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The Church Guardian

OF MONTREAL.

"Grace be with all."—1 Cor. 16:22. 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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ECCLIASTICAL NOTES.

ST. PAUL'S Church, Hickman, Ky., has elected two women members of the vestry.

BISHOP HOWE, of South Carolina, is reported to be slowly improving in health.

IN the Roman Catholic Church in the United States there are one cardinal, twelve archbishops, and seventy-three bishops.

THE four hundred and thirtieth anniversary of the completion of YORK MINSTER was celebrated on the first Sunday in July last.

LORD PORTMAN has just sent £100 to the Social Scheme of the Church Army, which is rapidly extending in its influence in all parts of England.

THE *Irish Ecclesiastical Gazette* dubs Mr. Gladstone as "beyond doubt the biggest muddler in Irish affairs that has appeared on the stage of history in modern times."

AT the midsummer meeting of the Woman's Auxiliary of the diocese of Rhode Island held in Emmanuel Church, Newport, on the 4th August, there were 600 delegates present.

THE Afro-American clergy list, published by the *Church Advocate*, of Baltimore, shows that there are thirty-one colored men in Priests' orders and thirty-two in Deacons' orders in The Church in the United States.

THE Lutherans number, throughout the world 47,439,090, distributed as follows: Africa, 42,000; America (North and South), 2,006,590; Asia, Australia, and Polynesia, 70,000; Europe, 45,132,500.

THE dioceses of Virginia and Tennessee are asking for a division, the latter proposing to make three dioceses of the State. Florida and Colorado want a part of their territory set off as missionary jurisdictions.

THE Rev. Dr. Charles F. Hoffman, rector of the Church of All Angels, New York, has just given \$25,000 to the general fund of St. Stephen's College, Annandale. He has given nearly \$200,000 to the institution within the last five years.

IT WAS emphatically asserted by the Wesleyan Conference sitting at Bradford that the rite of baptism must be undergone before any claims can be made to "Church membership." The discussion, which arose out of specified disputed cases, was a very animated one.

AT the Convention of the diocese of Western Michigan, the constitution and canons were amended so that women are allowed to vote at parish meetings, with the restriction that they may not serve on the vestry, or be delegates to the Convention.

ON 29th June last the one hundred and ninth anniversary of the Society for the Propagation of the Gospel in Foreign Parts was observed in London. There were celebrations of the Holy Communion in 250 churches in the diocese of London, and in 100 in the diocese of Rochester.

BISHOP PARET, of Maryland has expressed his godly judgment to two of the clergy of his diocese who asked the same in regard to the use of incense in the services; that such usage is not authorized, appointed or approved by the Book of Common Prayer and he issued his godly admonition that the same should not be used by them in his diocese.

THE Rev. H. M. Carr of Parsons, Kansas, one of the most prominent divines of the Baptist Church in that state, and a brother of Col. Clarke E. Carr, United States Consul to Denmark, at a meeting of the members of his Church held recently, formally announced his withdrawal from the Baptist Church and stated that he would identify himself in the future with the Episcopal Church.

ONE peculiar feature of the forthcoming Church Congress in England, will be the holding of meetings for soldiers at Dover and Shorncliffe. One of the subjects for consideration particularly appropriate to a congress held at Folkestone is "The Duty of the Church towards Soldiers." Field Marshal Sir J. Lintorn Simmons and the Chaplain-General will open the discussion.

THE Church in England has 43 bishops and 24,090 other clergymen; in the United States, 75 bishops and 4,203 other clergymen; in Ireland, 13 bishops and 1,807 other clergymen; in Canada, 24 bishops and 1,300 other clergymen; in Asia, 13 bishops and 713 other clergymen; in Africa, 13 bishops and 350 other clergymen; in Australia, 21 bishops and 269 other clergymen; in Scotland, 17 bishops and 280 other clergymen—a grand total of 2,033 bishops, and 33,132 other clergymen. In England there are 558 clergymen to a bishop; in the United States, 56. If England had the same proportion as the United States, the Church in England would have 428 bishops instead of 43.

THE *Standard* (Baptist), published in Chicago, says in its New York letter: "The Episcopal Church of this city is making wondrous

strides forward, and the sources of its increasing strength are found in the multiplication of mission enterprises. Bishop Potter is showing rare skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some Church, or Church nearest to them. Here Sunday-schools are organized, and through these families are reached and brought into public worship. By means of these multiplied missionary agencies, this Church has made advances beyond all other religious organizations in our city."

THEY had both "processionals" and "recessionals" at the great meeting of the Societies of Christian Endeavor in New York city. The service is thus described in the *New York Observer*: "The pastor had risen and offered the invocation, when suddenly strains of music were heard, and through the open doors marched a detachment of the New Jersey Society, carrying a large banner and singing the first verse of the well-known hymn, 'All hail the power of Jesus' name.' As they crossed the threshold, the organist took up the strain, the whole audience rose, and company after company filed in to the succeeding verses of the grand chorus, 'Crown Him Lord of all,' till the Church was crowded in every part. Seats were provided in aisles and galleries, and the whole assembly joined with one accord in the Apostles' Creed, the Lord's Prayer and the opening hymn. At the close of the service, the young people retired, singing as they went: 'Onward, Christian Soldier.'"

THE LINCOLN JUDGMENT.

OPINIONS OF THE PRESS IN ENGLAND.

THE *Times*, looking along the whole line takes, *more suo*, a pacific view of the judgment. "It would be easy," it says, "to put one's finger on defects in this judgment, which has the weakness incident to all compromises respecting opinions radically diverse. There is a sense of unreality in the effort to treat as neutral or colourless acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs. The emphasis given to little points in order to escape deciding as to momentous matters is open to criticism. We prefer to turn from these defects, and to view the decision as a legal victory for toleration and one which may work for peace. It is high time to get out of a *nisi prius* region and away from the controversies over minutiae in which zealots take infinite delight. Neither the Church Association nor the English Church Union is the Church of England, and her best interests are not served by a continuance of the disputes which these bodies carry on with endless ingenuity and zeal. What harm can come of diversity kept within the limits which the Privy Council permits? Would any true friend of the Church carry out inexorably in every parish in the land some of the decisions which are in effect modified by the judgment which we print to-day? It is not satisfactory to look back on the past history of the controversies as to ritual.

How a final decision as to important points of ritual has been obtained; how many perplexing and contradictory rulings even on the part of the highest tribunal there have been; and how much evil has been done by the long struggle between the two opposing parties, are matters, upon which we do not care to dwell. Peace is the supreme interest: and so think those who penned this judgment. Forgetting what is past and irremediable, we look to the future, and are not without hope that the decision of the Privy Council may prove the beginning of a much-needed truce, if only Dr. King's friends do not abuse their victory, and forget that disregard of the opinions of the majority in the Church might bring about differences and divisions worse even than those which the Privy Council has tried to settle."

The *Daily Telegraph* had no leading article on the day following the delivery of the Privy Council; but the following was its comment in "London Day by Day":—"The long-expected judgment of the Judicial Committee of the Privy Council in the case of the Bishop of Lincoln will be the occasion for rejoicing among the High Church party, and will cause indirect satisfaction to all who value peace in the Church; but it will certainly not be pleasing to the Evangelicals, or to the Church Association, which promoted the appeal. On every point submitted to them the decision of their lordships is hostile to the view of the appellants. Neither in the singing of the hymn called "Agnus Dei," nor in the eastward position during the opening prayers of the Communion Service, nor in the mixing of water with the wine before the commencement of that service, do they find that any offence against the rubrics of the Church had been committed. With regard to the use of lighted candles on the altar, it must be recollected that the Bishop of Lincoln was not himself responsible for this innovation; he merely officiated at a Church where they were used without protesting against them, and the Privy Council does not consider that such abstention from protest was in itself an ecclesiastical offence. At the same time they decide nothing directly as to the candle question. Nor, of course, do they meddle with those portions of the Archbishop's decision which were adverse to the Bishop, and on which, we believe Bishop King has submitted to the Primate. The importance of the judgment just pronounced cannot be gainsaid, and it is satisfactory that Archbishop Benson's conclusion has been substantially confirmed on all issues. Had the Council decided otherwise, it would have remained to be seen whether High Churchmen would have bowed to the decision of a 'lay tribunal.' Fortunately no such question need now arise."

The *Guardian* says, under the heading, "The End of the Lincoln Case":—"The judgment of the Judicial Committee of the Privy Council in the case of 'Read v. the Bishop of Lincoln' is a subject for profound and thankful satisfaction. We have never been of those who regard the decisions of the highest lay court on ecclesiastical questions as matters of no moment. In the complicated system which goes by the name of the Established Church they represent one very important element, the assent of the temporal authority to the action of the ecclesiastical authority. What an Act of Parliament is to a vote of Convocation, that a judgment of the Judicial Committee is to a judgment of the spiritual courts. In the one the State pronounces on a legislative act of the Church; in the other the State pronounces on a judicial act of the Church. A judgment of the Privy Council does not decide what the doctrine or ritual of the Church of England is; that is the business of the spiritual courts. But it does decide what the doctrine or ritual of the Church of England as by law established is. If there be any conflict between the two tribunals, if what the spiritual courts have decided to be the doctrine or ritual of the Church of England be decided by the

Privy Council not to be the doctrine or ritual of the Church of England as by law established, then it is for the Church authorities to consider whether the points in dispute are weighty enough to make it their duty to assist at all hazards on their own reading of them. Suppose, for example, that the Judicial Committee ordered a Bishop or Archbishop to give cure of souls to an avowed Unitarian on the ground that belief in our Lord's divinity was not a part of the doctrine of the Church of England as by law established, there would, we may hope, be an entire agreement among Churchmen that for no consideration whatever ought the Bishop or Archbishop to carry out the order. His plain duty would be to disobey and take the consequences. No advantage that could conceivably accrue to the Church from remaining established could be worth the abandonment of an article of the Creed. In regard to points of lesser importance, on the other hand, there would be room for difference of opinion as to what the attitude of the authorities of the Church should be. The position of an established Church is worth some sacrifices, though it is not worth all. It is a just ground of rejoicing, however, when no occasion of conflict arises, and the temporal and spiritual authorities are of one mind. This happily is now the case within the ritual field which is covered by the Lambeth judgment."

The *Standard* of the day following the judgment says:—"In the course which they have now adopted the Privy Council have precedent on their side as much as if they had followed the ruling in the Purchas case. At the beginning of his judgment yesterday the Lord Chancellor referred to the Ridsdale case, in which he said that 'the contention of the appellants—namely, that the Privy Council was bound to uphold the previous decisions of the court—had been discussed at length,' with the result that it was refuted as untenable. The judgment which the Privy Council then had more immediately before them was the judgment in this very same Purchas case, and it was stated by the then Lord Chancellor, almost in the words of Lord Halsbury, that it was their Lordships' opinion that 'they should be slow to reject any fresh light which might be brought to bear upon the subject,' and that 'although very great weight ought to be given to the decision in 'Hebbert v. Purchas,' yet they ought in the present case to hold themselves at liberty to examine the reasons on which that decision was arrived at, and if they should find themselves forced to dissent from these reasons, to decide upon their own view of the law.' This is exactly what Lord Halsbury says now. And what was the consequence of the Privy Council adopting this course in 1877? Why, that the judgment in the Purchas case, delivered only six years before, was virtually reversed, their lordships arriving at a conclusion which it is difficult to distinguish from Dr. Benson's—namely, that there was nothing illegal in the eastward position, that is to say, in the clergyman's standing on the west side of the table, and facing the east, unless by doing so he prevented the people from seeing the acts of consecration. As it is totally impossible for all the people in a large church to witness these acts, all that can be meant by the words in the rubric is that there shall be no intentional, deliberate, and avoidable concealment of them, and on this point the Lambeth judgment and the Folkestone judgment, in the case of Mr. Ridsdale, seem to be substantially at one. Such is the end, for the present, of this memorable dispute."

