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The Church Guardian

OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
 "Earnestly" ^{W H Naylor} which was once delivered unto the saints."—Jude 3.

1 Feb 2
 SHAWVILLE QUÉ

VOL. XIV. }
 No. 20. }

PUBLISHED AT ST. JOHNS, P. Q., OCTOBER 26. 1892.

PER YEAR
 \$1.50

ECCLIASTICAL NOTES.

It has been stated that the late Mr. Spurrell, of Brighton, has left 50,000*l.* to the Church Missionary Society and 20,000*l.* to the Church Pastoral Aid Society.

THE first verse of the Bible gives us a surer and better, a more satisfying and useful knowledge of the origin of the universe, than all the volumes of the philosophers.

THE Bishop of Lichfield on the last week in September consecrated the new Church of St. Paul at Homestead, Birmingham, Eng., which cost £3,400 and will seat 450.

THE Bishop of London is appealing on behalf of the London Diocesan Board of Education for 21,000*l.* to help 119 Church Day Schools which need aid, and cannot hold their ground without it.

ANOTHER writer in the *Jamaica Churchman*, whatever he says of "Sarum" and "Roman," is correct in regarding a *proper* sequence of colours as a teaching agent and an aid to worshippers.—*W. I. Guardian*.

THE Church of England Sunday School Institute has 380 affiliated associations; its membership numbers 44,600; and its field of operations embraces 2,500,000 scholars and 200,000 teachers.

AT THE opening service of the Convention the Chief Justice of the Supreme Court of the United States advanced to the chancel rail in company with a colored clergyman, and they knelt side by side in receiving the elements.

BISHOP TALBOT of Wyoming and Idaho has been presented by the clergy and laity of his jurisdiction with a superb Pastoral Staff, of ivory, silver, and ebony, as a token of the love and esteem in which the Bishop is held, and of thankfulness for his declination of the bishopric of Georgia.

ONE striking passage in Bishop Wilmer's sermon before the General Convention was this: "The Roman soldiers would not part the garment of Christ, but some of his followers have rent even His very body. We must learn the guilt of Schism, before we shall be able to see the glory of unity."

THE Hon. and Rev. James G. Adderley, curate of St. Frideswide, South Bromley, takes his stand every Sunday after morning service on a piece of waste ground near the East India Dock gates, and holds services which have hitherto attracted large numbers of people.

THE Bishop of St. David's has expressed a wish that a Diocesan Sunday should be held for the purpose of having collections in every Church for raising all livings to the value of 200*l.* a year, with residence. Of the 414 livings in the diocese 235 are of less than that value. Of these 59 are worth less than 100*l.* a year, and 119 have no residence.

THE Religious Tract Society are appealing for funds for the production of Christian literature in new languages. So far back as 1813 the Society was found responding to these demands in India, and since that time it has issued hundreds of publications in more than forty languages and dialects of this great dependency of the British Crown.

SPEAKING a few days ago in connection with the Totterham Wesleyan Chapel, Rev. Hugh Price Hughes said he was convinced that until Methodists generally adopted open-air preaching they would never reach the masses. The chief explanation of John Wesley's success was open-air preaching, and his successors must do the same if they wished to succeed.—*The Wesleyan*.

AN English writer says, "The Church of England, being the same Church *after* the revision of its office books, as it was *before* their revision, we are bound to interpret doubtful rubrics by the light which ancient usage throws upon them, as far as it is possible; and it is surely just to say that neither the law of England, nor the Book of Common Prayer anywhere sanctions the notion that a new Church was created by the Reformation, either by act of Parliament, or by some other method."

FIVE hundred pounds have just been sent to the Church Army, under the initials "S.K.," as a "proof of confidence in its Social Scheme," which relies wholly upon personal, religious, and individual influence. Last winter many of the most suitable and helpable persons had to be turned away from the various Labour Homes of the Church Army for want of room. Twenty-five thousand pounds is now expended by the society.

ON last month the Bishop of Glasgow (Dr. Harrison) dedicated a mission room in the parish of Christ Church, Lancaster, which has been built at a cost of 1300*l.*, exclusive of numerous valuable articles of furniture which have been given, including a handsome organ. The mission room is situated in a growing district, and when it becomes necessary to erect a Church a site for the purpose is at hand. The Rev. W. F. Jameson has charge of the mission, which was commenced a little over twelve months ago.

YET a new Church! Mr. W. T. Stead draws the lines of a new ecclesiastical communion, to be called "The Civic Church." Unfortunately the cry for reunion is accompanied by a yearly increase of splinters and splits from splinters. This latest Church is to be known for its extreme comprehensiveness; there will be no hair-splittings about episcopacy, and so forth, and it will include atheists and agnostics, provided only they are doing "Christian work."

AT THE Grindelwald Conference the Rev. Hugh Price Hughes, Methodist, is reported as having said—"I am willing to be absorbed in the Church of England to-morrow if it is for the glory of God. I entirely agree with Père Hyacinthe that the Episcopacy is a *sine qua non* of reunion. I have no difficulty in accepting it myself, and my Nonconformist brethren must make that concession. They cannot expect an ancient Episcopal body to make all the concessions. It seems to me that the Lambeth proposals were most generous, most liberal, most Christian, and have never received sufficient recognition from Nonconformists." This is too much for the *British Weekly*, which waxes furious at the thought of any recognition of Episcopacy.

THE statistics of Trinity parish, New York, present a record of work for the year of which a diocese might be proud. Here are the figures: Baptism, adults 35; infants, 966—total, 1,201; confirmed, 465; marriages, 310; burials, 430; communicants, 6,014. In the Sunday school there are 271 officers and teachers, and 3,526 scholars. In the daily parish schools there are 667 scholars; in the night schools 281 scholars, and in the industrial schools 1,366 scholars and teachers. The following appropriations were made by the vestry for parochial objects: Parochial schools, \$19,700; night schools, \$1,721; industrial schools, \$3,100; Trinity Hospital for the Sick Poor, \$9,201.16; five beds in St. Luke's Hospital, \$2,000; German mission work in the parish, \$1,200; Sunday-school festivals, alms to the poor, \$3,000; poor of St. John's chapel, \$1,648; funerals of the poor, \$692.10; burials of the poor in St. Michael's cemetery, \$252, making a total of \$45,139.26. The summary gives these results: collections throughout the parish, \$48,603.36; appropriations by the vestry for parish purposes, \$45,139.26; appropriations for purposes outside the parish \$51,721.50.

Man-Made-Sects.

To be honest we preach what is true. We heed not this man's opinion and that one's fancy. We lean on God's Holy Book and on His Holy Church as revealing the Rock of our faith and

our hopes—the Divine personality of Jesus CHRIST. On this truth we build and we fearlessly proclaim our teaching as that of the true Church. We hate discord and divisions and long for brotherly unity; but we dare not seek it on any other basis than on that which comes down from the first. Others mock and tell us they have ever so easy a way to Heaven. We heed them not. We dare not pare away the truth committed to our keeping. We know only of one God, of one visible Church, of one salvation, and of one truth to be the eternal test. We know that God may save apart from his own appointed means of grace, and is not confined to the range of His own covenant. But while we are glad to think so we dare not presume of ourselves to forget our old Mother Church, or to dally with man-made-sects.—*Selected.*

THE CHURCH IN EAST LONDON'S DARKEST SPOT.

