Oct. 24.

- 7 a.m.—Holy Communion. Cathedral, 13th and Locust streets.
- 9 a.m.—Sectional Conference on 'Country Chapters and City Chapters—how they can help each other,' led by H. C. Turnbull, Jr., Trinity, Towson, Md.; and other sectional conferences as they may be arranged.
- 10 a.m.—Business.
- 11 a.m.—General Conference. Question Box opened and full discussion of Brotherhood methods.
- 2 p.m.—A Sample Chapter Meeting. Chapter No. 1, St. James's, Chicago.
- 3 p.m.—Business.
- 4 p.m.—General Conference. Chairman, Rev. Floyd W. Tomkins, Jr., St. James's, Chicago. 'Brotherhood Life.' a 'The Vow—Consecration,' Rev. A. S. Lloyd, St. Luke's, Norfolk, Va. b 'The method—man to man,' N. Ferrar Davidson, President Canadian Brotherhood. c 'The object—the Kingdom of God,' James L. Houghteling, President of the Council.
- 8 p.m.—Reception by St. Louis Local Council to delegates and visitors. Memorial Hall, 19th and Locust streets.

SUNDAY, Oct. 25.

- 10 30 a.m.—Anniversary Service. Holy Communion. Cathedral, 13th and Locust sts. Annual sermon to the Brotherhood by Rt. Rev. Hugh Miller Thompson, D.D., Bishop of Mississippi.
- 3 30 p.m.—Public meeting in every Brotherhood parish, with addresses by delegates and visitors.
- 8 p.m.—Final service. Cathedral, 13th and Locust streets. Four addresses by speakers

to be selected. Farewell meeting of delegates.

In the transportation a reduced rate of one and one-third railroad fare has been obtained for delegates and visitors.

[We have received the above information from Mr. John W. Wood, of New York, General Secretary of the St. Andrew's Brotherhood, with the request that we should publish it with an editorial comment. We have not been favored with any particulars from the Dominion Branch of the Association, and are unable to inform our readers as to special rates to and from St. Louis for the Convention. In the Convention itself, and in the work of the Brotherhood of St. Andrew's generally, we have ever taken deep interest, and have done what was in our power to aid in the formation of branches in the Dominion of Canada, and specially in the Diocese of Montreal, with which we are more directly connected. The Brotherhood of St. Andrew obtained through our action recognition direct by the Synod of the Diocese of Montreal, and several chapters have been formed. We hope that a number of delegates from the organization will attend the Convention at St. Louis. The programme above given discloses much that will be of interest and helpful in the work which they have in hand. We are pleased to see amongst those already named as to take part in the Convention, the names of Rev. Canon Dumoulin, of Toronto, and Mr. N. F. Davidson, the President of the Canadian Brotherhood, but we regret not to find some representation from Eastern Canada. We hoped that the Chapter of St. Martin's Church, Montreal, might have been able to furnish a delegate.

PREACHING CHRISTIAN DOGMA.

(The Bishop of Argyll and the Isles)

I have made this digression chiefly as an apology for urging once more upon you, my Reverend Brethren, the importance of preaching *Christian dogma*, and of not assuming that the doctrines of the Faith are realized by all who attend our ministrations. Exhortations to repentance, faith and holiness are most important, and must have a place in all our teaching. But such exhortations must be accompanied by the setting forth of those truths without which good dispositions lack a solid foundation on which to rest.

How few, for instance, realize the Scriptural use of the word 'Repentance.' How many regard it, not as a change of heart or mind, but only as a feeling of regret which, under certain circumstances, is quite natural to the human mind, even without the special assistance of the Grace of God.

Then with regard to Faith—how many think of Faith as a virtue which can save, on account of its own intrinsic value, and forget that it is only to Faith in Christ that the promises are given. And how often is holiness confounded with the mere morality of life, to which even some heathens have attained, instead of regarding it as the blessed result of a living union between Jesus, Who is the Lord Our Righteousness, and the soul of the humble believer in Him, through the supernatural operation of the Holy Spirit.

And then, is it not to be feared that there is amongst us a good deal of unconscious heresy, and that, without their knowing it, the belief of some of our people is practically identical with those very errors which were condemned by the Great Councils of the Universal Church? Have we not, perhaps, unconscious Arians—have we not Macedonians—have we not Nestorians—have we not Eutychians, amongst some who are unaware of any wilful deviation on their part from the One Faith? May there not be amongst us men and women, who, in their heart of hearts, regard our Lord Jesus Christ as something less than God, though more than man? Are there not those who think of the Holy Spirit rather as a power or

as an influence than as a *real Person*? Are there not those to whom the *unity* of the Divine Person of Christ is a stumbling block, and who fail to realize that it was not only the Man Christ Jesus, but God Almighty Who was born of Mary, and Who shed His Blood upon the Cross? And are there not, on the other hand, those who forget that He Who has been exalted to the highest heaven, and Who sits upon the Throne of the Universe, shall wear that human nature which He took upon Himself here below, and that the true human body in which He appeared when He said to His disciples, Handle Me and see, for a spirit hath not flesh and bones as ye see Me have, and in which He ascended from Olivet, is a present reality?