The *Globe* says: "Now that the Archbishop's decision has virtually been adopted by the Judicial Committee, it is most sincerely to be hoped that we shall hear no more of these unhappy cases. Judgments delivered, one by a spiritual court and one by a temporal court, on the same case, are found to coincide, and those Churchmen who would not have submitted to the judgment of the Privy Council alone, violate no principle by submitting to that of the Archbishop,

and *vice versa*. Surely under these conditions there can be no necessity whatever for again undertaking such proceedings, which are a grave scandal to the country and a serious danger to the peace of the Church. It is to be hoped that all schools of thought will concur in a loyal acceptance of the decision, and that while Low Churchmen will refrain from reproaching High Churchmen with illegalities which are shown to be non-existent, the latter will not utilise unduly the advantage they have gained. Certain ceremonies may be lawful, but they are not always expedient; and to press startling innovations in ritual upon congregations to whom they are not only strange, but repulsive, is to impede most seriously the work of the Church."

THE FAMILY CHURCHMAN.—Following close upon the Lincoln judgment comes the inevitable avalanche of newspaper correspondence and Press opinions which will show how the decision is likely to be received. It will be seen from the specimen "opinions" which we publish to-day that the tone of comment, with a few necessary exceptions, is favourable; and the earliest comments from the pens of laymen and clergy are so far satisfactory that they counsel prudence in the use of victory, and recommend cheerful compliance rather than dogged resignation on the part of those whom we suppose we must call the vanquished. Four letters which appeared in the *Standard* almost on the morrow of the judgment may be taken as typical. "A Layman" points out in a few words the position assumed by the Primate. "It is worthy of notice," he writes, "that in the first instance the Archbishop declined jurisdiction, but having been obliged to entertain the suit by the Privy Council, he delivered a judgment so exhaustive and able, that it has now become an historic document, and will cause Archbishop Benson to be remembered long after he has passed away." But it is rather of its reception than of the judgment itself we now speak. The Rev. George Huntingdon, writing from Terby rectory, says: "If we act on such counsels of prudence, leaving to others the liberty we claim for ourselves, with loyal deference to our rulers, we shall have secured for ourselves and for future generations a dignified, noble, understandable ritual, as entirely unlike that of Rome as it is distinctively Anglican. It is a great opportunity. Do let us make the best of it." "An Aged Clergyman" expresses himself in much the same terms, though unable to resist a passing complaint as to the toleration of the mixed chalice; but perhaps the most significant letter is from a former member of the E.C.U., with whose claim for mutual forbearance we fancy most readers of the *Family Churchman* will sympathise. "If," he urges, "the clergy knew the irritating effect some of the many 'fads,' etc., have upon the members of their congregations, they would hesitate before adopting them, sometimes only for the purpose of pleasing over-zealous Ritualists, who scarcely give a thought to the ultimate results of their actions. Some consideration is surely due to old and moderate members of the Church." If the suggestions of these representative writers be carried out, the judgment may prove the real Eirenicon many of us have so long been looking for.

THE WOMAN'S AUXILIARY.

The second triennial meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missionary Society of the Church of England in Canada, will be held in Montreal, September 14th, 15th and 16th, and it is hoped that a large attendance will be present, not only of delegates but members of the W. A. interested in the work. The opening service for the Provincial Synod with Holy Communion, takes place on the morning of Wednesday, the 14th, at eleven o'clock in Christ Church Cathedral, at which it is expected that members and delegates to the Woman's Auxiliary will be present to take part. A special service for the W. A. will be held in the Cathe-

dral on Thursday the 15th at 9.30 a. m., when the preacher will be the Bishop of Algoma.

The business meetings will be held in the Synod Hall, University street, Montreal, commencing at 2.30 on Wednesday afternoon, the 14th. Many subjects of interest are to be discussed, such as the adoption of new plans of work in the various dioceses, the amendment of clauses in the Constitution, and others of equal importance.

Members of the W. A. attending the meetings will receive the benefit of the reduced fares on the same terms as the delegates to Synod if the terms and conditions established by the several railway companies are strictly observed. These are, (1) Delegates must purchase first class, full rate, one way ticket while travelling to the meeting, and obtain a receipt therefore on "Standard Certificate" (in form agreed on by the Companies) from agent at starting point, within three days of date of meeting, or of committee meetings prior to general meeting (Sundays not included.) This standard certificate will be supplied free by the agent from whom the ticket for the going journey is purchased. No other form of ticket will be recognized, nor will refund of fare be made on any account whatever because of failure of the delegates to obtain standard certificates or to observe requirement of same. (2) Standard certificates must be presented to the Secretary of Synod, and by him be duly filled in, and on returning be presented and surrendered to the ticket agent at Montreal at least ten minutes prior to the time the train is due to leave, who will grant return ticket by the same route as going trip, at single fare, if certificate shows more than three hundred to have attended showing such standard certificates; and at one fare and a third, if over 50 and under 300 have so attended. [3] Certificates procured from the agent at starting point more than three days prior to the commencement of meeting or committee meetings, and certificates presented more than three days after the close of meeting, will not be accepted for tickets for return trip.

The companies granting such reduced fares are the C. P. R., the G. T. R. and branches and connections east of Port Arthur, the Ottawa Navigation Company, the Michigan Central in Canada, the Richelieu & Ontario Navigation Co., and the Intercolonial.

It will be necessary that members of the Woman's Auxiliary availing themselves of the reduced rates, should, during the session of Synod, go to the Secretary, Dr. L. H. Davidson, with a certificate from the Secretary of the Woman's Auxiliary establishing membership or attendance at meetings and the standard certificates above referred to, which will then be filled in, so that it may be used for the return trip. The rate will be one fare and one-third, according as the number in attendance is over or under 300.

BROTHERHOOD OF ST. ANDREW.

A resolution cordially endorsing the Constitution and work of the Brotherhood of St. Andrew, will be brought before the Provincial Synod by Mr. R. V. Rogers, Q.C., of Kingston, and arrangements are being made for a public meeting to be held in Montreal on Tuesday, September the 20th, to put before churchmen generally, and especially the delegates to the Synod, the claims of the Brotherhood on their interest and sympathy as an active and aggressive instrument for extending the Church's influence amongst young men. It is hoped that delegates and all interested in this work will lay their plans so as to be present at this meeting.

The Convention of the American Brotherhood will be held in Boston on September 28th to October 2nd, and a most useful and inspiring programme has been prepared. It is greatly to

be desired that a strong delegation of Canadian Brotherhood men should be present. Churchmen from the east should be specially strongly represented. All information regarding special rates, etc., can be obtained from the General Secretary, 28 Adelaide Street East, Toronto.

DECISION.

BY THE REV. WM. WILBERFORCE NEWTON.

Judges 4:20.—"Thou shalt say No."

THESE words occur in the story of Sisera and Jael. When the defeated general turned into the shelter offered by the Hebrew Amazon he said to her: "Stand in the door of the tent and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." Thus Sisera told a lie and Jael acted one.

It is right to say yes when we mean yes—and it is right to say no when we mean no. Leaving this story of deceit and fraud, I want to go a step back of the simple meaning of these words and try to find out how we shall learn to decide questions of right and wrong and know just what we ought to say when the time for a judgment has arrived.

I.

Decision is the verdict of a man's whole moral nature, his entire responsible character, upon his actions. Books of moral philosophy are full of cases of conscience where in a hurried moment a man has been compelled to weigh for himself the outlying bulk of the right or the wrong, and decide at once for himself. In fact many of these questions, by the intricacy of their character, sound like difficult conundrums in morality to which we feel like saying that we cannot tell at all. The question of oaths, of the right of revolution in Church or State, the right to tell a lie to save a friend, of stealing a sheep to save a family,—as shown in the story of the Gordon riots of 1780,—all these representative cases where there seems to be an overlapping of the judgment, demand from every Christian man a settled principle of action, the habit of knowing when to say yes and when to say no, and the further principle of learning to stand by his decision when he is sure he has made the right one.

This story of Jael and Sisera we can take as a typical case of opposite views of right and wrong. The man said a certain wrong thing was right and the woman thought another wrong thing was a little nearer right. Thus Sisera said, "This woman can deceive her relations and save me"; while on the other hand, Jael thought, "Now I can deceive Sisera and save my relations." So in a rough age, when people came to a definite conclusion by a short-cut over the well fenced, well laid-out field of morality, she broke a truce with Jabin, king of Canaan, and murdered a sleeping friend. And then the victorious Israelites in the wildness of their glory and success shouted out in the zeal of their cause, "Blessed above women shall Jael the wife of Heber, the Canite, be."

Decision, then, is the verdict of the judgment of what we ought to do. It is the focal point where all the light and knowledge within us converge into action. It is the will and the judgment becoming incarnate, being born, as it were, into deeds good or bad in character.

It is not obstinacy or stubbornness; a man can get over all these if he will try. It is not a dogmatism which defends any one given point, and when that point is taken, defends the next weakest one with the same amount of obstinacy. It is not the hop-skip-and-jump habit of defending any position upon which we may happen to alight and which we have adopted. Nor is it that unhappy condition of the mind expressed

by a certain mood among Greek verbs, meaning "to be about to do a thing."

It is not always necessary that there be a great deal of glitter and noise about the decided man's way of deciding. When we think of great decision in character we naturally think of Martin Luther, whose every touch in contact with the whirling grind-stone of the Papacy brought out a shower of sparks to the light. But calm Philip Melancthon with his greatness and gentleness lends the same great principle of firmness and devotion to the cause of the Reformation. The one was the decision of the thunder storm that it would rain, the other was the quiet, noiseless decision that the morning sun was dawning, unattended, unheralded by any saluting gun in the stillness of nature.

II.

How now may we train our minds to decision so that we may know how we are to act when questions come before us for settlement?

First, we should each one try to know just where his weakness lies, just where it is that he is most exposed. Edmund Burke once truly said in a letter, "All men that are ruined are ruined on the side of their natural propensities."

Secondly, each of us should try to find out just how his mind works, in coming to a decision. It may be that attendant trifles, the mere surroundings of a subject, influence us more than the matter itself, as certain people dress themselves with great care when sitting for a picture, and spend all their anxiety on minor details rather than upon the expression of the face itself.

Thirdly, the habit of waiting for a reaction from our first decision, and then acting upon our third judgment of a case, will help us all greatly, and will save us the mortification of appearing vacillating or reversing our decision.

Fourthly, the habit of stating our decision but not feeling bound always to take everyone into our confidence, and give him the reason for our action, will help to relieve us from a continually apologetic state of mind.

And then above all if we really try to know just what we ought to do and pray for guidance we are told in God's word that we shall be led and guided aright.

III.

Why is this habit of knowing just how to decide necessary?

There are continually coming up before us questions which needed settling, large questions and little ones, and we need a settled rule in helping us to know how we ought to act. We must not be obstinate, and yet we must be firm; we must be willing to say yes, when it is right to say yes; we must learn to say no to habits and temptations and tendencies which we feel are hurting us, even if other men do not feel as we do and we stand all alone.

I remember some rules given in one of Jacob Abbot's stories: "When you consent, consent cordially; when you refuse, refuse finally; when you punish, punish good naturedly; commend often; never scold."

The deep truth, contained in these rules written out for the purpose of influencing one young person by another one, shines out more and more, as you think how careful we ought to be not only in what decision we give, when we give it, but also in the manner of our saying yes and no. When you consent, consent cordially; go with all your heart. When you refuse, refuse finally; keep your stock of moral strength bound in by your decision; do not let your inclination to do a thing froth over the brim of your determination not to do it.

It is necessary that we should know what a right decision is, in cases which come before us for settlement: it is necessary for us to know just how to make the mind work round into the focus of a decision, and above all it is necessary that we should know just what to say and how to say it, that we can say no to the temptations about us, and carry our Christian morality with us unspotted by the world of sin.—*St. Andrew's Cross.*

THE CHURCH CATHOLIC—A SUGGESTION.

BY THE REV. W. D. WILSON, D. D.

We often hear the matter of Episcopacy spoken of as necessary to the Apostolic Succession, and the whole subject treated as if all depended upon this question or this fact.