A parish containing thousands of people, packed in a space which can be walked over with ease in three minutes. A district which for a hundred years has been known as the "Sink of London," into which flows the refuse of all the other dark spots in the world's greatest city. Such is our parish, that of Holy Trinity Shoreditch E., London, England. Mr. James Greenwood, perhaps the greatest living authority on the subject, says, "One street of this unhappy parish contains more criminals than all the rest of the metropolitan area together." The leading daily papers refer to its condition as "awful," "horrible" and the like. The police call its streets "the wickedest in the world" and East London's Bishop "knows no worse."

Until 1887, the parish could boast of 8,000 people, 17 public houses, music halls, etc., but no church. In that year God in His Providence sent the present Vicar, the Rev. A. Osborne Jay, to tend the sheep gathered upon this unhallowed spot; who, aided by the generosity of subscribers from all parts of the world, soon succeeded in bringing about a change, and what was formerly known as "Orange Court" became a site for the future church, and so what had previously been the rendez-vous of thieves and profligates, became that of constant christian endeavour, and in a very short time was covered by buildings which will now be described.

Firstly, below the level of the ground, is a large gymnasium, kitchens and other offices. On the ground floor, entered from the street by large folding doors, is the Parish room, opening from which is a large room for the reception of clothing, the wash-up room, etc. The large hall is used for many purposes, Sunday Schools, Mothers' Meetings, Men's Club, Children's Dinners, Men's Breakfasts and Suppers, etc. On either side of the raised platform are wooded sleeping places called "Bunks," these are approached by a kind of ladder; in these sleep those who otherwise would be homeless. Up an iron staircase are the Vicar's private room, a small reception room, various offices, and adjoining these is a room built against the main walls and over-hanging the hall (something like a bird's nest) here for three years the Vicar slept, so that he might observe if all went well with the sleepers below, this nearly cost him his life, to work both day and night was more than he or any mortal could do, so the room is now used by a caretaker. Over all—forming a fitting crown—is the church which has its own separate entrance from the street. Its beautiful windows, filled with the finest Munich glass, its floor of Mosaic and Carrara marble, its elaborately wrought baptistry, all tell of the great kindness of friends far and near. One regret there is, and that, the size of the building. The Vicar would like to obtain the property to the west of the church, upon which now stands a public house. If this could be procured and the

church enlarged it would be an untold benefit to the parish.

To the east of the church was formerly a Thieves Kitchen, the site of which has been procured and upon it erected a model lodging house. Here a hundred men for 8 cts. a night get the same accommodation rich men obtain at their hotel, even including hot and cold baths.

The past year has had its thousands of *Communions*. The Sunday Schools are thrice each Sunday filled with scholars. Not only twice every Sunday but also on week days is the church packed with these little worshippers. Perhaps the Friday afternoon service has a greater number of worshippers than any other week day service, whether held morning, afternoon or evening, although the number at the daily 10:30 a. m. service certainly is wonderful. Besides the ordinary services on a Sunday, all of which are crowded, there are special services, that for men at 4:30 is so largely attended that it is impossible to find seats for all. They may not all have the usual amount of clothing—scarcely one perhaps is fully dressed, and as a rule such things as they have are in a very advanced stage of decay,—yet their attention is beyond all praise. A free breakfast is provided for starving and deserving men on Sundays and also for children; these would otherwise go without food. In the winter many thousands of children are daily fed, some days the number reaches a thousand. Supplies are also provided for from one to two hundred men. The mothers' meetings, held twice a week, have about 600 members; every now and again some poor woman will say, "Oh, this is our one happy hour in the week." The hearty singing, the bright smile of welcome, the interesting reading, the gentle words of council, are privileges which they value in their poor weary lives.

In what was once an old public house, continued classes are being held, while next door, there are two clubs for girls, one for those over 14 years of age and one for those under.

A special feature in our work is a club for men over 18 years of age; so many assemble nightly that it is not an unknown thing by any means for 600 to be in one room at a time. This club has been thought worthy of a leading article in *The Daily Telegraph* and of pictures in *The Graphic*. The grand secret of success is mainly due to the continued presence of those in charge. The Vicar himself is never absent, always on the premises from the time they are opened until they close at 10 p. m.

Surely here is a proof that The Church is still able to meet the wants of the day and that there is no need for an extraordinary individual to attempt to do the impossible, nor for a foolish public to shew itself more fooling by trusting one who can only cry, *more, more*, without even giving a clear account of that which has been already entrusted to him, and whose agents are unknown in the very places which he professes to know so well. Here the whole is used by those for whom intended—the people of the parish. In one part practised, the feeding of the hungry, clothing the naked, housing the homeless, raising the fallen, a practise which, like the corn sown, grows upward and develops, and as of old shows its rich ripe fruit, in that glad incense of the peoples praises, which continually ascend to the throne of Him who giveth all.

Although the earnest work carried on has changed both the buildings and the character of the people, yet we have much which tells how far even yet the parish is below the average. This is only too plainly witnessed by the fact that in the past six weeks we have had two murders; daring robbery is nightly committed; on one occasion the articles provided for the next day's feeding of the starving were stolen; on another my own house was broken into. In broad daylight men have had their clothing taken from their persons. The children who have been fed have to be protected on leaving, or they will be relieved of any unconsumed

piece they may take away. Still things are so much better than they were that the parish is spoken of by those who know it as quite another place.

Perhaps I need not add, that the reformation of such a parish is no child's play, and not to be brought about by any of the wild plans lately placed before the public, plans which are made to pay and not to reform; and this reminds me of a certain "Salvation" shelter. The "General" wished to get rid of one he had in hand, because a tradesman opened a similar place, and he felt there was not room for both. So it was suggested to the tradesman that he should buy him out. It being pointed out that the latter's object was to gain a livelihood and not philanthropy, brought the reply, "Take this place, conduct it on our lines, and we will show you how to have the credit of philanthropy and to make 17½ p. c. profit as well." But to return, here if anywhere in the whole world is true missionary work, among a people heathen in all but name, and whose reformation can only be effected by men and women who are willing to do as Mr. Jay has done—give up all else and go and reside with them, and live among them in their poverty and amid their crime. Ever working, as a daily paper two years ago claimed, they of the Holy Trinity worked "from 7 a. m. till 11 p. m.," concluding by saying, "nor are the labours of the Vicar and his helpers ended when Church and Club and Institute close, on the contrary it may be said of this work, as the Vicar said of 'the gas, 'it never is off,' for they are called 'by friends of the needy, sick and dying; and stranger still, to do what the police cannot always do,—quell the midnight or early morning brawl which, if not stopped, may, as it has ere this, developed into blood-shed."

H. N. BURDEN,

Late of Uffington, Algoma,

Now of Holy Trinity, Shoreditch.

THE RELIGIOUS EDUCATION OF THE YOUNG.