I might mention many other errors and tendencies to error to which some members of our flocks are specially liable, on account of defective teaching in early life, or through other causes. But I have said enough. Now, what is the remedy? Humanly speaking, the cure for error or ignorance with regard to the Faith is to be found in the preaching of the truth. And here, consistently with the truest humility, we may be very bold. With the lowest estimate of our own personal gifts and attainments, whether in the way of eloquence or in the way of learning, we may set forth with confidence truths which we have not found out for ourselves, but which we have received, and which, as humble servants of Christ and of His Church, it is our duty to deliver to the world.

Having then studied, and having learnt to the best our ability what God has revealed to His Church (and certainly we cannot be teachers of others unless we learn with constant diligence from those Holy Scriptures which are able to make us wise unto salvation through Faith which is Christ Jesus); having thus learned, let us seek to teach the Truth committed to us with humble boldness, to all who will hear us.

And this must be line upon line, precept upon precept. Jesus Christ must be the Foundation, and to attain unto Him must also be our highest aim. Thus we shall be strong in Him, and in Him, therefore, we may be bold and fearless.

But if ever we follow a different method, if we use carnal weapons—if we oppose to the wisdom of unbelievers our own wisdom—if we bring to our aid theories and arguments of our own devising, then let us be prepared for an overthrow. The enemies of the Faith are not all fools, as some appear to assume. Many of them are both wise and prudent—wise and understanding, and to meet them with their own weapons is in very many instances only to court defeat. Nevertheless, as babes in Christ, we may be more than conquerors through Him Who loved us. For He Himself has said, 'I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto Me all ye that labor and are heavy laden, and I will give you rest.' And in Christ there is not only rest, but also victory. For what is that victory which overcometh the world, is it not our faith? That a child-like faith may be given to us, let us therefore cry unto the Holy Spirit. For as the Epistle of last Sunday teaches us, no man can say that Jesus is Lord but by the Holy Ghost.

Thus we should pray on our behalf, and on behalf of our people, that we may both save ourselves and them that hear us. 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here then is the way of salvation, and here is the way of victory.—*Charge, 1891.*

The Church Guardian

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

CALENDAR FOR OCTOBER.

- Oct. 4th—19th Sunday after Trinity.
 " 11th—20th Sunday after Trinity.
 " 18th—21st Sunday after Trinity. *St. Luke Evangelist.*
 " 25th—22nd Sunday after Trinity. [*Notice of St. Simon and St. Jude.. A & M. Athanasian Creed.*]

THE OFFICE AND WORK OF A DEACON.

(From the Church Review.)

The question of evangelizing the masses in large towns by lay or clerical agency has of late been the subject of considerable discussion. On the clerical side no new scheme has been proposed; the work which has been done is rather an extension of the old plan, the strengthening of the parochial system; but it has been proposed to accomplish this by means of an order of permanent deacons, and much has been written both for and against this proposal. It will be well, therefore, to clear the ground by enquiring what is the work which has to be done by the additional workers, be they brothers or lay readers or deacons.

Those who advocate the establishment of brotherhoods do so for the purpose of obtaining additional laborers in missionary and social work: the lay readers and the deacons are expected in the main to perform their work on Sundays—to assist in the conduct of services. There can be no doubt that there is missionary and social work to be done. But as to help in the conduct of Sunday services, how far is that required, or how far are either deacons or lay readers qualified to do it? There are, of course, in the first place, parishes which are seriously undermanned, where both on Sundays and week days the clergy are unable to do what ought to be done, from lack of numbers; but in such a case as this what is really wanted is an increase in the staff of priests; any help by a lay reader or deacon must only be regarded as a stop gap, till the requisite want can be supplied.

The next case is where the parish priest is able single-handed to perform all the pastoral and missionary work, but has a difficulty in regard to the Sunday services. Where there are two or more priests it can scarcely ever be the case that they require help on Sunday only.

The case of a single-handed priest, as described, must almost of necessity be that of a small town of about 2000 inhabitants; with a larger population, or with the same population scattered over a country district, an additional curate would be required for adequate visitation; with a smaller population a man who can do his duty in other respects must surely have strength to perform the Sunday services. Such a case as this, which cannot be of very frequent occurrence, seems then to be the only one where help for Sunday work alone is necessary. And yet, to meet such an exceptional case this, the whole conception of the ministry in the popular mind, the whole reality of the separation of the clergy from the trammels of a business life, are to be revolutionized, and an order, which is to consist of men who are practically laymen on week-days and clergymen on Sundays, is to be formed. So far, then, we conclude that, while there is room and need for additional workers for general missionary and social work, no adequate reason can be urged for the creation of a new order whose work will be nearly, if not entirely, confined to Sundays. How, then, is that need to be met?

We do not in any way wish to depreciate the present revival of lay brotherhoods; they will, no doubt, do useful work, and attract some who, while remaining laymen, desire a definite work for Christ and His Church. But we venture to suggest that the need can best be met by a real revival of the order of deacons. The work to be done is almost exactly that described in the Ordinal as belonging to the office of a deacon: 'It appertaineth to the office of a deacon, in the church where he shall be appointed to serve, to assist the priest in Divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read holy scriptures and homilies in the church, and to instruct the youth in the Catechism; in the absence of the priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor and impotent people of the parish, to intimate their estates, names and places where they dwell to the curate, that by his exhortation they may be relieved with the alms of the parishioners or others.'