Now what I want to suggest is of a two-fold nature:

1. There is no doubt that Episcopacy with ordination in the line of the Apostolic Succession, was not only a *fact*, but also a *law* in the Church in the earliest days of its existence. The very first of the Apostolic Canons ordains, that while each Bishop may ordain his own Presbyters and Deacons, there must be three, or at least two, Bishops to ordain a Bishop. And the first of the Universal Councils, that of Nicæa, (A. D. 325), not only adopted this as the ancient law, but that Council put it into a much more stringent form, (See Can. iv.) And this was the law of the whole Church at that time and from that time onward.

Now let our "friends" consider what our Lord said of one who will not hear the Church. "Let him be unto thee as a heathen man and a publican," (Matt. xviii : 17); that is, though he be a neighbor, or a fellow-citizen, have nothing to do with him as a Christian, no Christian fellowship, recognition, or co-operation with him.

2. My second point is this: *There cannot be two legitimate churches or branches of the one Church in the same community.*

The word Church is used once in the Scriptures probably to denote an "invisible" number or body of persons, whose names are known to God only, [Heb. xii : 23]. It is used elsewhere to denote the visible body of baptized believers in Christ, who remain in the communion of those who profess "the Faith once delivered to the saints;" as when our Lord speaks of building His Church on the rock of the Faith which Peter had confessed, [Matt. xvi : 18], or when it is called "the Body of Christ," [Eph. i : 23—30], and when it is declared to be "the pillar and ground of the truth," [I. Tim. iii : 15,] and when it is spoken of as that by which "is made known to the principalities and powers in heavenly places the manifold wisdom of God," [Eph. iii : 10], or rather, that which is to make known, etc., see the Greek. The word is also used in the singular number to denote the body of believers who live in the same city or community, or meet in the same place for worship, as the Church at Jerusalem, the Church at Antioch, the Church at Smyrna, "the Church in his house," etc. In this way the word is used some fifteen or twenty times. But when it is used in the plural number it always refers, not now to any one city or community, as though there could be more than one Church in the same place, city, or community, but always with some designation that indicates a Province, which, like each of the States in our Union, has many cities, as the "Churches in Judea, the Churches in Samaria, the Churches in Asia," etc., or possibly in some cases the Churches that are more widely scattered, as when St. Paul speaks of the Churches of the Gentiles.

But there could be only the one legitimate Church in the same community. How could

this be? If others were to preach a new religion it was not of course Christianity or the Christian religion; and any Church they might found could not be a Christian Church. Was it only another form of Christianity, or the Christian religion that they came to teach? Then it was a heresy not at all to be approved or accepted; for St. Paul says: "There must be heresies among you that they which are approved may be made manifest among you." [1 Cor. xi : 19]. Of course, therefore, the heretics were not to be approved. They did not "hear the Church." Would the Christians in every community divide into sects or schisms? This is severely condemned by St. Paul as carnal and sinful, and to be avoided.

When in any of the ancient cities, the Christians became so numerous as to make more places of worship than the one that was first established, they formed what we should call "chapels of ease," not new parishes in the same city, as we do, still less new or different denominations. With them any such steps involved either heresy or schism, or both. Hence the new claimants were regarded as being either in schismatic insubordination to the ministry, of whom our Lord said: "He that receiveth you, and whomsoever I send, receiveth Me." [Matt. x : 40; John xiii : 20]; and "he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent me." [Luke x : 16], involved, I say, either schismatic insubordination, or, the sin and state of being anti-Christian. [1 John ii : 19]. "They went out from us," says St. John, to form new sects, and this he speaks of as one form of anti-Christ. [ver. 19.]

Does one say that this is just what the English Church did at the Reformation? This is, indeed, what the Romanists of to-day say of the English Church. And it is, too, just what the Protestant sects want to have all men believe that she did. But *she did not* "go out" from anything but the mediæval errors and abuses that had been brought into the Church. She rejected the Papal supremacy, and asserted that independence which was here by divine right as a *National Church*. The Pope, after some twenty-eight or thirty years, claimed to reject an English Church. But she has stood out "rejection" with wonderful success. She, with her daughters, is now about as large as the whole Roman obedience was at the time of the Reformation, and with a thousand fold more indications that, under the guidance of the Divine Head of the Church, she is to be the one great means of bringing all nations into "the one fold" of Christ.—*Living Church.*

FISHING TOO NEAR SHORE.

In his sermon at the consecration of the Bishop of Georgia, Bishop Rulison said:—"The Church is set to catch men, but it has been fishing, for the most part, too near the shore. The true policy of the Church and the indispensable condition of its success, is to launch out into the deep. And that means work, not only in Africa and China and the back part of the world, but also here, at home, in our own diocese and parish, in factory, shop, garret, mill, office, club, school, and mart, everywhere where men are gathered together. And yet before this work, which Christ has committed to us, we frequently stand fearful and amazed, unmindful of the great promise and declaration that 'Nothing is impossible to him that believeth.' We have our convention and convocation and congresses where we plan a little work as if it were to be done in our own strength and at as little cost as possible, and then we go home and set timidly and slowly

about it, as if we had overestimated our ability, and then we falter, hesitate, and become indifferent, and then the great Church that calls itself Christian, and prides itself upon its historic continuity with Apostles who took the world in their embrace and dared to live and die to save it, sighs and declines to increase the mean and beggarly sustentation fund for its weary and worn out clergy, gives its building fund commission a mere pittance, and flatly refuses to raise the little sum of one million dollars to mark the one hundredth anniversary of its independent life. Or to come nearer home. We drop our parish net at the corner of a fine avenue and tie it to a splendid stone building in our magnificent town; and a good many of us come down on Sunday mornings and a few on Sunday evenings, and fewer but more faithful on Saints' days, to see if any fish have been wise or foolish enough to come into our handsome net; and yet, but little distance away, there is a great multitude of men to whom the heavens are brass, the earth a martyrdom, the Church a name, and God a strong colossal fate, busy with nothing better than hanging a millstone about the neck of human weakness, that it may sink out of sight and die—and we do not try in any real way to save them. I do not say that we have no desire to launch out into the deep of this humanity, but some how we fear and fail to do it, and so go all our lives coasting along the shore of opportunities, privileges, and powers, for which we must give an account at last."—*Dakota Churchman.*

SUNDAY-SCHOOL.

There exists among some people the idea that Sunday-School was originally started, and is still *only* for the neglected and wandering children. It is thought that if children are taught at home there is no reason for sending them to Sunday-school. An object of Sunday-school is to hold the young to the Church—the leading of these younger sons and daughters of God to Him and to the higher parts of His worship and of His blessings. Within the school their instruction and guidance is such that from infancy to manhood they take the path leading from Font to Communion rail. Home teaching cannot attain that object, be the instruction ever so admirable. Good men and good women should not stay away from church on the plea that they can pray and read their Bible and sing at home. The church service is to supplement their home teaching. So with children. The opinions of some may be overstepped when it is said that the Sunday-school is for *all* children of the church and parish. There need be little controversy, for home teaching is very rare. One parent out of perhaps a hundred endeavors to inform his or her children at home of God, of duty, of honor. God be thanked if any faithful father or mother teach their children at home. Jesus commanded that the young should be brought unto him, "and forbid them not," says He, "for of such is the kingdom of God."

Home instruction can only help meet, while the Sunday-school fulfills the demand of Jesus. How many fathers guide their sons by manly, true and Christian counsel? How many mothers ever talk to their children earnestly and lovingly of their souls, and lead them to pray? Home teaching is a phrase—nothing more.

If a child be taught at home, no matter how well or how poorly, it must come under the Church's care. The Church cannot neglect them; she is faithless to her duty if she does. There is a personal and general element in life. Every man or woman is a being, yet a being to whom others lay a claim, which he or she cannot wholly deny or refuse. The same with a child. It is taught at home—that is its home life; but it is a member of the parish, which is a branch of God's kingdom—it must sustain that life too.

The Church was founded for all. The Sunday-schools are the steps for the young to walk up to it. Every church which is *living* has its school. It is the flower-bed from whence are to come the blossoms. The Church has its growth through the Sunday-school. Any rector might go to each communicant and find that all at some time, in some parish or in connection with some church, has had Sunday-school instruction. Absolute home teaching is disobedience to the demand: "Bring thy son and thy daughter hither!" and forms a "faithless and perverse generation."—*Parish Guide*.

ESSE AND BENE ESSE.

The divine character of the Church's ministry continues to be a subject of controversy to those who wish to secure visible unity at all costs, and who think that, if the Church would only abate some of her claims, our sectarian friends would make haste to array themselves under her banners. In this connection also, a great deal continues to be made of the distinction between what is essential to the *being* or *esse* of the Church, and what is essential to her *well being* or *bene esse*.

Attention has been called in this paper to the fact that there is a sense in which the Apostolic Ministry is not essential to the being of the Church—*i. e.*, so far as the present *increase of her membership* by Baptism is concerned. If the members of a Christian community should be deprived of the ministry by being cast away on an island, without the opportunity of returning to Christian lands, they would be able, none the less, to continue increasing the membership of God's kingdom, by baptizing those who were born among them under such circumstances. Nor are we disposed to deny the validity of Baptisms which are performed by our sectarian brethren, who have not, as we believe, the true ministry the Church.

The real point to be insisted upon is, of course, that the organized and corporate continuity of the Church of this world does depend upon the preservation among men of the Apostolic Ministry and Succession provided for by our blessed Lord. Without this there can be no Eucharistic sacrifice and no true ecclesiastical life of any kind.

But the particular point we wish to discuss now is a different one. We should like to ask what Churchmen have in view, when they dwell so much on the distinction between the *esse* and the *bene esse* of the Church. What is their *animus*? What practical difference would it make if it should be allowed by all that the Apostolic Ministry and succession is only essential to the *bene esse* of the Church, and not to its *esse*? Would it signify any alteration of the Church's conditions of reunion?

Let us put the question more pointedly. Would loyal Churchmen give up anything which they believe to be essential to the well-being of

the Church? We know, of course, that the word essential is not emphasized by our "liberal" friends; but they use it, all the same, and presumably mean what other people mean by it. The question is therefore a reasonable one, and suggests another. Which is most important relatively, the visible unity of Christendom or the well being of God's kingdom? We should like to receive an answer to this question. Who will give it?

If, as we are sure, the well being of the Church is primary, we cannot take any steps to secure visible unity which would involve the destruction of that well being. If the apostolic ministry is essential to the well being of the Church, as we understand our liberal friends to acknowledge, they must, to be consistent, insist as strongly as we do upon a maintenance of the Apostolic Succession unimpaired, unless they are willing to confess that they are not concerned for the well being of the Church.

Unless our logic is at fault, all this talk about *esse* and *bene esse*, if it led to any results, would imperil the *esse* of the Church itself, which must soon disappear when that which is essential to her well being has been lost.—*Living Church*.

News from the Home-Field.

Diocese of Nova Scotia.

DEANERY OF AVON.

On Tuesday and Wednesday, August 23rd and 24th, the Deanery of Avon met at the Church of St. John, Cornwallis. The first service was held at 8. p. m. on the 23rd. The prayers were read by the Rev. K. C. Hind, M. A. The lessons by the Rev. J. Spencer. The first Address was given by the Rev. Canon Brock on "The Authority for and Advantages of Liturgic Worship." The second Address was given by the Ven. Archdeacon Jones, Rector of Windsor, on "Systematic and Proportionate Giving."

The service was closed by the Rev. F. R. J. Axford, Rector of the Parish, and Rural Dean. The second service was held at eleven a. m., on the 24th. The Prayers were read by Archdeacon Jones; the Lessons by the Rev. K. C. Hind; the sermon was preached by the Rev. J. Spencer, Rector of Rawdon. The Celebrant was the Rural Dean, assisted by the Rev. Canon Brock. The third service was held at seven p. m., on the 24th. The prayers were read by Canon Brock, the Lessons by Archdeacon Jones. The first Address was given by the Rev. K. C. Hind, Rector of Newport, on "the duties of the baptized"; the second by the Rev. J. Spencer, on "Foreign Missions."

The service was closed by the Rural Dean. The offertories at the above services were for the "Widows and Orphans Fund," and amounted to \$5.64.