The instruction of children in the truths of religion, and the growth of the Sunday school, are subjects in which our readers are naturally interested. And yet many people suppose that in this work the present age is foremost and the past ages were neglectful. A little thought would upset such a supposition. Facts are against it. The people of former generations did give heed to the training of their youth—though possibly their mode of training differed greatly from ours. To show this is now our purpose.

Among the Jews of ancient times, we know, upon trustworthy authority, that the utmost care was taken to impart to their children the facts and lessons of God's revelation and their own history. The text book in the centuries of silence immediately preceding the advent of Christ was the collection of histories, psalms, proverbs and prophecies known to us under the title of Old Testament. Herein the youth of Israel read of holy ones, such as Samuel and Josiah, brought up from early childhood in the knowledge and fear of Jehovah; and their minds were filled and their imaginations were excited by those simple and vividly-presented stories, which, after the lapse of millenniums, have lost none of their sweetness and freshness. Everything about a Jewish home was calculated to impress the fact and to convey the principles of religion to the young. As the little toddling child—the "Taph," as the Jews called it—clung to its mother's

skirts and watched the preparation of the Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a portion of the dough from the bread for the household, he became accustomed to that which ere long aroused his attention and involved explanation. He saw that everyone who came into or went out of the house reverently touched the little folded parchment hung upon the door-post, on which was inscribed the name Jehovah, and then kissed the fingers which had come into contact with so sacred a thing. Long before he could go to school or to the synagogue, he became familiar with the private and united prayers, the festive seasons and the weekly Sabbath of his people and family. In mid-winter there was the joyous illumination in each home, commemorative of the dedication of the Temple; in the earliest spring, the merry feast of Purim, the memorial of Esther's and Israel's deliverance; then the Passover, with its solemn and impressive rites; then the Feast of Weeks—the glad thanksgiving for summer's golden harvest and rich fruit, with its duty of presenting of the first and best to the Lord; then, as autumn seared the leaves, the Feast of the New Year spoke of casting up of man's accounts in the great Book of Judgment; and later on came the feast of the Day of Atonement, the memory of which could not fade away; and, last of all, the feast of Tabernacles, when all the fruits of field and garden were gathered in and men prayed and longed for the harvest of a renewed world. As soon as the child could speak it was taught short passages of the sacred Scriptures, especially what we might call a birthday text, some verses beginning or ending with the same letters as his Hebrew name. He was told the simple stories of the past, learned prayers and psalms, were exercised in the laws of God and imbued with the spirit of devotion. When five or six years old he was sent to school, where, sitting with other pupils on the ground, and in latter times on benches in a circle, he helped to form the "crown of rabbi." The unwearied patience, intense earnestness and kind strictness exercised towards the youth in these schools call for our warmest admiration. The Bible, for the first six or ten years, was the exclusive text-book; then, if capable, the child passed on to the school of commentators, and, in another three years, to the theological academies of the highest rabbis. His religious instruction was compulsory and thorough. Every child in Israel was obliged to go through this training. He was expected, when he reached maturity, to be qualified to understand and discuss the most profound theological subjects, subjects that are now considered the exclusive property of the clergy, and of only a few of them; and he was expected, on the Sabbath day, to be ready to tell his faith and to give instruction in the synagogue. Every Jew was a preacher, and had the right of public expression.

When he pass on into Christian times there is evidence enough to show that the early Church sought to perpetuate the same thorough, extensive and compulsory system of religious education. Historians tell us that the children were encouraged and trained up from their infancy to the reading of Holy Scripture; they were taught its simple passages before they began to study secular subjects; they were gathered into schools and classes for the express purpose of instruc-

tion in the Christian faith and in the Word of God; and every effort was made to qualify them, not only spiritually, but also intellectually, for the inevitable struggle with heathen thought and custom. The schools were distinct from the schools for catechumens or converts preparing for baptism, and also from the schools of catechists in which men were made ready for ordination; they were planted, as in Armenia and Egypt—most remote provinces of Christendom—in the towns and villages, beside the churches and under the immediate supervision of the clergy. There was no hesitation then in placing the Bible in the hands of the children; in fact, it was the chief text-book, and the memorizing of large portions was carefully insisted upon. It is true that this may have been in part occasioned by the cost and scarcity of copies of Holy Writ; but not entirely so, for in the days of Christ, owing to the hundreds of slaves employed at Rome and elsewhere in copying manuscript, portions of the sacred Scriptures in Greek, containing as much matter as would cover sixteen pages of small print, could be bought for about ten or fifteen cents of our money. Nor was the art of reading then less extended than it is now; therefore we think, the fathers of the early Church gave so much attention to memorizing Scripture largely because of its inherent value, because it is, after all, the best and truest way of teaching the Word of God. We read of children who could repeat word for word whole books of the Bible, and of boys who from their knowledge of the sacred volume we admitted as readers in the Church.

Moreover, the gatherings of Christians in the first two centuries at least, apart from the purpose of actual worship, were for instruction. The sermon, as we now understand that rhetorical exercise, had not come into being; exposition, very much as in our modern Bible-class, took its place. In these expository discourses the young were not forgotten; simplicity and actual teaching brought the truth home to their hearts and minds. The aim was to make every Christian an Evangelist, teacher and worker for the Lord. In the primitive congregation, as well as in the earlier synagogue, he who had aught to say, said it; the clergy were the rulers, guides and guardians of the general society, the administrators of sacraments and the dispensers of discipline, but by no means the exclusive, not always the regular, teachers. Even later, laymen were allowed to preach in the churches.

The apostolical constitutions, dating somewhere between the first and sixth centuries, expressly state: "Even if a teacher be a layman, still if he be skilled in the word and reverent in habit, let him teach; for the Scripture says, 'They shall be all taught of God;'" and, later on, in the middle ages, when the lines between clerical and lay functions were distinctly drawn, the monks and friars, many of whom were not ordained, were permitted and licensed to preach.

And one of the most remarkable facts in Church history, outside of the New Testament, is, in the latter part of the fourth and the earlier part of the fifth centuries, the large number of holy and devout women who assisted in the Church's work, and doubtless in this of instructing the lambs of the flock. And though the Church lapsed rapidly into what some are pleased to call "darkness"—though the darkness

was light itself to that which surrounded it—there was still much care taken of the young. The old Jewish thoroughness was indeed lost—lost, never as yet to have been regained—but the necessity of instruction was the same as ever and its practice still to some extent enforced. The monasteries had their schools for the boys and girls of the neighborhood, and none can deny the fact that the knowledge of the people had of the general outline of Scripture history and religious doctrine, even in the later middle ages, was creditable. That they did not learn the doctrine of justification by faith, is to say no more than that our people in this day have not, as yet, grasped the doctrine of the ministry and mission of the Holy Ghost. They were behind and we are behind the truth; but they did know much of what we think them ignorant. The old monks taught by symbols what we teach by words. Rites and ceremonies were supposed to contain mystic lessons; the churches themselves were the expression of deep religious thought. The walls of the religious edifices were covered with pictures of sacred or legendary traditions, just as our Sunday-school walls are covered with illustrations of Scripture events and persons; which pictures the Reformers carefully obliterated and painted texts in their stead. The constant round of services, the ever-present evidences of a Christian faith and a Christian nation, and the all-powerful and all-pervading influence of the Church, accustomed the people from childhood to the thought and reality of religion. The dawn of the Reformation brought in a fuller and more extensive attempt at juvenile religious education, and prepared the way for efforts of ambitious magnitude.