The similarity between the work to be done and the office of a deacon, as defined by the Prayer Book, is as great as the difference between the office of a deacon so described and his work in actual practice at the present day. The deacon as we now see him, has his share of the services and preaching equally with his fellow-curates who are priests, with, of course, the one exception of not celebrating the Holy Communion; he is left alone to take Mattins or Evensong; he baptizes, whether the priest be absent or not; sometimes he marries in spite of the distinctly *priestly* character of the office; he has his district for visitation, as if he were a priest, and visits all alike, sick or whole, though without the power of obeying the rubrics of the office for the Visitation of the Sick, and is with difficulty able to impress on the sick the duty of receiving the Holy Communion, from his own inability to celebrate. In fact, the order of deacons is practically non-existent; a deacon has to perform the work without the powers of a priest. But it is absurd to talk, as some priests do, of the deacon assuming the functions of a priest; the work is forced upon him, willing or unwilling. And, again, in face of these facts, is it wise for a Bishop to condemn the majority of his deacons to a diaconate of two years on account of their position in their examination?

These two facts, therefore, are seen to co-exist; the need of the order of deacons according to the definition of their office in the original, and the lack of a proper subordination of the diaconate to the priesthood. The solution is obvious in one sense: reduce the deacon to his proper functions. In another sense the pro-

blem remains: How is this to be accomplished? and if accomplished, how is the consequent deficiency in the number of those who do priestly work to be made up? To take the latter part first. The priests of to-day, like the Apostles of old, are overburdened with serving tables and secular work. If they were relieved of this by a true diaconate and the proper cooperation of the laity, even more spiritual work would be accomplished than at present. An increase of priests, no doubt, is necessary, but it cannot be right to supply that need, by imposing on deacons work for which they have not the powers. And the clearer definition of the functions of a priest would doubtless increase the supply.

With regard to the change in the position of deacons, much could be done by the Bishops, a few of whom have already moved in the matter by restricting the preaching of deacons and forbidding them to perform marriages. In the first place, care should be exercised as to the parishes to which deacons are ordained. There are some parishes in which it is absolutely impossible, in present circumstances, for a deacon to be restricted to his proper sphere; a parish which can only imperfectly be worked by three priests is seriously undermanned with two priests and a deacon. In the second place care should be taken in the choice of the incumbents under whom deacons are appointed. And in the third place the Bishop should absolutely insist on a deacon being restricted to his own proper functions.

By such means as these, Churchmen generally could be educated in the difference between a priest and a deacon, and it might then be reasonably expected that, as this education progressed, men would more and more seek for the office of deacon without the intention of proceeding to the priesthood. It was so in the early Church. Is there anything in the circumstances of modern times which would prevent it from being so again? There are numbers of devout laymen who are anxious to work for the Church, but on account of the lack of special or sufficient education, could not aspire to the priesthood. Might it not be hoped that from such men as these, as the opening showed itself more plainly, recruits to the third order of the ministry would be obtained? A period of special training would be necessary, but with the increased attention now being given to the preparation of candidates for holy orders, that might be expected to be provided when the need arose.

Such seems to be the means best calculated to overtake the arrears in the work of the Church—viz., a real revival of the diaconate. It would necessarily have to be begun on a small scale, but not on a smaller scale than its original institution. It would be a return to the system of the Early Church, not a compromise between that system and commercial spirit of modern times, as some would advocate; not a revival in name of an order whose functions would be entirely different from those of the ancient diaconate, but a real return to the system of the early Church as maintained in the principles of our English Ordinal, though disused in practice. From a return to the ancient system a return to the ancient success of the missionary work of the Church might well be hoped for among those who are heathen in all but name in our great towns.—*Scottish Guardian.*

THE TRAINING OF WORKERS.

By the Rev. W. F. C. Morsell.

The proper training for workers is work. In schools for apprentices the child is given light sections of such work as will afterward become the occupation of a lifetime. By actually doing the thing that is to be mastered the beginner learns to adapt the eyes and the hands to the

task. The names of the tools and their uses, how to sharpen them and keep them in order, are duly acquired. The qualities of the material to be wrought into patterns, are, step by step, developed. In all of this training the thing aimed at is not merely theoretical knowledge but skill founded on the formation of judgment, taste and habit. The true school for workers, therefore, is practice.

The Sunday school, as it now exists, is a school of theory to a very large extent. This is right in a certain measure. The theory in religion and morals is the design to be carried out in practice. It is essential that the idea shall be clearly laid before the pupil's mind. Christian dogma in its simplest form is the ideal design, and its elements are the straight line of truth and the curved line of grace. The model is Christ the Lord, the ideal Son of God, clothed in the form of man, the ideal vine, the ideal door, the ideal way, the ideal life.

The material to be wrought is human nature. The qualities of this material are partly to be acquired by self-knowledge and observation of the habits and disposition around us, but as this only reaches the surface it is necessary to study the material in some new, strong light which will reveal its inner structure; so God has given us the Bible, a record of human nature seen in God's light, acting under the inspiration of the Spirit of God.

Too much theory is, however, undesirable, and it is doubtful whether any theory is needed beyond the stage immediately required for practice. The child should be kept at work so as to keep even pace with its mental progress; the conduct trained to keep up the light received. To secure this the Sunday-school should have its organized societies for work, a miniature of the adult work of the parish.