On Wednesday afternoon the meeting of the Chapter was held at the Rectory, in Cornwallis. Amongst various matters which came up for discussion, the desirability of having a Deanery Magazine was fully considered. It was resolved that Archdeacon Jones be asked to make enquiries in Windsor as to the probable cost, and that, if found feasible, a Monthly Magazine be issued commencing in January 1893.

The Clergy were most hospitably entertained by Mrs. Axford, at the Rectory, by Mrs. Joseph Starr, Mrs. A. Newcombe, and Mrs. Dr. Fullerton. The beautiful weather, and the lovely scenery and refreshing air of the Cornwallis

Valley added not a little to the enjoyment of the meeting. The next meeting of the Avon Deanery was fixed to be held at Windsor, on the Feast of the Conversion of St. Paul, 1893.

WINDSOR.

KING'S COLLEGE.—Rev. Dr. Partridge, acting on behalf of King's College, has been spending some days in St. John, organizing a law school in affiliation with King's and has met with entire success. The Chief Justice of N. B. Sir John Allen will act as patron. The dean has not yet been selected, but it is proposed to allow him a salary as a professor of King's, and to give him a seat in the King's College faculty. The following have consented to be placed on the faculty of the law school as lecturer:—Judges Palmer, King, Tuck and Hanington, of the supreme court; Judge Peters, of the county court; Solicitor-General Pugsley, Recorder T. Allen Jack, A. A. Stocton, Q. C., M. P., and A. O. Earle, Q. C.

Diocese of Fredericton.

ST. JOHN.

DAVENPORT SCHOOL.—The Rev. Percy Owen Jones has been appointed head-master of this school, which will reopen on the 3rd September. Mr. Jones is a gentleman of much experience, fine attainments, thorough devotion to his work, and superior administrative qualities. He is a brother of the venerable Archdeacon Weston Jones, Rector of Windsor, N. S. The Board have been able to retain the valuable services of Mr. Wilson, who has proved himself a very capable and successful teacher of English and mathematics, and also of music. A third master will be appointed as soon as the head-master arrives, which he will do in a few days. The fine situation of the school buildings, the airy and well-ventilated rooms, the well-equipped gymnasium and the ample ground for cricket and all other games, unite to make this school, under its present management, one of the most desirable in the Maritime Provinces.

Diocese of Montreal.

APPOINTMENT.—We learn that under the authority granted him by the Constitution, in case of a vacancy occurring between the meetings of Synod, the Rev. Dr. Langtry, Prolocutor of the Lower House of the Synod of the Ecclesiastical Province of Canada, has appointed the Rev. L. N. Tucker, M. A., of Montreal, Hon. Clerical Secretary in place of the Very Rev. The Dean of Quebec, resigned.

The *Gazette* of Montreal a few days since announced that the consecration of the Bishop Elect of Quebec would take place in *Trinity Church* in that city. This is erroneous, as the Metropolitan has appointed CHRIST CHURCH CATHEDRAL, Montreal as the place, and Sunday morning, the 18th September as the *time* for the consecration. It is to be presumed that if the Metropolitan himself should not be present, the Senior Bishop and President of the House of Bishops—the Lord Bishop of Ontario,—will be the Consecrator, assisted by the other Bishops of the Ecclesiastical Province and the Bishops of the sister-Church in the United States.

Montreal will be highly favoured in September next as to Bishops; and they too, *true* Bishops in Apostolic line. Besides the 8 Bishops of

Eastern Canada there will also be present two distinguished Prelates of the American Church, viz: the Right Rev. Dr. Leonard, Bishop of Ohio, and the Right Rev. Dr. Nicholson, Bishop of Milwaukee; who form part of the deputation appointed by the General Convention of the Protestant Episcopal Church to attend the Synod of the Province of Canada, bringing the fraternal greetings of that body. The other members of the deputation are the Rev. Dr. Elliott, of the Diocese of Maryland, the Rev. Dr. Carey, of Albany; Mr. R. H. J. Goddard, of Rhode Island, and Mr. Edward McCready, jr., of South Carolina.

ST. HENRI.—The new Mission chapel in connection with St. Georges's Church, is making progress, and is now nearly enclosed, and ready for work in the interior.

ST. JAMES' MONTREAL.—The enlargement of the old vestry for the purpose of accommodating Miss Wray's large infant class in the Sunday school of this parish, has been completed, and adds to the appearance of the Church. The long talked of Mission chapel on the corner of Wood Avenue is not yet visible, though we believe the land therefor was formally deeded to the parish by the Rector months ago. This section of the city is growing rapidly and opportunities are being lost through the delay.

POINT ST. CHARLES.

GRACE CHURCH.—The new and beautiful church for this parish is nearly completed and will, we understand, be opened with appropriate services on Sunday, the 18th September next. On Sunday evening last the Rev. Canon Davidson, M. A., of Frelighsburg, was present and delivered a beautiful and eloquent sermon. The church was filled to the doors. The present building has for a longtime past been quite inadequate to accommodate those desirous of attending the services, and the probability is that the new church, capable of seating over 500, will be none too large. This speaks well for the earnestness and faithful work of the rector, Rev. J. Ker, B. D.

COTE ST. PAUL.

The congregation of the Church of the Redeemer had the pleasure and benefit on Sunday morning last of the presence and services of Rev. Canon Davidson, M. A., rector of Frelighsburg, who preached an able sermon, rich in thought and beautiful in diction, from the words, "The Church which is His Body."

ALLEYNE.

His Lordship the Bishop of the Diocese visited Alleyne on Wednesday, August 18th, holding a confirmation service at Holy Trinity Church at 11 o'clock in the forenoon. Seven persons were confirmed—3 males and 4 females. Before the laying on of hands the candidates were addressed by the Rev. W. E. Kaneen, and after the confirmation service the Bishop preached. Holy Communion was then administered to upwards of 50 persons, including the newly confirmed. The Bishop was assisted in the service by the Rev. Rural Dean Naylor, Rev. W. E. Kaneen and Mr. J. H. Bell, catechist.

CAWOOD.

His Lordship the Bishop of Montreal, visited Cawood on Thursday, August 19th. St. Peter's Church has recently been entirely renovated within. The chancel has been carpeted and communion rails erected and the whole interior of the Church, including the pews, has been painted and varnished, making it one of the neatest little country Churches in the Diocese. The improvement reflects great credit upon Mr. J. H. Bell who, as catechist, has been in charge of the mission of Alleyne and Cawood for the past 16 months, and through whose indefatigable labours, decided progress, spiritual and material, has been made. Divine Service

was held at 11 o'clock in the morning, the Bishop preaching the sermon, after which Holy Communion was administered, the Bishop being assisted by the Rev. W. E. Kaneen and Mr. J. H. Bell. The congregation was large.

AYLWIN.

On Thursday, August 11th, the Lord Bishop paid his annual visit to Aylwin. A confirmation service was held in St. John's Church, which was well attended notwithstanding the very inclement weather that prevailed on that day. The candidates—7 in number, 4 males and three females—were presented by the Rev. W. E. Kaneen, Incumbent, and were addressed by Rev. Rural Dean Naylor. After the confirmation service his Lordship preached; the sermon being followed by the administration of the Lord's Supper, when the newly-confirmed communicated. His Lordship was attended by the Revs. Rural Dean Naylor, H. Plaisted, M. A., W. E. Kaneen and Mr. J. H. Bell, catechist.

WRIGHT.

The Lord Bishop of the Diocese visited Wright on Friday, August 12. Divine service being held in St. James' Church at 11 o'clock in the forenoon. Morning Prayer was said by the Rev. W. E. Kaneen, Incumbent. His Lordship preached a powerful sermon from John iii. 14, 15, after which Holy Communion was administered, the Bishop being assisted by the Rev. Rural Dean Naylor, the Rev. H. Plaisted, M. A., and the Rev. W. E. Kaneen.

PERSONALS.—The Rev. G. Osborne Troop and Mrs. Troop have gone for a short visit to the Lower Provinces.

The Rev. G. Abbott Smith, Assistant at St. James' has returned from England.

The Rev. E. A. W. King, M. A., (Church of the Redeemer Cote St. Paul,) has gone to Father Point and neighborhood for his holiday.

The Rev. J. H. Dixon, Rector of St. Jude's, has returned to his parish after several weeks needed recreation.

The Rev. Canon Empson, M. A., Secretary of Synod, is again at his post, after a short absence to recruit his health.

Diocese of Toronto.

ORILLIA.

On Tuesday evening the 16th a Missionary meeting was held in St. James' Sunday-school room at which the Rev. J. Macqueem Baldwin of Nogowa and Japan, exhibited lime light views showing the effects of a great earthquake there last October, and at the close of the meeting showed a number of Japanese and Chinese curiosities. Addresses were delivered by himself and the Rev. J. Heber Hamilton, who has given himself to Foreign Mission work for eight years, and will probably be sent to either Japan or Africa. The meeting proved interesting and instructive and upwards of \$20 was contributed to the Wycliffe College Foreign Missionary Fund.

On the Sunday preceding the Rev. Mr. Baldwin preached in St. James' Church and in the course of his sermon he stated that he had charge of a population of 365,000 while in Ontario there was a minister for every 800 people.

On Sunday August the 14th the Ancient Order of Foresters, Court Orillia held their annual Church parade to St. James' Church where a special sermon was preached by the Rev. Canon Greene, the Rector, from Luke 5—37. The

preacher gave a brief outline of the origin and progress of the Order and dwelt on some of the principles of Forestry,—sympathy, unity, benevolence and concord. He stated that the first Court of Foresters was established in 1745 at Leeds, England, but up to the year 1800 made but little progress, since which date it has however, increased until there was a total membership of 820,000.

BISHOP STRACHAN SCHOOL, TORONTO.

At the examinations for University matriculation conducted by the education department, the successful candidates from this school were: Lillian Isabel Heaven of Milton West; Sophia Scadding Martin, of Toronto; Frances Bond, of Guelph; Mary Reynolds, of Epsom, the first three of whom took second class honors in English. Isabel Garland and Isabel Wanless, of Toronto passed with second class honors in English and in History and Geography. The following took partial matriculation: *Beatrice Bland Montizambert*, of Quebec, 2nd class honors in English, passed in history, geography, Latin and French; *Edith Mary Holmsted*, of Toronto, 2nd class honors in English, passed in history, geography, Latin, French and German, also gaining 87 per cent in Divinity, at Trinity University; *Effie Jones*, passed in English, history and geography, Latin and French authors; *Mary A. M. Robertson*, of Ottawa, passed in English, history and geography and gained 90 per cent in Divinity; *Mary Menzies*, of Hammond, Ill., passed in mathematics, German and Divinity.—*Toronto Empire*.

Amongst these very creditable results we notice particularly the very high marks in Divinity obtained by two young ladies, Miss Robertson and Miss Holmsted—90 and 87 per cent respectively and we think the staff of the school is to be congratulated upon this evidence of the efficiency of its methods.

Diocese of Niagara.

HAMILTON.

ST. MATTHEWS.—On the evening of August 22nd last, the corner stone of the new Boys' school in course of erection on land recently acquired by the Church on Barton street was laid. At about 7 p. m., a procession of surpliced choristers and clergy and a large number of Sunday school scholars, proceeded from the Church to the platform around which a large number of people were assembled.