The English Reformers took an especial interest in, and made, as they supposed, ample provision for, this work. Their writings are full of instructions as to the duty and how it should be done. Bishop Jewel strikes the true note of all Sunday-school work when he says: "The whole standeth in knowledge and fear of God; that they may know God, and walk before Him in reverence and fear, and serve Him in holiness and righteousness all the days of their life." He regrets that in this respect of youthful religious education, the Christians come far short of the Jews; and he traces out a scheme of teaching in which he insists upon doctrinal instruction as the foundation and essence of the whole. Other divines lay stress upon the same point, evidently holding that the soul was trained, drawn out and strengthened by clear and positive dogmatic teaching rather than by expositions of the mere history, topography, botany, biology and so forth of the Scriptures. Parents were enjoined to read to them chapters from the Bible at dinner and supper; to provide them with good books; to correct their morals; to examine them in religious attainments and experiences; and by every means in their power to train them up in the true way. In every parish Church on every Sunday afternoon, immediately at the second lesson at Evening Prayer, the minister of the place was to examine and instruct the youth of both sexes, Archbishop Grindal says, "For an hour at the least." Injunctions were issued compelling parents and guardians to send to these exercises their children who were above six years of age and

under twenty, and those who refused were liable to the censure of the authorities.

For this purpose many books and schemes of instruction were prepared both in England and on the Continent, nearly all in the catechetical form; the men of that day strongly holding that the "dinning in the ear," by question and answer, was the best way to impress youthful minds. One of the most elaborate, complete and noteworthy of these catechisms was set forth by Dean Nowell about the year 1570—a remarkable production in every way, simple and clear in its doctrinal statements and expositions, and one that, if revised somewhat to suit our modern speech and usage, and purged of its strong and ultra-Calvinism, would come near being the very thing of which we stand in need. For the catechism which we have on authority, good as it is, is, according to the Lower House of the Convocation of Canterbury, by no means complete. It touches on the Baptismal Covenant, the Creed, Ten Commandments, Lord's Prayer and Sacraments; but it says nothing, at least explicitly, upon the important questions of the Church, the Ministry, the Liturgy, the Sacred Scriptures, nor such doctrines as that of Justification or the Illumination of the Holy Ghost. Hence the key to much of the ignorance which exists among our people on these subjects; hence, also, the many attempts to supplement that which in itself is admirable, by works supplying its defects. In fact, it claims to be no more than an instruction preparatory to Confirmation; though, strange to say, it contains not one word concerning that rite. It does not aim at completeness; and while no clergyman could present to the Bishop one who denied any of its answers, he would, by the very tenor of its title, be found to present one who assented to them, even though that one should refuse to believe in any other doctrine which the Church holds apart from them. But Confirmation is not, and never was, the graduating point of religious instruction. It is distinct from that altogether. The Reformers confirmed children very young—oftentimes under twelve years of age—and yet insisted that up to the age of twenty every youth should attend the parish clergyman's Sunday afternoon instructions.

Now, from the days of Queen Elizabeth down to the days of Queen Anne, this system of instruction was carried out—carried out as our own Sunday school work is, more or less faithfully and thoroughly. During the time the Puritans were in power, it was still insisted upon; and throughout that century and a half, the youth of England were fairly taught the principles of the faith. When we consider the times, it is a matter of surprise that the people were as well read in Scripture and doctrine as they were; in truth, we should not like to match an average Churchman of that age—we have doubts as to the credit of our own times. But when Queen Anne died much of this old system passed away. In 1714 there came to the throne, to the general dislike of the country clergy and squires, a Hanoverian prince. He, finding the Church as a whole irreconcilable and opposed to his rule, placed in the bishoprics men who were his own partisans, and, therefore, little likely to be loved or willingly obeyed by the clergy.....

.....Under such a state of things, ignorance of a most alarming nature prevailed, and the instruction of the young was next to universally neglected. There were, of course, exceptions, many and noble exceptions, and one looks with more than common interest and delight upon such. A good and well-working Sunday-school was in existence in one of the parishes in the city of Canterbury in 1785. The rector of the parish, a Mr. Hearne, in a letter which we have before us, gives a sketch of the work in this school. Every Sunday morning the children met at 9 o'clock and continued in their classes, when they were taken to Church. During these two hours the teachers, who numbered five, and received a shilling a day for their trouble, taught their scholars the simple elements, and the rector taught the more forward ones to read and understand the psalms, collect, epistle, gospel and second lesson for the day. At half past one school began again, and continued till half past two, when the whole school attended evening service in the Church, and then returned to the school-room for a third session.

Sunday-school teaching meant something in that parish. The rector says the children were not only put through the Catechism and the Prayer-book, but also through books such as "Fox on Public Worship," "Crossman's Introduction," "Mann's Catechism," "The Divine Songs of the Pious and Excellent Dr. Watts," "Unwin's Sin and Danger," and "Stonehouse's Religious Instruction." Think of that course of theology! Nor did the good rector fail to seize an opportunity and improve it. One of his juvenile parishioners was hanged for house-breaking. He alluded to the melancholy event the following Sunday, and had the children unite in singing a doleful and lugubrious piece called "The Lamentation of a Sinner." He says it "had a wonderful effect upon every one who heard them." He further writes: "When I find any of them guilty of lying, the whole school is called together, and I read to them a little book called 'The Exercise against Lying,' concluding with the prayer at the end." Mr. Hearne is very well satisfied of the beneficial effects of his school, and concludes by saying that every clergyman should highly reverence the name of Mr. Raikes. Such was an exceptional Sunday-school and an exception to the general state of things in the latter part of the last century.

At the same time it ought not to be forgotten that the duty was recognized by the religious and moral writers of that day. Essayists, such as Sir Richard Steele, held that a child should be first of all taught "the fear of God, the love of virtue and the hatred of vice;" and some of the romance writers thought such things worthy of attention. One of them had a character who gathered her tenants' children together every Sunday evening, "to teach them their Catechism, and lecture them in religion and morality." But the theory was little practised. The clergy were negligent and the people ignorant; and if the eighteenth century could be blotted out of the history of the Church, no one would be very sorry. There were, indeed, many ignorant theologians, many mighty apologists, but with all their intellectual power they did not affect the moral and spiritual degradation of the people.

From then on, there was a slow but decided

improvement. More attention was given by the clergy to the young. The Church gradually awoke to a renewed and more vigorous life. Fifty years ago, in remote country places, devout clergymen were to be found carefully instructing their youth in the Scriptures and Liturgy. Classes were held in many a rectory parlor, school-room and chance, for this same purpose—some taught by laymen and women. The clergy, in their visitations, began to enquire after the little ones. Since then, within our own time, the school system has advanced and extended itself. On this continent it has, in some things, outstripped that of England; perhaps not in thoroughness of teaching, but certainly in emphasized importance.