Take a single case—the Sunday school choir. The children have an occasional service in the Church, at which the music may be rendered by a company of singers chosen from the classes. This does not prevent the whole school from singing, but it teaches the children the duty of giving their voices to God's work. This volunteer choir may be at the rector's disposal for special services when the choir of the church cannot be gotten together. By this means also a choral society or school of singing may grow up in the parish, which will do something to bring the children to the church in the week and foster pleasant associations with the buildings of the parish. If there be a boys' choir it will be immediately perceived what a powerful agency is in the hands of the educator to rid the boys of shyness in coming into contact with religion and to teach them reverence and gentler manners. When their voices break the boys may enter an honorary list, a kind of veteran reserve corps, with the prospect of re-entering the work when their voices settle.

In every school there should be a missionary society meeting on some week night, in which the children learn the geography and literature of mission work, methods of giving and collecting money, and service in the distribution of religious literature. The chief difficulty in keeping mission work alive is that many persons try to keep up the fire with vigorous blowing, but do not put any fresh fuel on the fire. The fuel in this case is interesting missionary incident. The fire always burns brightly just after the visit of a worker fresh from the field who gives personal incidents of winning souls and healing bodies. Another mistake is treating the work as if it were nothing but sowing seed, without showing how the sheaves reward the reapers. We want to know results. What reforms have come from this work? The answer is the education and gradual civilization of savage communities. Missionary biography and history teems with facts illustrating such reforms. Our Church here in America is the result of the mission work of a society in the

Church of England, but how few of our teachers know the name of that society or have seen its monthly publications! It is still alive and doing vigorous work. It is *The Society for the Propagation of the Gospel*; and issues an illustrated monthly from which we sometimes give extracts. The best missionary literature is in the biographies of missionaries, many of which for heroism and startling incident read like a novel.

Charity should also have its organized work in a well-managed school. Hospital service could be introduced to provide flowers, fruit, delicacies, toys and reading for sick children. In practice the children could find out for themselves that it is more pleasant to give than to receive, and that the cheerful giver is not only beloved of God but wins love and gratitude from all who feel the benefits of such service.

Protective and rescue work may be carried on with advantage. Temperance societies are hard to keep alive, but it is because their work is organized on too narrow a basis. To call it rescue work would be inappropriate for young hands. *Protective societies*, to keep children out of trouble and get them homes, would be much more easily vitalized and might include the interests of temperance and purity.

The industrial school, the commercial school, the night school, are side issues which have not yet received their share of attention in connection with Sunday school work. We hear of some churches where this kind of activity has been kept up with good results; but even where there can be no schools of this kind the Sunday school might lead on to such openings for scholars who are willing to be led to settled industry. Nothing is so much neglected in the Sunday school world as the after-results for boys and girls who outgrow their classes. The true end is the ripening of these pupils into consistent Church members, active Christian workers and useful members of society, and the Sunday schools should organize methods to cover all these broader results.—*American Church SS. Magazine.*

FUNDAMENTAL PRINCIPLES.

Bishop Hare in his address to the Convocation of the Church in Japan has stated some facts which it is well for all Churchmen to bear in mind. Speaking of equality and graduated overseership he said: 'But besides stubborn facts there are certain fundamental principles to be reckoned with and acted on. For instance, this principle that all life, whether in the family, in society, in common work, or in the nation, is based upon a common equality modified by a graduated overseership.'

The equality lies in the sacred personality of each individual soul and is the basis of St. Peter's noble maxim, 'Honor all men,' and should lead in all intercourse of life to that mutual deference which Christianity so highly commends.

The graduated overseership arises from the differences of natural relation (as of parent and child, teacher and pupil), from the qualities which make men differ from one another, and from the necessity of order and government.

We see this graduated overseership running up in family life from servants to children, to mother, to father, and in the nation from lower officials to the higher. There is a hierarchy, a graduated overseership even in the angelic world. We read of angels and archangels, principalities and powers. All the universe is thus ordered, for God is the Lord of Hosts, the universe being represented in this language as not a crowd, but a marshalled array.

A like graduated overseership has always been characteristic of the Church. A glance at New Testament history reveals to us the

seventy; above them the Apostles, and over all the Son of Man. Later, the departing Head of the Church sent the Apostles forth even as the Father had sent Him, and then again a graduated overseership appeared. The supreme oversight which was at first in the hands of the Apostles was gradually parceled out and committed to bishops, and through them to presbyters and deacons, and so universally was this the case that, as the historian Gibbon remarks, 'No Church without a Bishop,' has been a fact as well as a maxim since the time of Irenæus, Irenæus having been, it will be remembered, a disciple of Polycarp, and Polycarp of St. John.

But if graduated overseership is a characteristic feature of the Church, then all cannot be leaders and teachers, all cannot be advisers and counselors. A characteristic feature of the Church must be a loyal, willing, conciliatory, plastic spirit. It is required by our principles. It is essential also to the peace and welfare of the body. I mean a disposition in each to fall into rank, preserve order and do his duty in his own place. We must cultivate, on the one hand, the spirit and habit which makes pupils willing to be under their teachers, students to be directed by their professors, catechists, Bible-women, and other helpers and people to be guided by their clergy; and we must cultivate, on the other hand, the spirit and habit of mind which leads those who are in authority to remember that they are called to bear rule over men, not over children; that ministers are themselves in and of the body; that they cannot be lords over God's heritage; and that government rises highest when it expresses, not so much the personal mind and will of the ruler, but the best thought and feeling of the Church.

Now let us face another fundamental principle. It is the source of authority in the Church.