The clergy present were: Rev. C. E. Whitcombe, rector of St. Matthew's; Rev. Thomas Geoghegan, Rev. Canon Sutherland, Rev. G. A. Forneret, Rev. W. J. Andrew and Rev. W. Hoyes Clark, of St. Barnabas Church, Toronto. An impressive consecration service was conducted by Rev. Canon Sutherland, and Rev. Mr. Clark laid the stone. Beneath it was placed a document, which reads as follows:

The St. Matthew's Church School for Boys was founded in October, A. D. 1890. The intention of the founder has been to establish a school for boys wherein, additional to the ordinary course of secular education, there shall be for all time careful instruction in the Christian religion, according to the doctrines of the Holy Bible as taught by the Catholic Church after the use of the Church of England. Whereas there are now in operation in Canada several church schools for boys, but, by reason of expense, these are only accessible to the children of the rich, it is the founder's earnest desire and prayer that this school may be ever so conducted, and, if it please God to move some Christian hearts thereto, sufficiently endowed, to secure a sound church education at an expense within the reach of any and all parents and guardians. Signed by the Right Reverend Charles Hamilton, Lord Bishop of Niagara; the Rev. Charles E. Whitcombe, priest-rector, and James Burton and

Thomas Irwin, churchwardens of the Church of S. Matthew, Hamilton. This stone was laid on Monday, 22nd of August. A. D. 1892, at 7 o'clock in the evening, by Rev. W. Hoyes Clark, of Toronto, in the faith of Jesus Christ and in the name of God the Father, God the Son and God the Holy Ghost, with prayer that here true faith the fear of God and brotherly love may dwell, and that this place may be set apart for the instruction of the young and for the honor of the name of our Lord Jesus Christ Amen.

Added to this was a list of the names of the thirty-eight boys at present attending the school.

At the conclusion of the ceremony Rev. M. Clark delivered a brief address, referring to the fact that the great seats of learning in England, and in fact throughout Europe, owed their existence to the work of the Christian Church. The intention of such schools as the one to be built, was not to rival in any way other and more secular schools, but boys could get good training, physically, morally and mentally, "under the wing of the Church." There was a great need for such schools, and he hoped that all faithful members of the Church would assist in every way those who were conducting the school where children would be taught to value the Church's creed.

The combined choirs of St. Peter's and St. Matthew's Churches led the way back to the Church, where a short service of song was held.

The new building will be of brick 60 x 40, and two and a half stories in height. On the ground floor will be class rooms, and on the second a library, committee and recreation rooms. It will cost about \$3,000. Mr. W. A. Edwards is the architect.

Dioocese of Huron.

The Bishop of Huron and Mrs. Baldwin are spending a few weeks at Cape Elizabeth, State of Maine, prior to the meeting of the Provincial Synod.

The Rev. W. Craig, who for the past ten years has been Rector of Clinton, purposes removing to Petrolia, in a few weeks, he having been appointed Rector of Christ's Church there.

The Rev. professor Williams, of Huron College, has been appointed Rector of St. James' Church, Stratford. He will (D. V.) enter upon his duties October 1st.

CHARLOTTETOWN, PRINCE ED. ISLAND.

S. PETER'S.

Within the past few weeks rapid progress has been made towards the ultimate completion of the beautiful chapel erected in memory of the late Rev. George W. Hodgson, first Priest Incumbent of St. Peter's Cathedral Church, Charlottetown. All passers by notice the beauty of the little red sandstone structure, but it is not until the visitor enters the Chapel that an adequate idea may be formed of the unusual beauty of the sacred place. It consists of nave and chancel separated from each other by a Gothic red sandstone arch, of which the pillars are treated by the sculptor in a conventional design suggestive of the stem markings of fossil trees. From the richly carved capitals rises the arch, consisting of a carved fascia between superior and inferior mouldings of a bold and effective section. The chancel, with its altar, reredos and and credence table, all literally encased in walnut, embellished with graceful carving, is a memorial to the late Mrs. Edward Hoog-on, wife of the Honorable the Master of the Rolls of P. E. Island, brother of the late Priest Incumbent. The work may be divided into three sections—panels, niches and groined roof—each separated from the other by heavy bands of mouldings. In the three panels of the roof on the eastern, northern and southern walls, are large

circles for pictures, one of which is supplied by a beautiful painting by Mr. Robert Harris, R. C. A., representing our Lord seated in glory, extending His hands in blessing upon the mysteries and the faithful below. The beautifully-blended colouring of this altar-piece is brought out most effectively by the strong contrast of the rich dark walnut. The eastern wall, above the the arch and beside the pillars, is painted a dull flat green, and adds to the striking contrast between the red sandstone arch and the harmony of colors in the shadowed chancel behind. The building is lighted by a large window over the western door, throwing into high relief all the lines of rafter, arch and pillar, and all irritating cross-lights are avoided by the admission of light from one side only. From this side, too, the artificial lighting (from gas) is thrown in similar manner, whereby an harmonious result is obtained. Of the three windows, two are fitted with stained glass, by Kemp, of London, G. B., one in memory of Mrs. Edward Hodgson, the second in that of Frank Carvell, second son of His Honor, the Lieutenant-Governor. It is intended to finish the walls of the nave in panels up to the windows, between which, and on the opposite wall (where there is grand opportunity for effective decoration) will be placed paintings; the uppermost part of the walls, to be in tiles, with terra cotta medallions at intervals. One picture is already in position, from the brush of Mr. Harris, and in memory of Mrs. Mackay and her daughters. It represents St. Augustine of Hippo, vested in full Episcopal attire of cope, mitre, etc., meditating upon the contents of a book as he paces the shore of an Eastern coast. The figure is the expression of Mr. Harris' ideal after perusal of the Saint's works and narratives of his life, and study of old paintings of the subject. In the treatment of the picture the flat decorative effect of the old time frescoes is reproduced in a clear, bright surface of softly harmonizing tones without any deep masses of strongly contrasting colours, and is agreeable as regards lighting, as viewed from any stand point in the chapel. The roof calls for our last notice. From solid walnut pillars resting on the floor and surmounted by boldly carved capitals, rise Gothic arches of ash, which wood is also used for all rafters and sheathing. The angles of the principal rafters are finished with circular mouldings, their triangular panels filled with perforated fret work. There is a very handsome cornice carried around the chapel, consisting of upper and lower mouldings of ash, and a broad belt of walnut richly carved in a bold pattern of conventional leaf, bud and flower. Above the cornice is a broad panel of ash pierced with *quatre foils*, the deep shadows of which are heightened by the black on the wall surface behind. The various parts of the woodwork of the roof are tinted in warm tones, and indeed throughout all the details, Mr. W. C. Harris, the talented architect, has displayed perfect taste and great resources, which have in this case produced a perfect harmony of rich factors, and for the chapel a quiet, restful, devotional atmosphere. When the decoration is completed, the Hodgson Memorial Chapel will be, for its size, one of the handsomest sacred edifices upon the continent. The chapel should be in a certain degree a centre of interest and congratulation for all Islanders, for the architect (Mr. W. C. Harris), the builders (Messrs. Lowe Brothers), the artist (Mr. Robert Harris, R. D. A.), the sculptor (Mr. Purdie), the wood carvers (Mr. W. P. Douli and Messrs. Lowe Bros.) are all natives of Prince Edward Island, and the fabric is built of the beautiful red sandstone of this Province.

DIOCESE OF NEWFOUNDLAND.

The Lord Bishop of Newfoundland has arranged with the Managers of the Bank of Montreal in Montreal, Chicago and New-York to open an account at its respective branches to be called *The Bishop of Newfoundland's Diocesan Account*, into which all monies contributed for aid under his appeal, may be paid.

His Lordship has been engaged in organizing means in Canada and the United States, for obtaining funds for the restoration of the Church property destroyed by fire, and has met with much sympathy, and encouragement. He sailed for England at the end of last month, and will doubtless secure hearty support there also.

DIOCESE OF NEW WESTMINSTER.

HOPE.

OUR INDIAN ENCAMPMENT.—Some 250 of our Indian fellow Churchmen of Yale and Thompson tribes met for religious services in camp at Hope, between Friday the 8th and Tuesday the 12th July. They were there joined by the Bishop and Mrs. Sillitoe, the Revs. R. Small and C. Croucher, and the Rt. Rev. the Lord Bishop of Columbia, attended by the Rev. J. B. Good. With the party were also the Sisters of All Hallows, Misses Miller and Moody of the Yale Schools, Mr. N. C. Schou, who had been examining the pupils, Mrs. Williams and Miss Crease. All passed off well, despite a persistent heavy downpour during the last two days of the encampment, the Indians giving the heartiest reception to the Bishop, clergy, sisters and other friends present, and showing themselves especially appreciative of a brief renewed intercourse with their former diocesan, the venerable Bishop Hill, and their white mission priest Mr. Good, now of Nanaimo. Bishop Hill and Mr. Good had accordingly to address the Indians more than once, which they did most impressively. Celebration of the Holy Communion, services of matins and evensong, with baptisms and confirmations and religious instruction by the Bishop and the Rev. Mr. Small occupied every day to the full from "early morn to dewy eve," whilst on Tuesday several marriages were solemnized by Mr. Small. There were also a distribution of prizes to the pupils of the Indian Girls School, Yale, accompanied by singing and drill evolutions by the children, which showed alike the careful training of Miss Moody and evidently surprised and delighted the Indians present. Another interesting feature was an open air conversational conference with the Indians. Amongst those baptized were six adult Indians including several of venerable age, who were afterwards among the number of 25 confirmees nearly all adults. The behaviour of the tribesmen was admirable, their fervid devotional spirit contrasting markedly with that of too many ordinary congregations.

Correspondence.

To the Editor of THE CHURCH GUARDIAN.

SIR,—May I ask for a little of your space to lay an appeal before your readers on behalf of St. Mary's Church, Aspdin, Muskoka, Ont., which is in great need of a little help at the present time. The Church is of stone, and very beautiful, but owing to a piece of defective workmanship in the vestry, the wall, which has been threatening for some time, has at last given way, and *must* be seen to at once. The amount needed to replace the wall in a thoroughly satisfactory manner is some \$65. Before I consented to ask for help outside, the congregation raised all it could, and we have one fifth of the sum in hand. I can assure your readers that my people have done and are doing all they possibly can, but with a very heavy insurance to carry and other great expenses this year in connection with parsonage etc., which I must not take up your space to deal with, we are fairly crippled, and as we raised last year more than \$250 throughout the Mission, which is but a poor one, and purely country, I am sure this appeal will not be thought out of place.

May I say that to help *quickly* in a case like this, is to help twice. Frost will soon be upon us and the work must be done before that. It is not a large sum and a few helpers would soon clear it off. I am, Yours very truly,

H. P. Lowe, Priest-in-charge.

THE CHURCH GUARDIAN,

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINNIPEG, MAN.

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ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

EDITORIAL NOTES.

UNITY.—Although, undoubtedly, there is much to discourage those who earnestly long for and prayerfully seek the reunion of Christendom yet there are signs, and remarkable signs, that a spirit of a true and vital unity is certainly extending itself amongst all Christian bodies. Our esteemed contemporary, THE CHURCHMAN of New York, writing of this matter in a late number, referred to the gathering together of some 8,000 people at Chataugua on a Sunday lately in one vast congregation to engage in common acts of praise and prayer as an evidence of the existence of such spirit. It adds "few of the worshippers may be conscious that such a service is undermining Protestant *sectarianism*, and breaking down barriers erected 300 years ago as though they were the very bulwarks of the city of God." Yet just *that* is the case, for in the minds of those fellow Christians there is growing up the conception of a body infinitely grander than any severed portion of the universal fellowship can be."

Another note of unity was given in the terms used by some prominent ministers of various denominations at a late meeting held in Northfield as to the constitution and character of the Church. We quote again from THE CHURCHMAN: "The Rev. Dr. Gordon, of the Baptist denomination, set forth in language such as one might well desiderate for some of the The Church's teachers, the great truth that sonship to God is only to be had in and through the Eternal Son, the Second Adam. He declared that "the Church of Jesus Christ is not simply

a body of those who have voluntarily ESTABLISHED themselves for the worship and the service of God. The Church of Jesus Christ to-day is a body of believers united in Him who is head over all things to His Church through the Holy Ghost." He went on to explain that the Church began on the Day of Pentecost and began not because "Peter and James and John" came together after the Ascension to form a Church, but because the Holy Ghost came down to begin it. "The first thing we read after the outpouring of the Spirit on the Day of Pentecost is that 3,000 souls were added. Added to what? There is nothing in the Greek to show what they were added to, and so the translators have put it "added to them." But they were not added to the Apostles. If I add myself to you and add you to me, *that does not make a Church.* The Holy Ghost is the first numeral, and when the Holy Ghost came down and took His place then you began to add; so the passage should read that 3,000 were added to the Lord. You cannot have any Church until you have the Lord in the centre to add to. The Church is the Temple of God, indwelt by the Holy Ghost.....He is not here as the guest; He is here as the host." That is certainly good Church teaching.