This rapid sketch of the past may not be without its practical lessons and bearings now. Certain features common to those bygone days are decidedly worthy of attention. Note, first the attempted thoroughness of the instruction; secondly, the stress ever laid upon doctrines and principles; and thirdly, the ultimate aim and object of all—to bring the child to God; to make him wise, not only in things of Scripture, but above all, unto salvation. Whether these three points be insisted upon nowadays or not, their need is apparent. A religion without creed is an impossibility. Doctrine is the ground of it all, and an intellectual apprehension of the truth is necessary to the full development of the Christian man or woman. To know the stories of Scripture is excellent; but to be impressed with the facts of sin, and of man's sin, of Christ and of Christ's redemption, of faith and obedience, of justification, regeneration and sanctification, is to go far beyond that.—*American Church S.S. Magazine.*

News from the Home-Field.

Diocese of Nova Scotia.

WINDSOR.

A large congregation attended the special Choral service in commemoration of the 400th anniversary of the discovery of America by Columbus. Special Psalms and Lessons were used and hymns as appropriate as possible were sung. The sermon was delivered by the Rev. Professor Vroom, King's College, from Psalm cvii 43.

On October the 16th, there were no less than eleven clergymen present at Christ Church at the morning service, four taking part therein, the other seven being in the congregation.

PRINCE EDWARD ISLAND.

The Bishop (the Rt. Rev. Dr. Courtney) has just finished his third tour of Prince Edward Island and has everywhere been received with love and loyalty by crowded congregations. At Charlottetown he confirmed 44; at Milton, 18; Port Hill, 14; Alberton and O'Leary, 19; Kensington, 18; Irishtown, 50; Summerside and St. Eleanor's, 20. His Lordship visited Summerside on the 16th, officiating at Holy Communion in St. Mary's at 8 a. m., and preaching in St. John's, St. Eleanor's, at 11 a. m., where he held the first Confirmation of the day. His Lordship read the Lessons in, says the local paper, (*The Journal*) "his own inimitable way, and his own incomparable voice." In his address to the candidates he referred to the principle of "growth" as essential in the spiritual life, and the means whereby such growth was produced and maintained, viz., food and exercise.

His Lordship visited St. Mary's, Summerside, in the evening at 7 o'clock, and in his address to the candidates referred to "Work" in connection with their Confirmation. The paper above named adds that his Lordship's "addresses to the newly confirmed in all the parishes have been magnificent."

Diocese of Fredericton.

ST. JOHN.

At the bi-monthly meeting of the Church of England Sunday School Teachers' Association, Tuesday evening 11th inst., at St. John's church school house, Rev. G. E. Lloyd read an able paper on "The Importance of Sabbath Schools and the Proper Instruction of the Young."

RURAL DEANERY OF SHEDIAC.

A meeting of the Clergy in this Deanery was held in the parish of Westmoland on Tuesday and Wednesday, the 27th and 28th ult. The Clergy present were Rural Dean Campbell, the Rev. D. Bliss, the Rev. C. F. Wiggins, the Rev. E. B. Hooper, and the Rev. Fullerton, the newly appointed Rector of Petitcodiac, and whom the Rural Dean warmly welcomed to the Deanery.

After prayers, and the reading of the minutes of the preceding meeting, the appointed Lesson—Romans V.—was read in the original and discussed at length, and considerable routine business was disposed of. Service was held in the Parish Church on Tuesday evening, on which occasion the Rev. E. B. Hooper preached a useful sermon; and on Wednesday morning a sermon was preached by the Rural Dean, which was followed by a celebration of the Holy Communion.

The Clergy were most hospitably entertained by the Rector of the Parish, T. E. Oulton, Esq., and other parishioners.

The following resolution was passed by the Clergy present:

"Whereas it as pleased ALMIGHTY GOD to take unto HIMSELF the soul of our dearly beloved Father in GOD.—the most Reverend John, by Divine permission Lord Bishop of Fredericton and Metropolitan of Canada;

"Therefore be it resolved, that we, the Clergy in the Rural Deanery of Shediac in Chapter assembled, do record our deep sense of the irreparable loss that we have sustained by the removal of one whose praise is in all the churches, and whom we, as Clergy in his diocese, found to be uniformly kind, considerate, and just;

"We feel that one of the most precious treasures that the Church in this Diocese now possesses, is the memory of the example of that good man, who taught us all, by the bright light of his own consistent life, "to do justly, and to love mercy, and to walk humbly" with our God;

"And be it further resolved, that a copy of this resolution be forwarded to Mrs. Medley, together with an expression of our loving sympathy."

WOODSTOCK.

The Right Reverend Dr. Kingdon, Bishop of the diocese, visited this parish on Sunday Oct. 16th. At 8 a.m. morning prayer was said at St. Luke's Church. At 11 a.m. an Ordination took place,—the Rev. J. J. Parry, Deacon-in-Charge at Grand Falls, having been presented by Rev. Canon Neales, was advanced to the Holy Order of the Priesthood. The whole service was very impressive. His Lordship's sermon from the text Isaiah vi, 8, was most clear and convincing on the subject of the Sacred Ministry of the Church divinely instituted and of threefold form.

The number of communicants was very large.

At 3 p.m. his Lordship administered the Holy Rite of Confirmation to five persons, and addressed them both before and after the laying on of hands, on the meaning and blessing of the Apostolic ordinance, and exhorted them to the careful performance of their several duties as the children of God and recipients of His Holy Spirit.

Service was again held at 7 p.m., the Bishop preaching from the text S. Luke x. 18, "I beheld Satan as lightning fall from heaven," and his sermon was full of deep practical teaching on the danger and encouragement to the soul in its striving against the power of the evil one. The singing by the vested choir of twenty-five voices was both hearty and reverent throughout the day's services. The Bishop inspected the new Parish Hall which is being erected near the Church, and expressed his satisfaction at the prospect of its near completion as most useful in carrying out parish work.

Diocese of Quebec.

STANHOPE.

The work of St. Paul's Church here is being carried on energetically by the Rev. Mr. Murray, the Incumbent, who also has the assistance of Mr. Dowden of Bishops' College, Lennoxville. The Ladies' Guild lately held a sale from which they realized about \$70.00. The Rev. Dr. Adams, principal of Bishop's College, occasionally renders assistance and at the Harvest Thanksgiving, which was held on the evening of the 13th of October, the people had the pleasure of hearing the Rev. J. M. Thompson. There was a large congregation present who listened with devout attention to Mr. Thompson's earnest words. It is hoped the Church will soon have a bell to call the people to worship.

Diocese of Montreal.

COTE ST. PAUL.

The Church of the Redeemer here had its Harvest Festival on the evening of Thursday the 13th of October. The Church had been beautifully decorated with vegetables, fruit, flowers and autumn leaves, by the ladies of the Mission and presented an attractive appearance. The altar itself was vested in white, and on the super-altar was a beautiful floral cross and bouquets of flowers and underneath the chancel windows a wreath of beautiful smilax. Fruit was placed between the flowers on the super-altar and on the front of the Holy Table bunches of grapes and wheat. Service was held at a quarter past seven, being fully choral, and the choir vested and at which there were present the Revs. E. A. W. King and the rector of the parish of St. James, the Rev. Canon Ellegood, M. A. besides Dr. Davidson, Lay Reader in charge. The rector himself was the preacher. After the service, supper was served in the hall by the ladies of the parish and addresses were given by Canon Ellegood, Mr. King and Dr. Davidson. Miss Eva Akin sang very beautifully and Mr. W. Clark rendered a violin solo accompanied by Mrs. Spedding.