Our Lord did not consider it His mission here on earth merely to sow broadcast truths and noble sentiments, leaving them to grow up under the general providence of God. On the contrary, He established a Church to be the guardian and the propagator of what He Himself had taught. We listen to His words and hear Him say He would build a Church. We examine history and find that He did build it. We look about us in the world and find that it exists to-day. It is a fact that it exists. It is just as much a fact that He was the Author of it. And He was the Author of it immediately and directly. The mode in which He chose to establish His Church was not that of depending on man's natural tendency towards social union and organization, expecting that thus a sacred society would be formed and officers appointed for it. On the contrary, He Himself trained and appointed officers for it, and He Himself sent these officers out to win and gather in the people. Wherever these officers went they themselves handed over to others in due time the Commission which they themselves had received, that these others, each in his proper measure, might share it with them and succeed them in it. Thus from one to another this Commission has been transmitted until the Church is preparing now to intrust it in its fullness to the people of this land.—*The North East.*

He is the most thoroughly educated man who derives his knowledge not from books alone, nor from men alone, but from the careful and discriminating study of each. A truly learned man is liberal towards opponents, tolerant of error, charitable towards frailty, and compassionate towards failure. Only the ignorant and half-educated are dogmatical, illiberal, and intolerant.

HUMAN supports are welcome when shadows thicken and foundations yield.—*Spenser.*

FAMILY DEPARTMENT.

"LO, I AM WITH YOU ALWAYS."

BY F. M. P. DEAS.

What matter, if God wills
That we should sometimes walk in shady
places?
The shadows of the everlasting hills
Are mirrored in the silver-bosomed rills
Whereto we stoop to cool our tired faces.
When passing through the gloom
Of forest aisles, or valley dark and lonely,
Or, weeping in the chillness of some room
Whereon has fallen the silence of the tomb,
Voiced by the echoes of the dead past only.
We feel ourselves apart
From the fair world and loves remembered
sweetness,
And heart cries out for answering human heart,
And yearns to claim once more a little part
Of all that goes to make up life's completeness.
What matter so we know
That Christ Himself doth guide and still will
guide us,
When faltering, fearing, as we onward go
With drooping head, and footstep tired and
slow,
We blindly grope, and feel Him there beside
us?

FORBIDDEN FRUIT.

BY HAL OWEN.

Ada Chase spent most of the year away at boarding school, for she had no mamma to care for her at home. Her papa was abroad much of the time, but always arranged so far as possible to be at home with his only daughter, during her long summer holidays. Aunt Emily was housekeeper for them, and they had delightful times in the dear old homestead.

It was a large square house, with a wide hall through the middle, opening upon broad vine-shaded porches both front and back.

The floors of tile and hard wood and the light bamboo furniture and muslin hangings all contributed to the inviting air which pervaded the whole place. They had a good many guests, whole parties of friends often rode or drove from town to dine with them, or to stay several days. And often the school girls came down for long visits, but on the whole Ada enjoyed most the quiet times when they were just by themselves.

She and her father were great friends and enjoyed everything together. Their greatest pleasure was riding on horseback, and Ada had a beautiful little pony and a very complete outfit. She had learned to ride so well that she could accompany her father, as he rode his big gray Rollin long miles over the country and through the woods. Sometimes they would race, and Ada would never give up till she had distanced her father, then she would look back with her radiant face all aglow, framed in a cloud of golden hair, her blue eyes flashing, her laugh ringing and re-echoing among the trees. Oh, it was rare sport.

At other times they would take long rambles, enjoying keenly the many beauties and wonders of animal and vegetable life in field and forest. What nice long talks they had as they rested in some favorite spot. And then, how delightful their evenings were, either on the porches in the moonlight, or in the library by the shaded lamp, reading aloud, playing some game or solving some puzzle.

Her father seemed to Ada an oracle, she really thought he knew almost everything, and could answer any of her questions. He was always very patient and tender with her, and

she found in him as far as possible both father and mother. While Mr. Chase did not wish to spoil his daughter, there seemed a good chance of his doing so, for he tried to gratify her every wish, sometimes before she expressed her desire or even realized it.

It would certainly seem as though with all these pleasures and indulgences, Ada ought to be a very good little girl, as though there were no reason or excuse for her ever being naughty, but unfortunately this was not the case. She had during the last few months fallen into the dreadful habit of deceiving. She delighted in having her own way, and resented any interference with her own ideas and desires. She would evade obedience, and then cover up or excuse the matter by claiming she had not understood, or had forgotten, or thought so-and-so. She had in this way resorted to what are politely called 'white lies,' but really they are about as black and contemptible as any lies that are uttered. These little practices made her feel very mean when she first began them, but as is usually the case, she had become somewhat hardened by repeating the offence, and had lately done some very naughty things, which she would have blushed to even think of a short time ago.

Her aunt Emily was very fond of choice sweetmeats, and had in a special little corner cupboard a tempting store of goodies, which she always dealt out generously to Ada, though of course she limited her according to what she thought good for her. Ada had not been satisfied and had helped herself repeatedly. These depredations had been discovered and aunt Emily, not dreaming of the possibility of Ada's being the guilty one, had suspected a young colored waitress, and had quietly taken the key away. Ada had a little key that fitted, and she used it; her aunt, noticing the repeated offence, had spoken to Mr. Chase about it, and they watched Crissey very closely. These suspicions were one day hinted to Ada, as they were having a cozy little lunch of delicate wafers, Indian preserves and olives. She expressed great surprise and disapproval, secretly resolving to be very cautious hereafter; but her habit was too strong for her, and she persisted in privately indulging it, until it led to serious results, as you will see.