And again, speaking on the *Ecce quam bonum*, Dr. Gordon said: "The great commentary on the Psalms says that it is not unity with one another, that is meant, but unity with the great Head, that makes unity with one another..... The Holy Ghost was poured upon Him who is the Head of all things, and then ran down all His mystical body from the Day of Pentecost, descending down till it shall touch the last member of that body who shall enter in when the Church, the Bride of Christ, is to be completed." We quote these sentences, not as containing truth with which our readers are not familiar, but as being full of significance in view of the source whence they came, and the audience to which they were addressed. It is such teaching that will give form and definiteness to the widespread longing for unity (shown in so striking a degree in the sessions of the Christian Edeavor Societies) and make it a force that no mere narrowness or inherited bitterness can long withstand. The sense of *organic oneness* is taking the place of the old atomistic conception that set forth a union of the individual with Christ, but failed to see in Him the very principle and realization of a unity that reaches out to comprehend the race. Another step will bring these eager souls to find in the Church Catholic of the past the manifestation of the fellowship they desire, and in baptism the entering into that Universal Society to which every soul has claim."

The following information which we take from "THE WESLEYAN" of Halifax, may also be regarded as evidencing the trend towards unity, for certainly, a careful study of the works referred to, must, it would seem to us, lead to a clearer recognition of the necessity of a duly authorized ministry and lead to conviction of the want of authority in those exercising such offices amongst our denominational brethren. THE WESLEYAN says that at the Bradford conference the Rev. Dr. Moulton submitted the proposals for the examination of preachers on trial. The list of

subjects submitted for the four years' course of probation include, examination in the original languages of the Scripture; Church history; Wesley's sermons; Pearson on the Creed; Lightfoot's essays on the Christian ministry. The teaching of the latter alone, if fully followed, would be sufficient as to the three orders of the ministry.

The WESLEYAN also has an editorial note under the title of "The Holy Catholic Church" in which it says:

"We have been asked if there be not some fear of our young people misunderstanding a clause of the Apostle's Creed. The word 'Catholic' was first used in the Apostles' Creed as follows:—'And one holy, catholic, apostolic, church.' Its next use was by Ignatius, who is said to have been an apostle of St. John, and to have suffered martyrdom in the year 107 A.D. He used the word in this sentence:—'Wherever Jesus Christ is there is the catholic church.' The general introduction of the Creed at the opening or closing exercises of Methodist Sunday schools, we very fully endorse, and should be glad if this confession of faith and standard of apostolic doctrine were included in the General Conference arrangement for congregational worship. Our confession has not reference to Roman or Anglican or other denomination, but to the universal church, 'the holy church throughout all the world.'"

ARCHBISHOPS.—The desire to clothe the Chief Pastor of the Church in any Province with the highest title and dignity possible is felt not only in Canada but also has found expression in other colonies. The West Indian Churchman, (for example) the organ of the Church in Barbados expresses wonder that the PRIMATE of the West Indies has not assumed *that* title. It adds:—"Other bodies religious and secular, avail themselves of the undoubted advantage proper honours convey. Archbishop would be to our mind decidedly preferable to the term Primate, senior Bishop, Metropolitan, or presiding Bishop. It is in touch with the spirit of the past, the feeling of the present age, and more justly defines the position. It is not an *essential*, of course; but it is not less desirable for all that."

Origin and Work of the Woman's Auxiliary.

(By Mrs. Fortin, Holy Trinity Parish, Winnipeg.)

DEAR FRIENDS:—When I was asked by the Board of Management to read something before you this afternoon, I had the satisfaction of feeling that the most important paper was to be prepared by our esteemed co-worker, Mrs. Cowley, and therefore I might take a very secondary place, but God has willed it otherwise for our friend, and this day sees her, not in our midst, but on a bed of sickness, from which may it please our Heavenly Father soon to restore her, and may we be permitted for many years to enjoy the privilege of her counsel and ready help. We know she is with us in spirit to-day, and many hearts here will turn in loving sympathy toward her sick chamber.

I thought I would like to say a few words upon the *origin and work* of the Woman's Auxiliary, a work of such vast range, truly that the world is its field, and eternity alone will be the limit to what it can accomplish.

The W. A. though looked upon as a modern development of Christian work, yet savours very much of apostolic usage. The last chapter of Romans shows the Christian women of the Imperial City in very prominent positions. They filled places of influence and activity in the Church; and Phœbe the Greek, actually held the office of Deaconess at Cenchrea, and was honoured by St. Paul to be the bearer of that marvellous Epistle to Rome. Perhaps she did not know the value of what she was carrying, but we do; for, thanks to her careful custody, we have in it our Bibles to-day, and when she reached her destination what a noble W. A. she found there to welcome her and help her. Priscilla and Mary and Junia, and the sister of Nereus, and Julia, worthy successors to the women who followed Jesus and ministered to Him of their substance. And the work these women did in Rome was just as necessary in its place, and just as really a part of the economy of God as the work of the Apostle Paul.

In deeds of mercy it is not good for man to be alone, and, though it may seem egotistical, coming from a woman, still it is a fact, that God has been pleased, all down the ages, to accept the services of consecrated women; and men have recognized in them their quick intuition, impulsive sympathy, and great faith, and, in many instances, their disciplined power of endurance; and have appealed to them, as Barak of old did to Deborah, to come with them to the help of the Lord against the mighty.

Like many other useful organizations, the W. A. of the Church to-day had a very humble beginning, and for us in a new country, this ought to be a thought for great encouragement. We may only be permitted to see the day of small things, and to work on in faith and hope, sowing a seed here and a seed there, trusting to the great Gardener to water and nourish our plant and make it grow into a great and noble tree, the shadow and influence of which may be a blessing to many.

As a rule, Churchwomen in America are indebted to their English sisters for example and leadership in all good works, but the W. A. is a thoroughly American institution—its distinctive features are original. To follow up all the steps which led to it would take too long, but in 1862 the movement began, small as a snowflake, to assume its shape, when good Bishop Stevens, of Pennsylvania, urged "the consideration of the subject of the best manner of incorporating more formally into the working of the Church the services of women, whose hearts God had moved to devote themselves to works of piety and charity."

Slowly the ball rolled on, until in 1869 the organized service of women was recognized as a most important feature of missionary work, and in 1871 the whole subject of woman's work in the Church was reported upon fully and elaborately. At last in 1872 the W. A. began its distinctive career. Growing slowly and surely, working its way into one parish after another, until to-day it stands before the Church of England as a success, and we may safely say that the parishes that have been engaged in this good work have received as much as they have given, and that the return to them in the increased life of their own parochial organizations, from their connection with this effort to aid and encourage missionaries, has been more than an equivalent

for all that that they have contributed. Many a parish that is suffering from exhaustion, its money and stamina gone to serve no useful purpose, has been helped to a cure by the virtue going out from a branch of this society. Thorough, earnest persistent effort by a number of parishioners to do good, stimulates and invigorates the whole parish. Our life is never drained by gifts to missions, or by efforts to alleviate the hardships of those who are bearing the cross of poverty for Jesus' sake. A zealous, live, missionary society will bring with it benediction and power, and a zeal for home work also, as naturally as fire brings heat.

And now let us thank God, that across the invisible line that separates the Republic from the Dominion, we find a new bond of union between Churchwomen of English race and English speech, in the formation of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of Canada, and that its spreading tide five years ago reached our far north-west. And though only a missionary diocese in many respects ourselves, still we find we can look beyond us, and with sympathy and help cheer on many who are labouring in our more remote fields; and look forward to the day when our alms, as now our prayers, can go out to the heathen across the seas; though we may not forget that heathen darkness exists even in our own favoured land, and the hands of our Indian missionaries need strengthening and upholding as much, perhaps, as if they were in far distant China, Japan, or Africa.

But let us ever be true to our title, "Auxiliary." We are *helpers* not *leaders*,—a dependent, not an independent power. Our influence must be felt in a quiet, unobtrusive manner, rather than seen amid noise and clamor. The Church has wisely directed that our work should flow through Church channels, that we should recognize ourselves as diocesan and parochial organizations, looking to our Bishop as our spiritual head; and following up with timely and ready help, where he leads the way, and opens up the field. There is no room for factions, or insubordination in our midst, any more than in a military camp. Our success lies in our unity—in being shoulder to shoulder. *Individual* work is *all essential*, without it we could not live, but it must form part of the great whole. In the Centennial Exhibition was a powerful magnet that would lift 1800 lbs., it was formed of a *hundred* thin plates, no one of them of much magnetic power, but together holding that great weight; so dear friends, let us not lose heart, if *single handed* we feel helpless to kindle enthusiasm or alleviate a sorrow, for *together* we can meet the responsibility of answering appeals with our prayers, our sympathies, and what pecuniary assistance we can command. We can often be as the bridge from those who can help to those who need. We cannot always choose our environment. We can only be content to do our duty in that position in life, to which a kindly Providence may have called us.

Perhaps we may ask ourselves what are the elements of success in a mighty undertaking like this. **FIRST**, let us lay to heart that *self-consecration* is necessary if we would be used as instruments in the great cause of Missions. One of the early artists used to say "that to paint Christ, one must live much with Christ." So may we all more and more implore the Holy Spirit to sanctify us wholly.

SECONDLY we must attach great importance to *prayer*. Let us pray that the Gospel may have free course and be glorified, let us pray even when we cannot give—the Lord can open the hearts of those who have abundance. The dew of Divine Grace falls in answer to prayer, not only upon the thirsty mission field, but our own needy souls. Let us never neglect our special Auxiliary prayer, the very wording of which binds us to all the dear helping sisters, who are daily using it throughout the eastern portion of our great Dominion.

ANOTHER condition of success is the *enlist-*

ment of every one we can, and the patient gathering of *small contributions*. God accomplishes great results in nature by little things—even the tiny ant—and so, great results for missions are to be sought rather in the aggregate of many little offerings, than in the single princely gifts of the few rich Christians. Humble servants, and little servants should all be numbered among the friends of Missions.

Again, let us not be easily discouraged, we must have faith, enthusiasm, courage enough to rebuke a sneer at missions as we would rebuke profanity. Indifference and apathy often arise from ignorance. If we could disseminate information we might cultivate a spirit of appreciation for the magnitude and holiness of the work. Before people give to an object they must be interested in that object, then the gift will come without the asking. "Out of the abundance of the heart the mouth speaketh," or as Rev. Mr. Osborne quaintly puts it "Once convert the heart and the pocket will feel the Divine thrill." We believe in Christ and His power to save the world, but we must remember that He works through human agencies. It is our privilege to be co-workers with Him, it is our high and holy calling. What woman *has* done, woman *can* do. The hardest thing for us to realize to-day is, that what we do is just as truly and directly done for Christ as were the deeds of those people who fed and tended and lodged Him 1800 years ago, yet so it is, "Insomuch as ye have done it unto one of the least of these tired labourers, isolated settlers, or superstitious Indians, ye have done it unto Him."—*Rupert's Land Gleaner*.

Bishop Brewer of Montana to the Laity.

In his Convention address the Bishop said:

"I venture to address a few words to the laity. It is too much the case that a Rector is expected to do everything, and be responsible for everything in the parish. If the sexton's work is poorly done or not done at all, he is to blame for it. If the music is poor, he is at fault. If the congregations are small, he must be charged with that. If the finances are in bad condition, he alone is responsible. If the Sunday school is not a marked success he must receive the censure. Rectors cannot do everything. Vestries and church committees are supposed to have duties to perform in the parish and to feel an interest in its welfare. If they neglect those duties they have no right to throw the blame on the Rector. People have no right to find fault with others when they are in fault themselves. Vestries and church committees should see that subscription papers are circulated and money raised to meet the liabilities incurred. Those who find fault because debts are contracted should ask themselves whether they are contributing as they ought to the support of the parish. Those who feel aggrieved because the Sunday school is not large, should help to make it larger by their own attendance. Those who wish to see the congregation large should help to make them large by their own presence. Staying away from church because of some fancied slight or neglect, or wandering off in search of greater attractions elsewhere, shows a sad want of principle and a sad neglect of duty. The parish does not belong to the clergy alone, but to every man, woman and child who considers the Church of God a blessing and public worship a duty. Dear brethren of the laity, we want your help and active interest in doing God's work in this land. We can accomplish very little without it. Doubtless we have shortcomings and make many mistakes. Give us such aid that it will atone for the one and correct the other. Let there be unity of effort and concentration of aim. Then will parishes grow and missions prosper. Then will the indifferent become zealous and the unbeliever be disarmed. Then will Rectors be encouraged and congregations be blessed in all their parochial life."