POINT ST. CHARLES.

GRACE CHURCH.—At a special vestry meeting held on Tuesday evening of last week, it was declared that the seats in the new church should be free, and further, that the service at Even Song should be choral. The latter proposition was carried by a vote of 77 to 28. Notwithstanding that the temporary attraction of a new church and special services and preachers in connection therewith has passed away, the attendance at the Sunday services still continues to fill the church completely. Holy Communion is now administered every Sunday morning at eight o'clock as well as at mid-day every sec-

ond Sunday. A Chapter of St. Andrew's Brotherhood has been formed and is doing admirable work. The parish is instinct with life; and united and harmonious, a bright future is before it.

THE DIOCESAN COLLEGE ASSOCIATION.—The fourth annual Conference of the Montreal Diocesan Theological College Association was begun on Tuesday, Oct. 11, at the college. After communion, the Rev. Canon Henderson preached on "The temptation of Eve and its repetition in modern times." The Rev. L. N. Tucker read a paper on "Old Testament Difficulties," in the course of which he expressed satisfaction, that a man of science like Sir William Dawson could reconcile Genesis with geology. The language of the Bible was that of every day, not technical, as even astronomers would speak now of the sun rising and setting. He went on to deal with many other difficulties and, in conclusion, said that an implicit confidence in God would overcome all difficulties of understanding.

A paper treating on similar matters was read from the Rev. H. E. Horsey, in which he attributed many of the difficulties to the language in which they were written. Rural Dean Saunders and the Rev. N. A. F. Downe followed on the same lines. The Rev. F. A. Allen believed in keen adverse criticism. The truth need not fear criticism. It was only error that needed to crave the dark. The Rev. John Ker said "spiritual truths are spiritually discerned." A discussion followed and was closed by Bishop Bond emphasizing the observation made by Mr. Ker. After a paper by the Rev. A. Bareham on "Confirmation classes," and the discussion thereon, the session was closed for the day with the benediction.

The Association continued in annual conference yesterday. Bishop Bond again presided. The Rev. E. McManus offered the opening prayer. A paper on "Rationalism," by the Rev. J. A. Elliot, described its growth and dealt with its causes. The points raised by the paper were discussed by the Rev. G. Abbott Smith, Rev. L. N. Tucker, Canon Henderson, Rev. Messrs. N. A. F. Bourne, Waller and Everett. Bishop Bond urged that in dealing with the subject from the pulpit it should be done with great caution.

The Rev. W. N. Duthie contributed a paper on "Self-examination." After the subject had been discussed by the Rev. Messrs. W. H. Garth, E. T. Capel, A. Bareham, H. A. Meek, Everett, Abbott Smith, F. Charters, L. N. Tucker and F. A. Smith, the Bishop warned his hearers against merely surface self-examinations.

At the afternoon meeting the Rev. T. E. Cunningham read a paper on "Distinctive Church of England Teaching." The Rev. F. Allen expressed the opinion that the Church should endeavor to unite rather than to separate those holding divergent views. The topic was spoken upon by the Rev. Messrs. Charters, Bareham, Everett, McManus, Abbott Smith, Tucker, Mervyn and Sanders.

A paper on missions by the Rev. N. A. F. Bourne, sketched the history of missionary work in Madagascar. The Rev. Mr. E. Judge followed with a number of statistics and facts relative to missions in India, China, the South Sea Islands and Uganda.

The Rev. W. A. Merwyn spoke of obstacles to missionary work, such as the introduction of rum, which so soon followed the civilizing work of the missionaries, and thus rendered their labors doubly difficult. The Rev. Messrs. Duthie, Tucker, Allen and Rural Dean Sanders also spoke upon the subject.

At the close of the afternoon session the members of the Association, on the invitation of Canon Henderson, dined at the College.

At the missionary meeting last night, presided over by the Bishop Bond, Canon Henderson read an interesting paper entitled, "An intro-

duction to the history of missions in India." Mr. Farries, of Moose Factory, gave an account of the history of missions in that region.

The session was then closed.

Diocese of Toronto.

TORONTO.

On Thursday, Oct. 13th, a Harvest Festival was held at St. James Cathedral. The Church was crowded, and the choir under Mr. Schuch's direction sang with great sweetness. Miss Jardine Thomson, attired in surplice and college cap, sang "With verdure clad" from Haydn's "Creation."

Diocese of Algoma.

PERSONAL.—Rev. E. F. Wilson's family address after November 1st will be—Barnsbury Grange, Burnside Road, Victoria, B. C.; his official address as hitherto, Sault St. Marie, Ont.

Diocese of Huron.

W. A. M. A.

The half yearly meeting of the W.A. of the diocese of Huron took place in Chatham on Oct 3rd, 4th and 5th. A missionary meeting was held on the evening of the 3rd in Holy Trinity at which addresses were given by the Bishop of Huron, Rev. R. McCosh and the Rev. A. Murphy. Mrs. Boomer, by request, read the Huron Report as submitted to the Triennial meeting at Montreal. A collection amounting to \$23, to which were added afterwards the Thank offerings increasing it to \$33.35, was given by the local branches to the Algoma Superannuation fund. After the meeting a reception was given to the visitors, in the school house which was beautifully decorated for the occasion. On Tuesday at 10 a.m. the Board meeting was held in Christ Church school house. The Bishop, assisted by the Rev. R. McCosh, opened the meeting, saying a few words of kindly greeting and encouragement to the members before leaving, after which the chair (in the absence of Mrs. Baldwin owing to severe illness) was taken by Mrs. Boomer. About 33 members answered to their names. The Recording Secretary reported five new branches as formed since last meeting; the Dorcas Secretary that 41 bales had been sent from 19 branches since the annual meeting. Mrs. Richardson spoke strongly in favor of sending bales for the North West to the "Central Board, Holy Trinity, Winnipeg," of which Miss Milledge, is the Sec., and said that she from personal knowledge felt, that this was the best possible way to secure the desired end, that of helping the really poor, whether Indian or whites. While this method of distribution was strongly advocated, it was left to the discretion of the Branches to adopt it, or not. Owing to the absence of so many members, the Educational Committee held no meeting; but Mrs. Boomer reported its finances as in a very satisfactory state. Mrs. Lanfesty of Strathroy stated that two ladies had signified to her their willingness each to take a child into their homes, giving her all the home privileges of a daughter. This request had special reference to the seven daughters of the Rev. Mr. Cook, whose neglected education is a source of grave sorrow to their missionary father, and now let me ask: are there no other Christian homes in our richly blessed Canada, that are open to receive one child, of some of these struggling over-burdened missionaries? These men have gone out to the uttermost parts of the earth to preach the Gospel. Are they to be hindered in their work by the sight of their children growing up around them in ignorance of the commonest requirements of every day civilized life? Think over it well readers. You are not asked to send these

children to expensive schools—but first to give them a home and welcome, while they secure a good common school education that is to be had free at your very doors.