Ada avoided and slighted the few simple daily tasks her father insisted she should have while at home. Her little household duties, such as caring for her own room, and arranging flowers, and making the desserts for dinner, were neglected day after day.

This was not realized by her father, for aunt Emily always filled the gap, and said never a word. The piano practice was very desultory, and not at all improving. The sketching and the German translations were allowed to go untouched for a week at a time, always with the most plausible excuses. In short, Ada's principle seemed to be to do nothing she was not absolutely obliged to, and she was becoming unconsciously, sadly demoralized. She loved to read, and would lose herself for hours in some foolish book, gaining some very mistaken ideas.

One beautiful September day Mr. Chase said at lunch.

'There is to be a garden party this afternoon and evening, given by Madam Bain and her daughters at their place up the river. Suppose we ride up there, Ada, and enjoy it? It is only six or eight miles and we can come home by moonlight.'

'Oh, how charming!' exclaimed Ada, clapping her hands. 'I know lots of the girls who are to be there. What shall I wear?'

'Wear your riding habit, of course. It is neat and becoming. I don't see what else you could wear.'

'Oh, I could take something. It would be such a good chance to show my new silk. These words escaped Ada before she thought, and they were in a way a painful revelation to

her father, who showed it in his face, though he only remarked, quietly,

'Well, I hadn't thought of taking a trunk or a baggage train. Such a dress as that would need to be packed in a box in order not to be messed, and moreover it would not be at all appropriate to the occasion. I dislike, above all things, to see a little girl overdressed.'

'But, papa, I couldn't be happy to go to that party wearing a dark riding habit, even if it is a handsome one. I guess I'll stay at home.'

They had risen from the table and were passing through the hall. Mr. Chase took up a whip, saying,

'I'm going over to the pasture to see about driving up some horses, and if you are ready when I come back, we will start.'

'But please, papa, let me carry something to wear. I think it's horrid to go in a dark dress. I don't care anyway. I think you might.' Ada was on the way up stairs: stopping on each step to talk and tease, looking very much as if in a pout.

Her father looked at her a moment, then said,

'I tell you what Ada, you may take either your little gray serge dress or one of your light tennis costumes. It can be made into a comparatively small package which I will carry for you back of my saddle.'

Ada was too much out of humor to be very gracious. She only replied,

'All right, I suppose I can do that,' and then went on to her pretty little blue and white room, muttering,

'Little girl, indeed! I wonder if papa thinks I am always to be a child, and not have my own ideas, and not to have my own way at all. It's too bad. He ought to realize how old I am and that I understand myself. I'm going to wear some jewellery, anyway.'

She opened a beautiful little box which contained some rare and beautiful ornaments that had belonged to her dear mother. It was only a short time since her father had let her have the keeping of them, just for vacation. He had them usually stored in his safe. He had charged her with particular care regarding them, especially one piece, an unique mosaic locket. He had held it lovingly in his hand while he told her its history, of how it had been brought from Rome to his mother, when she was a young lady, and she had given it, as her most precious treasure, to her son's bride, Ada's mother. He had told her it was of course too showy and too valuable for a little girl to wear, but that she might keep it for a time and wear it when she was old enough. She took it out now with longing eyes, thinking,

'It won't do one bit of harm for me to wear it, it will just set me off. Yes, I will do it.'

Removing the delicate old-fashioned chain, she placed it on a piece of black velvet, which she fastened with a little pearl and ruby pin about her throat. She was so much pleased with the effect that her good humor was quite restored and she laid out a soft flannel tennis dress with a silken sash, and a tie and cap to match. The package was easily made and was not large enough to be inconvenient. She was soon dressed in her riding habit, having been very careful to conceal the velvet neckband and its precious pendant.

When her father called up to know if he was to have company, he was much gratified to have her appear with such a cheerful face and manner. Ada's heart, however, was not as light as usual, nor the beautiful ride as delightful as it might have been. She could not forget her disobedience, and wondered what her father would say when he discovered it. Arriving at the house, she took great pains in dressing, and after various efforts succeeded in fastening the velvet in such a manner that she thought she could raise or lower it as she wished, resolving that her father should not see the locket and some others should.

Mr. Chase's keen eye detected it however, the

moment his eye rested fondly and proudly on his little daughter. As he said nothing, she thought her secret was safe, and she entered gaily into the pleasures of the occasion. Her vain little head was quite turned by the attention she received, and she blushed with gratified pride as she heard a lady say, 'Did you notice that exquisite ornament Mr. Chase's daughter wears? They say he is very wealthy, and I suppose he lavishes everything upon her.'

Had she heard the reply, which was that of a sensible woman's criticism of a silly girl, it might have changed the current of her feelings, but she was whirling about, so absorbed she did not notice much of anything. She did not even realize that the velvet neckband had loosened and released the locket. She did notice her father start suddenly and pick up something in the grass, but she thought no more of it at the time. She disliked to break away to make an early start for home, and it was only after several requests from her father that she finally bade good night to the hostess and her friends. Changing her dress hastily, not a thought was given to the locket till the next morning as she laid away her things and found the velvet clinging to the collar. How eagerly she searched and searched, again and again racking her memory to think how and where she could have dropped it. She had never been so unhappy in her life as she was in the realization that it was gone. What should she do? How could she ever explain it? A dark thought came to her, seeming at first so black that she turned from it? Why not say it had been stolen? It probably had been. There was Crissy under suspicion, and that reminded her she was hungry and she went down stairs and helped herself to the private store, not observing that her aunt was busy in the closet sorting some linen.