Family Department.

IMMORTALITY.

(Written for the ECCLESIASTICAL GAZETTE.)

Now death o'ercome, its bonds are riven,
The grave is void, the Saviour's risen,
Immortal hope illumines the tomb,
And banished are despair and gloom.

Believer, when in grief thou dost
The loved one lay in kindred dust.
Thou wilt but *sow*, O joy to thee,
The seed of Immortality.

Where—where O death is now thy sting?
Victorious o'er thee, Christ is King,
All things bend beneath His Sceptre,
Thou thyself must own Him victor.

Fount of Life—the Resurrection—
Plague of death, the grave's destruction;
O mercy great to shed on me
The beams of Immortality.

C. NEALSON.

A FARTHINGFUL.

BY L. T. MEADE.

CHAPTER I.—Continued.

'My word!' exclaimed the mother. 'Hark to the child, Obadiah Minchin, if you can look up from your leather and your old shoes for a minute or two. Lassie says as it's only the cough as is coming on, and worn't it the cough as took off Rosie Jane and Susy Alice? And what's worse than a cough, I'd like to know, Lassie?'

'Lassie, comme here,' said the father.

He was a little man, with a light bald forehead and spectacled eyes.

Lassie ran to his side at once, and he put his arms round her waist.

'You're like a feather, child,' he said. 'Don't you go and get no cough, Lassie. I couldn't spare you, whatever came to t'others; none of them can smooth out my leather as flat as you can, Lassie, nor help me to put on so quick and handy the outside patches. There, mother, I expect this little gel wants something to eat.'

'I'm making cocoa for them all,' responded the mother, 'and Lassie shall come in for her share, no fear. Here it is now, piping hot, and a bunch of stale bread for each of them. They might have a worse supper, eh, Obadiah?'

'That's so,' responded Obadiah Minchin, as he bent again over his task of cobbling an old shoe, to make it as good as if it had not already been mended three or four times.

Lassie ate her supper, swallowing down the hot cocoa, although it hurt her already sore throat, and munching up the dry hard bread—she had not tasted food for several hours—and no one who has not gone through such an experience knows how delicious even very stale-bread can be under these circumstances. Lassie was what is called a 'good-natured child'—she was one of those children who were always given old jobs to do, unexpected errands to run. When at home, her busy feet or hands were never still. If she were not carrying the refractory baby up and down the tiny room, she was helping her mother in her vain and unceasing attempt to clear away and make tidy, or she was standing patiently by her father's side, trying with those thin active little fingers of hers to smooth out the hard leather for his work, or to put patches on the clumsy shoes which he was mending. Neither father nor mother ever

dreamt of thanking Lassie for her services—she did what she could for them as a matter of course, and they accepted her gentle willing work in the same spirit. When there was a moment to spare, the other children clambered about Lassie, and begged for stories, and talk, talk of any kind; neither did they thank her, although she racked her poor little starved brain to entertain them. Only the baby loved Lassie best, and ceased his fretful crying when he was in her arms. In his own fashion he did thank her, and she loved him dearly.

CHAPTER II.

The hour came at last when all the little Minchins lay down and went to sleep. Lassie shared a very tiny bed with the baby, who always lay on her arm, and cuddled up close to her, and slept all the better because she was near him. Lassie felt tired when she lay down, but her farthing was clasped tightly in the hand which was not supporting the baby's head, and the mere feeling that she possessed it gave her a sense of happiness.

She had told her brothers and sisters some wonderful stories, partly imaginary and partly real, of her past day's adventures, but she never mentioned the farthing. She was an absolutely unselfish child, but she was not disposed to divide this one treasure with any one. It was her very own, to do what she liked with, to keep as long as she felt inclined, and then to spend in the most profitable manner for herself. Surely never before had any farthing meant so much. She held it tightly now clasped in her little hand, and, with her head pressed against the baby's, went to sleep.

After the children were all in bed, Mrs. Minchin, after putting the one room to as much order as it was capable of, generally sat down for half an hour's rest and enjoyment. This was her one time of rest in the whole twenty-four hours, the one time when she could look round her, and breathe freely, and say to herself: 'Now I have nothing to do, I can hold my hands in my lap, and keep them idle, actually idle, for a whole half-hour.'

Always in the pause in the day's occupation Obadiah used to leave his cobbler's stool, and sit down opposite to his wife, and if he had a little tobacco, would indulge in the luxury of a smoke. If not, and this was oftentimes the case, he would also do absolutely nothing. The pair seldom spoke in this short half-hour, they were both too tired for words, and Mrs. Minchin was afraid of disturbing the baby. But on this particular night the good wood woman did not behave in her accustomed manner. The fire was swept up and clean, the hearth was tidy, the children were all safe in their nests; nevertheless she was perturbed and anxious, and as Obadiah said, would not content herself nohow.

'Lassie's took with a cough,' she began. 'Hark to her now! Hack—hack—hack. It's just as Rosie Jane and Susy Alice began. Yes, they begun like Lassie, and how did it end? You tell me that, Obadiah Minchin.'

'They say,' answered Obadiah, in his ponderous slow tones, looking up from his low seat by the fire, and glancing apprehensively at his wife's large form—'they say as three is seldom tuk in the same way. Ef it's the will of the Almighty to remove Lassie, it's borne in on me as it won't be by the brownkitis, Maria Jane.'

'The man's daft!' said Mrs. Minchin, snapping a saucepan of cocoa off the fire with such violence that Obadiah drew back in alarm, afraid that its contents might burn him.

'The man's daft! What's to hinder them all going with the brownkitis? Hark to that cough. Well, it will be ill work sparing Lassie. She's best of the bunch, the most usefulest, meekest sperited child of them all. Well, well, there's no use talking. Drink up your cocoa, Obadiah, and let's get to bed. I did have a day of it charing at Mrs. Merriman's, and I'm to go there again to-morrow morning. Turn down

the gas, and let's get to sleep, for I'm fair beat,

The cobbler lowered the gas to a mere speck, and he and his wife lay down. The tiny room with its nine occupants was close and suffocating even on this bitter winter's night, and when Lassie awoke in the middle of the night with a severe pain in her throat and chest, and a dreadful desire to cough, and a terrible shrinking from the pain it caused her, she could scarcely breathe. She sat up in bed, laid the sleeping baby very gently on its pillow, and pressed her little hands to her burning chest.

Oh dear, what a good thing it was she had a fathning, for now the cough and the pain, and the great need for those restorative lozenges, had come in earnest. She longed for the morning to arrive that she might slip out doors to buy them. She was quite sure when she had a little packet of these treasures in her possession she would see quite well again.

The night was dark—that dense and dreadful fog still filled the atmosphere, and even the gas lamp which shone outside the Minchin's window showed little more than a dull yellow ball in the gloom. Lassie stepped softly out of bed, and going across the floor, helped herself to a long draught of cold water. It slightly relieved the terrible oppression, but the icy draught brought on a fit of shivering, and when she got back into bed she awoke the baby.

Master Tommy Minchin was a very vigorous young person—he felt indignant with Lassie for disturbing him in his slumbers, and began to cry and kick lustily. She took him in her arms and tried to sing to him, in a very hoarse voice—

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.

Fain would I to thee be brought,
Dearest Lord, forbid it not;
In the kingdom of thy grace
Grant a little child a place.

Lassie sang the words over and over, rocking the child as she did so in her arms. It did not matter at all to Tommy Minchin that the voice was hoarse and feeble, that the little melody poor Lassie possessed had been taken from her by her bad cold. He liked the sing-song motion and the rhythm of the words, and presently his small eyes closed, and he slumbered off again.

'Gentle Jesus,' began Lassie's quivering voice, but the baby was asleep and she might rest now. It had pained her very much to sing, and she lay back on her pillow panting and shivering. When would the daylight come? When would the time arrive when the men with their barrows of sweeties would set up a brisk trade in Green street, and she might purchase her cough lozenges, and so get relief?

CHAPTER III.

'Lassie's real bad, Obadiah,' said Mrs. Minchin the next morning to her husband. 'She must lie in bed, that she must, and keep out of all draughts. There, child, give me Tommy. I'll find time to dress him this morning—Minnie and Jim, do stop teasing your sister; you finish up your breakfasts, you two naughty children, and then off to school at once—do you hear?'

The children bustled about at their mother's sharp words, and after a time the little room was cleared of all the children except Lassie and baby Tom. Lassie lay back on her pillow, her cheeks were flushed, and her breath very hurried.

'It seems to grip like at my throat, mother,' she said, once or twice, 'but it ain't nothing like as bad as the others had it, so don't you fret, mother dear.'

The 'others,' known in the family as 'the

twins, had died of bronchitis within a week of each other during the last severe winter. Poor Mrs. Minchin had never got over their deaths, and she now hung over Lassie, not with the speechless alarm of the wealthy mother whose disengaged thoughts always centre in agony round the suffering child, but with that resigned expression which the poor so early acquire.

'You oughtn't to have gone and done it, Lassie, she said. 'You had no call to stay out in that fog, no call whatever. You ain't as bad yet as Rosy Jane and Susy Alice, but you may get as bad, and whatever will your father Obadiah Minchin do, ef you is took?'

'Oh, but I won't be, mother,' said Lassie, with a little smile, her breath coming with increasing difficulty. 'Don't you fret, mother; I'll be nicely by the evening.'

'Well, well,' said Mrs. Minchin as she turned away. 'Poor folks have a sight of trouble, to be sure. Well, I must go out for my d'ay's charing, for if I don't there'll be no supper for none of you to-night. Obadiah, be sure you look after Lassie, my man, and take the poor baby for a turn in the streets if the fog lifts a bit, he do fair pine for fresh air, poor Tom do. Good-bye, Lassie; keep yourself well wrapped up, and maybe, if I can, I'll bring in a bottle of doctor's stuff for you to-night.'

'You needn't, mother; I'll be much better afore the night,' whispered Lassie after her. But the mother did not hear the faint words as she bustled away.

Little Tom was now asleep, and Obadiah Minchin being a man of almost no words, there was complete silence in the room, broken only by the tap, tap, of his work, and the labored sound of Lassie's breathing.

At last she spoke.
'Father.'

'Well, young'un?'

'I'm real sorry as I can't help yer: the cold has gripped at my throat and chest, as I couldn't stand, I'm afraid, nohow.'

Obadiah Minchin gave utterance to a short sigh of disappointment.

'I had a deal of leather for you to smooth out, and a patch already and handy, but it don't signify.'

'Father, you can see right across the street, can't yer?' said Lassie again, after a pause.

'That's so,' responded Obadiah.

'Are the men with the barrers—the barrers of sweetsies and suchlike—about, father?'

'No I can't see 'em.'

Lassie heaved a weary sigh.

'I wish they'd come,' she said. 'Father, does yer know what "in the kingdom of thy grace" means?'

Obadiah dropped his spectacles, and turning on his cobbler's stool, looked full into the flush face of his little daughter.

'You're wandering, I expect, Lassie,' he said. 'You're best lie down and shut your eyes.'

"Grant a little child a place," continued Lassie, half to herself, and not looking now at all at her father. It was very nice to think that gentle Jesus could do all that. Suppose she never got the cough lozenges,

and suppose she did get worse, and was 'took,' as her mother expressed it—'took' like Rosy Jane and Susy Alice—why then, gentle Jesus would come to fetch her himself, and take her to the kingdom where he had a place ready for her. Yes, yes, the thought was comforting; but oh, how bad her throat and chest were! And oh, if those men with the barrers would only come outside, and she might buy her farthing's worth of cough lozenges! Then she would soon be better, then she would soon be well!