The "Letter Leaflet" was reported to be in very great demand having nearly 1200 subscribers, Huron's expenditure for it being about \$200 per annum with a balance of \$100 in hand to cover printer's dues to end of January next. A request was read from St. Judes, Brantford, "that more space be left in the forms furnished the Branch Secretaries for the annual reports, for the names of officers, delegates, etc., and that a blank be left below for remarks." This request caused considerable discussion, some thinking with St. Judes that the abrupt answer "Yes" or "No" allowed for in said forms often placed the branches in an unfavorable light; which a few lines added to the report, would explain away. Others thinking (with myself) that a definite answer to the question being all that is required the present form helps to keep the secretaries down to facts. It was finally decided to leave the matter in the hands of a committee composed of the President and the diocesan officers, each branch being requested to send in by Nov. 1st any suggestions they might have to offer. Another item of interest was the reading of certain letters from Miss Busby (our Lady Missionary) asking "if the W.A. would send some one to take her place at Mr. Swainson's school while she took a course medical training, which she found to be almost a necessity in her missionary work." This request the W.A. had already answered by sending out Miss Steele; since then a letter has come announcing Miss Busby's engagement to a brother of Mr. Swainsons. Mrs. Richardson and Mrs. Lings both spoke in feeling terms of Miss Busby's devotion to her work, and the general conviction expressed was that it would be next to impossible to find any one who could fully and completely fill her place. It was agreed that in future it would be well to have a definite understanding with lady missionaries as to length of term for which they accept appointments, etc. Under present circumstances, and as word has been received of Miss Sherlock's engagement also this seems a wise move. A resolution was moved and carried that the Diocesan board be requested to deal with the matter and the hope expressed that it would see its way to retain if possible after her marriage one so eminently fitted for the work as is Miss Busby. Mrs. Finkle gave a full and very interesting report of the Triennial meeting in Montreal which she, accompanied by Mrs. Boomer as her co-delegate, had attended as substitute for Mrs. McKenzie of Brantford. She stated that the W.A. had now 316 branches (an increase of 167 in the past three years) that \$44,000 had passed through its Treasurer's hands in that time, also that it had been suggested to Montreal to adopt Huron plan of collecting five (which Mrs. Lings now asks be increased to ten) cents yearly from each member to form a fund to meet the general diocesan expenses. This is a very fair plan if carried out, but Mrs. Lings reports that many of Huron's branches neglect sending in this trifle, thereby causing her much inconvenience, and strongly urged each representative present to make a point of sending in the fees at once. Who has done so? The question of the members wearing a badge (a silver cross) was discussed, and I, like Mrs. Millar of London, say don't! Let our lives, not a badge testify to our true membership. It was thought well to have an organized Sec. in each Deanery (instead of only one for the Diocese as heretofore) whose duty would be not only to form the Branch but to visit it occasionally, doing every thing in her power to aid and encourage it—a very wise move.

Mrs. Lanfesty, of Strathroy, then gave her views on the best way to promote missionary interest among the boy's bands, and spoke so well and clearly on this point that she was asked to write a paper on the subject, which will appear in the "Letter-Leaflet" later on. Mrs. Finkle at Mrs. Richardson's request, gave a touching

account of the last moments of our loved member, Mrs. Eakins, of Woodstock. She spoke of her Christian life as an example to all with whom she came in contact, and told us how at even her last moment on earth she had given a quilt and coat for a bale then being prepared, and how she had passed away so joyfully "to be with Jesus." Many eyes were wet with tears as the members listened to the recital of this touching scene, and thanks were given to Mrs. Finkle, who at the expense of her own feelings, had responded to Mrs. Richardson's request. Mrs. Boomer also spoke in feeling terms of Mrs. Eakins. Mrs. Lings pointed out that Rev. Mr. Burman had only received ten dollars so far this year, and spoke of the great expense he was at to keep up his school, asking the branches to remember him. The question of getting the much needed horses for Mr. Swainson's mission was discussed, and it was decided to let this gift be the special work of the boy's bands, as it was felt that they would take more interest in the work if given some definite object to work for. If any Auxiliaries have no boys' branch through whom to send their contributions they could of course help, sending their money to the Treasurer, intimating that it was to be used for this purpose. Windsor gave the first subscription, a big silver dollar—who next? Resolutions of regret were passed expressing sorrow that Mrs. Baldwin, Mrs. Complin, Mrs. Newman were absent owing to illness in their families. A telegram was received from the Bishop of Algoma conveying his thanks to the Auxiliary for help given his Diocese, and kindest Christian greetings to the meeting in Chatham. A resolution of sympathy was passed extending to his Lordship the fervent wishes of the members for his speedy restoration to health. Mrs. Boomer here spoke feelingly of Algoma's special claim upon us, as a child of our own creation, and explained that it was over work and anxiety as ways and means that had caused the Bishop to break down. She read a letter from Mrs. Sullivan to corroborate what she said, and begged the members to do what they could in their several branches to relieve him of the burden that was pressing so heavily upon him. A message of congratulation and welcome was sent to Mrs. Hunter Dunn on her coming to Canada and the sympathy of the Auxiliary was extended to Mr. Eakins on the death of his wife, our much loved member.

L. SANDYS, (Sec.)

A Criticism From a Western Man.

The debates on the Consolidation of the Church are not altogether pleasant reading for members of this Ecclesiastical Province. One would think the object of confederation was for the union of their own dioceses to Eastern Canada, and not for uniting to them a province six times as large as their own with eight dioceses, besides three dioceses in British Columbia. The size of course refers to square miles. The Provincial Synod of Rupert's Land loyally accepted in its entirety the result of a conference between its members, the delegates from the Eastern Synod, and delegates from dioceses. It was very coolly proposed and agreed to by the Lower House in Montreal to call another conference and submit the whole matter to the Dioceses *de novo*. Well, our Provincial Synod meets next August, and the writer is positive, that it would decide that no representatives from the dioceses would attend another conference. But as far as can be made out from the Montreal papers, the House of Bishops saved the scheme by re-inserting the words *General Synods*. In this case they showed greater wisdom and more statesmanship than the Lower House...

To have called another conference would have been a waste of time, as well as ignoring the first conference. But when a meeting is held in Toronto to form the constitution for, and organize the *General Synod*, the representatives of the Province of Rupert's Land will be on hand

to consider and act upon any proposed amendments in the minor details which may be for the good of the whole Church.

The Church of England in her representative bodies wastes too much time in mere talk, and lacks promptness and decision in seizing golden opportunities. The report of the Committee on the aggressive work of the Church was another case in point. Why did not the Church rise to the occasion? Form a general board of missions for the United Church, form their new missionary dioceses, give the bishops \$2,000 a year and a sum for travelling expenses, to be paid by the general mission board, and admit the missionary dioceses to the full privileges of the Provincial Synods, when a minimum endowment was raised. More faith, more enthusiasm and more leaders of men are needed. The children of the Church could be made to support five missionary bishops if an effort were made to enlist their aid.