Somehow, lunch was a very uncomfortable meal that day, and dinner still more so. Each of the usually happy little party appeared to have distracted thoughts and an uneasy manner. Mr. Chase and aunt Emily had had a long talk during the afternoon, and Ada had passed the time in her own room very miserable in mind and body. The rich dainties of which she had so freely partaken of late had begun to tell upon her health, and she was really just about sick.

She started nervously at her father's stern request, as they rose from the dinner table, to come at once to the library. Aunt Emily followed, looking very pale. When they were seated, Mr. Chase said, 'Ada did you ever wear that mosaic pendant among your mother's jewels?'

'Why, papa, you told me not to.' 'That is not to the point. Did you ever wear it?'

'I have hardly been out of your sight, and you know whether I have worn it.'

Ada brought the box, with fear and trembling, saying, 'Oh, papa, it isn't there, where I left it. What do you suppose has become of it?'

'What do you suppose?' he asked, sternly.

'I—I—I think somebody has stolen it—possibly Crissy. You know you have suspected her of touching the fruit.'

The expression in her father's face was awful to Ada as he exclaimed, 'Ada, stop! My daughter, my own dear daughter, to think it could have come to this! I cannot believe it of you. It is too much.'

Then, holding the locket up to the light, he continued, 'I picked it up as it fell from your neck, I know the whole story. I also know some other things that have led to this, of disobedience, neglect, naughtiness, the petty meanness in regard to the forbidden fruit, all leading to this wickedness, but I hope and trust ending here.'

Ada was overwhelmed with shame and confusion. She begged very earnestly with bitter tears that he would forgive her. She confessed to all he had heard. Never was there a more penitent, humiliated little girl. The talk which followed that evening was long and serious and was burned into her memory, marking the beginning of a new period in her life. She ever after had an abhorrence of deceit of any kind or degree, and if this account of her bitter experience ever helps any of you to avoid and resist temptation, it will not have failed of its mission.—*The Churchman, New York.*

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MISSION FIELD.

[From the Spirit of Missions, N. Y. for September.]

THE GLORIOUS LAND.

The Rev. Arthur E. Moule, Archdeacon of Ningpo, and the author of 'China as a Mission Field' and other works, has lately published a manual which abounds with important facts and incidents, and which is admirably adapted for wide circulation. Though the type and the paper are good, and the book is bound in cloth, yet it may be had from the Church Missionary Society for one shilling per copy. Its title is 'The Glorious Land: Short Chapters on China and Missionary Work There.'

One of the most frequently used of the native names of China is *Hwa Kok*, the literal meaning of which is Land of Flowers or the Flowery Country, and foreigners have generally so rendered this name; but the word *hwa* means not only flowery, but also beautiful, brilliant, glorious. The United States are known in China as the country of the beautiful (*hwa*) flag. The true name of China, Mr. Moule says, is the Glorious Land, and he shows as follows how worthy it is of this name.

'Twenty-nine years have passed,' the Archdeacon writes, 'since I arrived at Shanghai, and my acquaintance with the country and the people makes me wonder less and less at the title given to China by the Chinese—the Glorious or Brilliant Land. China is often called the Flowery Land. This is not exactly a misnomer, for the hills and plains of China are fair and fragrant with both wild and garden flowers. The chrysanthemum and the peony; the *olea fragrans* [changing for a few short weeks the air, heavy with the evil odors of earth, into the sweetness of Eden]; the azalea, red and yellow, covering the hills for thousands of miles; the sheets of wild but almost scentless white and blue and red violets carpeting the banks of the river and the canal, all these belong to China. But they are not sufficient to give her the distinctive name of the Flowery Land; for European wild flowers are sweeter and fairer than those of China, and the Himalayas are more bowery and beautiful than Chinese hills. Her true name is rather the Glorious Land; the same word in Chinese meaning both flowery and glorious. And glorious the land is indeed, with its wide boundaries and enormous area. The region of western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szohunen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland, and France, and contains 80,000,000 inhabitants. The gigantic uplands of Thibet, from which the rivers Brahmaputra, Irawaddy, Mekong, Seluen, and Yangtse all take their rise, own China's supremacy; and the 'roof of the world' in Nepal is in theory, at any rate, under Chi-

na's jurisdiction. Her outer rim is as long in mileage as the overland route from north China to England.'

UGANDA.

Uganda is now a part of the British Empire. Captain Lugard, representing the Imperial British East Africa Company, who reached Uganda a few days before Bishop Tucker, but by the direct land route from Mombasa, concluded a treaty with Mwanga, in which the latter formally put himself and his country under the protection of the company. The company will appoint an English resident, who will virtually administer the kingdom with the assistance of three leading chiefs. The slave-trade is declared illegal; the importation of arms and ammunition by traders is forbidden; religious liberty is proclaimed. Captain Lugard constructed a fort, in which is quartered a small force of disciplined Soudanese soldiers for the preservation of peace and order. The 'conquest of Uganda' has been effected without firing a shot; and a new era has dawned upon the country.