[TO BE CONTINUED.]

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THE PRAYER-BOOK AS A MISSIONARY AGENT.

It is somewhat surprising that the far-sighted proposal of the Rev. Dr. Langford to make the Book of Common Prayer one of the Church's most conspicuous missionary agents has apparently attracted so little attention. In the newer states, and even in older states, there are whole regions in which the Protestant Episcopal Church is altogether unknown, and not a few in which it is supposed to differ but slightly from the Church of Rome. There are thousands of ministers of different denominations who denounce it on account of its supposed formalism and unspirituality. The majority of them have simply inherited an ancient prejudice. They know nothing of its worship and of its inner life. When the Prayer-book comes into their hands, the more devoutly spiritual they are the more certainly does their prejudice appear. From enemies they are often changed to friends, and their minds are sometimes turned with longing and affection to the Church of their fathers, which they have never known. Their extemporary prayers are mingled with the solemn phrases of the Prayer-book; they introduce its anthems into public worship; the Christian Year begins to be observed; and so, through the silent missionary agency of the Prayer-book, the way is gradually opened for the living missionary. A distinguished non-episcopal divine has expressed his wonder that the Episcopal Church should be so blind to its advantage in possessing such a tract as the Book of Common Prayer. "Every one," he said, "who reads it must admire and love it, and venerate the Church which has produced it. Its Christian breadth, its deep spirituality, its adaptation to the uses of all who profess and call themselves Christians, its unsectarian character, excluding, as it does, all forms of sectarian controversy—these make the Book of Common Prayer an ideal agent for winning the regard of Christian people for the Church to which it belongs." This gentleman went still further, saying that he would consider it a great gain to the spiritual life of all denominations of Christians if the Episcopal Church were to send a copy of the Prayer-book to every minister of every religious body in the land. As a contribution to the cause of Christian Unity (which must begin in unity of spirit if there is ever to be a bond of peace), we can think of nothing likely to be more effectual than the distribution of 50,000 copies of the Prayer-book in that way.—*Church Standard.*

The Lord Chancellor on Science and Religion.

The annual meeting of the Victoria Institute was held last week at the house of the Society of Arts, John street, Adelphi, when the Lord Chancellor delivered the address. "Since the famous protest of 1865, to which," he said, "hundreds of scientific men of the first rank had attached their signatures, pointing out that there was nothing inconsistent between religion and science, they had not heard quite so much of

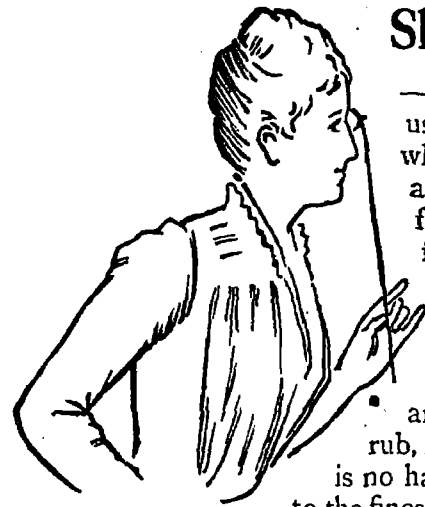
any opposition between the two; but, nevertheless, from time to time the same proposition was sought to be established—that Christianity had gone out of fashion, and that it was only the foolish and the ignorant who belonged to that great confederation of faith. He believed that the free investigation of every subject of scientific research was attended with enormous benefit not only to science, but to truth, which, after all, he believed to be identical with the revelation which had been made to them by the Creator. No one in these days was likely to undervalue scientific research, but there was a limit to it. Assuming the existence of an omnipresent, omniscient, and omnipotent Being, what had the microscope or the scalpel to do with the investigation of such a nature as that? It was the effort of science to throw itself beyond the sphere of its legitimate investigations that created the supposed conflict between revelation and science. As Professor Faraday once said, 'I can see no such conflict as has been suggested; but I do see that when I have made all my investigations there is a wondrous field beyond which no human faculty is capable of fathoming.' The danger was that the very fascination and admiration of the genius which was now exhibited in scientific research might lead them to suppose that the omniscient God could be brought down to a level of human understanding, and might lead to belief in him being rejected, because they did not understand. If the outlook were darker than it seemed to him to be, he should not believe that the faith—that rock against which it was once said the gates of hell should not prevail—was in the least danger of being moved by any of the modern sophistical phrases or modern sophistical investigations; and it might well be, as it had been before, that the darkness was only the precursor of a brighter dawn."

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L. BREMER, M.D.

Quarterly Journal of Inebriety, Hartford, July.

There is an alarming increase of juvenile smokers, and I will broadly state that the boy who smokes at seven, will drink whiskey at fourteen, take morphine at twenty, and wind up with cocaine, and the rest of the narcotics at thirty and later on.

It may look like overstating and exaggerating things when I say that tobacco, when habitually used by the young, leads to a species of imbecility; that the juvenile smoker will lie, cheat, and steal. This kind of insanity I have observed in quite a number of patients at the St. Vincent's Institution. The patients presented all the characteristics of young incorrigibles. The was not one among them who was able to comprehend that tobacco was injuring him. The sense of propriety, the faculty of distinguishing between right and wrong, was lost.

Not only in the young is the use of tobacco followed by such disastrous effects. Is it to be wondered at that a drug which, until tolerance is established, has such potent and palpable effects as to produce loss of coordination and unspeakable *malais* and after the organization has become used to it, is capable of setting up the well-known heart disturbances, is it a wonder that such a drug finally produces some form of insanity? I have seen melancholia, more often mania, and very frequently general paresis, hastened and precipitated by excessive use of tobacco. That tobacco really does cause insanity is evidenced by the magic effect seen in some cases after the discontinuance of the drug. Thus I have seen that beginning melancholia with suicidal impulses, hallucinations, forced actions, besides the precursory symptoms of insanity, such as insomnia, crying-spells, præcordial anxiety, fears of impending evil, impotency, vertigo, impairment of memory and judging power, and even the lowering of the moral tone, all of which were attributable to chronic tobacco intoxication, disappeared after freedom from the habit was established.

All observers agree that in our country many conditions conspire to make us a nervous people, to produce what has even been styled "American nervousness." This "nervousness," in other words, means a weakness, an instability, a vulnerability of the nervous system. Add to this, the unquestionably strong quality of the tobacco which the taste of the American public exacts from the manufacturer, and it becomes plain that there exists two cogent reasons that we should be on our guard against the indiscriminate use of the article.

French medical observers are of the opinion that one of the factors causing the depopulation of France is the excessive use of tobacco; for the offspring of inveterate tobacco-consumers are notoriously puny, and stunted in stature, and lack the nor-

mal power of resistance, especially on the part of the nervous system; again, it is a significant fact that an astounding percentage of the candidates for admission to West Point, and other military schools, are rejected on account of tobacco-heart.

Some persons labor under the delusion that tobacco increases their working-power, that the flow of thought becomes easier, and that without tobacco they are unable to do any mental work. Instances are cited by them of great men, inveterate and excessive tobacco-consumers. They do not consider the possibility that these men accomplished what they did in spite, but not in consequence of, or aided by, their habit. Students of chronic nicotine-intoxication are convinced that the great men among the tobacco-slaves would have been still greater had they never used the drug. Thus, Kant, the most eminent of German philosophers, is said to have written such an obscure and unintelligible style, because he smoked and snuffed to excess.

But these things are trifles when compared with the destructive and degenerative influences the drug exerts on the broad masses. There is only one way to lessen the evil—it is the dissemination of knowledge of the baleful effects of tobacco among the rising generation, initiated and sustained by teachers, clergymen, and physicians. Of course, they ought to practice first what they are going to preach.

I know of physicians who not only smoke to excess themselves, or, still worse, indulge to a morbid extent in the unmanly habit of chewing, but permit, and even encourage, their own children to smoke.

In view of such discouraging facts I hardly expect much good from this contribution and testimonial to the pernicious effects of tobacco, because the truth has not dawned upon the multitude yet. As in the body-politic evils will run their course until there is a general uprising of common sense which disposes of them, so with the irrational and excessive use of tobacco, which will probably go on increasingly, until a limit of endurance is reached, and the disastrous results of the abuse become patent enough to impress even the dullest mind.

SUNSHINE.

All sunshine is delightful, but the best of all kinds is sunshine in the home—the sunshine of a loving, cheerful spirit. Better even than the sunshine and warmth of heaven is that of a cheery face, having, as it does, a kind and cheerful heart. No one understands it, or fails to feel its influence. A bright eye, an unclouded brow, a sunny smile, a loving word, all tell of peace, joy and delight in the pleasures of others. One glance at such a face has lifted the mists and shadows from many a heavy heart, and scattered the fogs from many a burdened spirit. A bright, warm, cheerful face inside the home will drive away sadness and gloom and make it impossible for them to exist. The gems of disease, which at times may lurk in the most elegantly furnished rooms if kept dark, will vanish in the

bright and cheery sunlight. And so it is with human beings as with rooms. Open then, the windows of your heart and let the sunshine in.—
Selected.

WHAT IS DUE?

Is it not due the Rector, (or Parish Priest) to notify him upon change of residence?

Is it not due the Rector to notify him when your children are taken from Sunday-school, and *why?*

Is it not your duty, when any of your family are sick, to notify the Rector? How can he know unless you do? If you are in affliction, and need his comfort and counsel, is it not due him to let him know of it?

Is it not due the Rector, if you are a stranger, regularly attending church, to let him know the fact, so that he can call upon you?

Is it not your duty, if receiving the benefit of the Rector's ministrations, to support in some regular way the Church's work?

Is it not due the Rector, when you expect his services at a funeral, to confer with him before you set the time and place for holding it?

Is it not due the Rector to be regular in all your church duties and communions, and so to encourage him in his arduous work?

Is it not due the Rector, to pray for him, and to believe that he is doing all things for the best, till you know to the contrary?

In short, is it not due the Rector, to consider that he is a man, subject to like infirmities with other men, and to give him the benefit of charity in all that he does or says?—
Selected.

The Atlantic Monthly FOR SEPTEMBER, 1892.

Most readers of the September number of the ATLANTIC MONTHLY will be first attracted by the beautiful verses addressed to Oliver Wendell Holmes, on his eighty-third birthday, by John Greenleaf Whittier, now in his eighty-fifth year. It is fitting that this poem should appear in the magazine of which these two writers are now the oldest and most distinguished contributors. Mrs. Deland's new serial, "The Story of a Child," opens the number. In the opinion of critics who have read the entire manuscript, it is, in spite of the author's modest opinion of her work, one of the best things to which she has ever put her hand. The opening chapters are devoted to the history of an imaginative child, brought up with some rather formal relatives, in the old town which is the scene of some of Mrs. Deland's other stories. Characters already familiar to her readers are also introduced in these chapters. Mrs. Olive Thorne Miller has a paper on "The Cliff Dwellers in the Canon," the cliff-dwellers being not a savage tribe of men, but a flock of birds. Mr. Bishop continues his papers on "An American at Home in Europe," and tells about "A French Moving," "A Year in a Mediterranean Villa," and "A House-hunting Tour in England." Stuart Sterne has a sonnet called "Night after Night," and Mary J. Jacques a sketch entitled

"Catherine," the Catherine in question being one of those wonderful, model servants which are believed to exist abroad, although in this country appearing only in the pages of fiction. Mr. Hale's delightful papers on "A New England Boyhood," are devoted to his life at home, and have all the liveliness and brightness of their author, and are a really valuable picture of domestic life in New England fifty years ago. Mr. S. R. Elliott's article on "The Romance of Memory," Miss Scudder's third paper on "Shelley's Prometheus," Mr. Crawford's installment of his existing serial, "Don Orsino," not to forget a poem by Elizabeth Stuart Phelps, called "Lost Colors," are the chief remaining contents of a well composed number. HOUGHTON, MIFFLIN & CO., Boston.

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