But observe how wonderfully God has ordered all things. King Mtesa was always accusing our Missionaries of a design to 'eat up the land,' and they always disclaimed it. What would he have said if the annexation had taken place in his lifetime? But see what has actually happened. Mtesa dies; his successor is deposed by the Mohammedans and restored by the Christians; all the chiefs make profession of Christianity, and desire protection from the Mohammedans; and then the British flag is not feared but welcomed.—*Church Missionary Gleaner London.*

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The Rev. J. C. Newell, of Samoa, says that King Malietoa, who was trained in the missionary institution at Malua, and had twice given himself up to a foreign power to prevent bloodshed, testified, after his return from the Cameroons, that the precious Word of God was his solace during all that time of exile, and that he had come back through the infinite love and mercy of the Father. The Samoan loved his home, and was never prepared to leave it for any purpose, but, when he had realized the Divine necessity to preach, he was prepared to go forth to the less enlightened. Sixteen islands, hundreds of miles away to the northwest, have been evangelized entirely by Samoan teachers, and many native teachers had gone to work in New Guinea.

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TEMPERANCE COLUMN. CONTROL OF INEBRIATES.

[CONTINUED.]

The Inspector finds that the general sanitary condition of the retreats is good, that there was no death in them during the year, and that the health of the patients was good, thus proving that total abstinence of all intoxicants is beneficial.

Dr. Branthwaite, who controls the Rickmansworth Retreat, Dalrymple Home (see report in our news column, page 446), thinks that the appearance of voluntary patients before two justices should not be insisted upon, or that the intervention of one justice should suffice; that compulsion should be used in the case of inebriates who are too will paralysed to apply voluntarily; and that some better provision should be made for the poorer classes.

This social vice affects all classes. Sometimes the cause is attributed to hereditary tendency; in other cases domestic and business worries, overwork, the influence of special occupations and the absence of occupation, all contribute their quota of patients.

Nearly one fourth of the patients at Rickmansworth had been educated at college. About one half of the patients are women.

It is probable that the seven retreats now established will very soon exceed ten times that number. The Committee of one of the retreats speaks of the 'terrible number' of applications made 'on behalf of women of every grade of society.'

Ten persons of those treated at Rickmansworth proved to be insane, and in thirty four cases either the father or the mother had been drunkards. To what extent habitual and inordinate drinking affects the statistics of insanity has yet to be ascertained. There is reason to believe, however, that to the abuse of alcohol much of the lunacy which prevails may be attributed.

The report strongly supports the view we have taken upon this question, viz., that the only way to reclaim a persistent drunkard is to subject him or her to compulsory restraint, for although good results have ensued in many cases where people addicted to drink have been placed in retreats for the period of one year, sanctioned by the Act, and a much less time in the case of voluntary retirement, the detention is not nearly long enough to effect a permanent cure in bad cases.

But what a light this report throws upon the drinking customs of England, How the drink enslaves all classes, rich and poor! We are amazed that Christian England does not rise as one man, and demand such legislation as will minimise the evil. But no! Such is the power of drinkdom; so skilfully it is entrenched, so extended its ramifications, that it dominates men's minds, warps their better nature, and blinds their eyes to the awful holocaust

offered up to the god of drink year by year. Men and women, members of the brotherhood of Jesus Christ, let us go to the help of our poor perishing brothers and sisters, and resolve never to rest contented till they are rescued, and free from the terrible thralldom in which they are enchained — Temperance Chronicle.

The Executive of the Church of England Temperance Society have just sanctioned a fresh development of the Society's work by launching the 'Church Lads' Brigade.' The idea is that it is possible to help the lads on Church lines, as the Boys' Brigade has done undenominationaly. As is well known, there is no more difficult problem than how to keep a hold on boys when they are getting, or think they are getting, too old for the Sunday school and Band of Hope.

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The Dean of Norwich has been speaking with his usual candor about the use of our English Cathedrals. His confidences have been made to a representative of the *Pall Mall Gazette*, which is interesting itself in 'the Cathedrals and the People.' The Dean is, speaking broadly, altogether dissatisfied with the Cathedrals as they are. He thinks they do not represent 'the modern spirit;' that they disclose our poverty in successful preachers; that they are too much alienated from the evangelistic side of the Church's work, and that they do not influence the national life as they ought. Dean Lefroy would like to see the naves used for lectures 'on the sacred side of all social questions,' suggesting the propriety of addresses by such men as Livingstone, Stanley, Gordon, Cairns and Havelock. The suggestion will startle many, but it may fairly be urged that if performances of sacred oratorios are justifiable, missionary lectures cannot be much out of place.

NEWS AND NOTES.

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Thackery being told that an acquaintance of his who was notorious for his love of beer, had sailed for India, replied, he was a good fellow. Take him for half and half, we shall not look upon his like again!

A minister, who at the meetings usually made very long prayers and exhortations, asked one evening why only one of the ten lepers expressed his gratitude. A member innocently responded that perhaps it was because the first one who spoke took up all the time.

He who with strong passions remains chaste—he who, keenly sensitive, with manly power of indignation in him, can yet restrain himself and forgive—these are strong men, spiritual heroes.—Robertson.

Humility is a virtue all preach (says Selden), none practice, and everyone is content to hear. The Queen of Denmark is an expert dressmaker and a good pastry cook. Her daughters also are clever needle women, and so is the Czarina of Russia.

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