AGGRESSIVE WORK OF THE CHURCH.

SIR:—

There were two subjects of wide practical importance, that occupied the attention of the Provincial Synod just closed. The Consolidation of the Church in the Dominion, which after long debate, has, I think, been practically settled. And the aggressive work of the Church which was discussed with great intensity and enthusiasm. At the session of the Provincial Synod of 1889, the following resolution was unanimously adopted by the Lower House: "Resolved that, in the opinion of this House the Church is called upon by the circumstances of the times in which we live to show greater earnestness in the aggressive work of the Kingdom of God; and that this House therefore respectfully requests a conference with the Upper House with a view to securing (1) A more widely extended use of authorized Lay Readers, (2) An extension of the Diaconate, (3) an increase of the Priesthood, (4) the immediate subdivision of existing Dioceses and the consequent increase of the Episcopate."

Their Lordships the Bishops who sit and legislate by themselves, did not grant the conference asked for, but just at the close of the Synod sent down a message to the effect that owing to the lateness of the hour, "The Upper House regrets exceedingly that it is unable to see its way to a conference of both Houses on the important subject of the Church's aggressive work, and recommends the appointment of a Joint-Committee to report, at the next Session, upon the whole subject, as embodied in the resolution sent from the Lower House." This was concurred in by the Lower House and the Joint-Committee was appointed, this Committee met several times during the three years. The Episcopal members of that Committee insisted that the increase of the Episcopate, which stood last, in the resolution, should be considered first. Accordingly, an elaborate report was prepared, covering all the points in the initial resolution and specially recommending the immediate establishment of five new Dioceses. Their Lordships considered this report, before it was reached in the Lower House, and sent down a message of non-concurrence in the first recommendation, as to the five Dioceses. About the other three points, they said nothing. They, however, expressed their readiness to consent to the formation of a Diocese of Ottawa, and another in Eastern Nova Scotia, and to the subdivision of the missionary Diocese of Algoma, as soon as any of these had secured and invested at least \$40,000 of an endowment. In spite of this message, the report was considered, the next day, by the Lower House, and with a few verbal alterations, every one of its recommendations was unanimously and enthusiastically adopted. It was sent the next morning to the Upper House with a respectful and unanimously adopted request for a conference of the two Houses on the subject of the

report. Their Lordships, though again formally requested by the Lower House for a reply, sent none until just before the time at which they had determined to prorogue the Synod. And then their reply was that, as there was not now time for a conference, the Committee had better be re-appointed. This reply was received with very decided expressions of disapprobation. The conviction became general that a majority of the Bishops had determined to defeat this movement, and the Synod closed with very widespread feelings of disappointment and indignation. The Bishops by their action have in all probability blocked the way, to any aggressive forward movement, for three years to come, and upon them or those of them who were instrumental in bringing about this result, rests a very serious responsibility.

But it will be asked what were the five Bishops proposed, and how were they to be maintained? For it is undesirable that only rich men should be eligible for the Episcopate, and Bishops cannot live on air. Well, the scheme suggested was that Algoma should be re-arranged and a new North Western Diocese formed, consisting of the Counties of Huron, Bruce, Grey and the district of Algoma proper, (2) That there should be a Diocese of Barrie or Orillia, consisting, probably, of the Counties of Simcoe, Victoria, Muskoka, and Parry Sound. (3) A Diocese of Peterboro or Belleville, consisting, probably, of the Counties of Durham, Northumberland, Peterboro, Halliburton, Hastings and the districts of Mattawa and Nipissing. (4) Ottawa taking the Ottawa Valley from the Diocese of Ontario. The Eastern part of Nova Scotia, Prince Edward Island, and Cape Breton Island. In the draft report it was also suggested that there should be a Diocese of Eastern or Northern New Brunswick, of Sherbrooke, of Chatham, and ultimately or Cornwall. In the report submitted for the adoption of the Synod these nine were reduced to five, and after receipt of the message as to the action of the House of Bishops, it was suggested that we should combine, as an initial step, in the aggressive movement for the immediate formation of the Diocese, Owen Sound, Peterboro, including Algoma proper, taking on Muskoka and Parry Sound; Ottawa taking on Mattawa and Nipissing, and Eastern Nova Scotia. That would make twelve Dioceses in all.

But where is the money to come from, to support them? The opinion was universal in the Lower House that the Bishops might just as well have said there shall never be any increase of the Episcopate as to have said there shall be none until \$40,000 are collected and invested. But how then can it be done? Without the least difficulty or danger. The Bishop of Algoma is pledged \$4,000, and he must get it, in any rearrangement of his Diocese. The Bishop of Ottawa ought to have \$4,000 per annum. \$3,000 would be sufficient for the Bishops of Peterboro and Nova Scotia. That makes \$14,000 per annum for the four sees, of that sum we have \$6,000 already, \$4,000 paid Algoma by the several Dioceses and \$2,000 from the invested endowment of that Diocese collected by the present Bishop. That leaves \$8,000 to be raised by the twelve Dioceses of this Ecclesiastical Province, or \$667 for each Diocese to contribute annually, to secure this very important aggressive movement. Or if the recommendation of the Lower House, that each new Diocese should be required to provide a House and a secured income of one thousand dollars per annum before being set off, be adopted, that would only leave \$4,000 for the eight Dioceses to provide, or \$500 per annum each. Does any body believe that there would be any difficulty or uncertainty about it? It only needs the Bishops' consent and Leadership, and it could be accomplished in three months. And who doubts but that new life, and hope and progress, would be imparted to the whole Church by such a decided aggressive movement.

Yours, etc.,

JOHN LANGTRY.

To the Clergy and Laity of the Church of England in Canada:

MY DEAR BRETHERN,—Before seeking the change and rest which the kind thoughtfulness of the Provincial Synod has provided for me, I desire to lay before you briefly a statement of the financial position of the Missionary Diocese, which ten years ago was entrusted to my keeping.

I. So far from the General Mission Fund sufficing for our needs, there was a deficit of upwards of \$3,500 when the Treasurer made up his last annual report on June 30th. Into the causes of this deficit I need not now enter; I have indicated three in my incomplete report to the Metropolitan. Be this, however, as it may, the fact stares us in the face that nearly \$4,000 is necessary to meet the obligations of the year closing June 30th last. I will not disguise it from you that the anxieties arising from this fact have been one of the primary causes of my recent collapse. What is to be done about it? (1) I am physically and mentally disabled from lifting a finger at present towards its removal. (2) It could be wiped out by falling back on our small invested capital of \$10,000, but with a first breach made in this amount how long will it be before the remainder melts away?

II. The only solution I can discern is a special effort on the part of the Clergy and Laity, and to them I now earnestly appeal in my helplessness. Special gifts by individuals. Special offertories in congregations. Special donations from branches of the Woman's Auxiliary. Special offerings from Sunday Schools. Special appropriations by the Domestic Board. All these running into one common stream will soon replenish the Treasury and set your Missionary Diocese afloat again. In this connection I may say that I have appointed the Rev. Rural Dean Llwyd, of Huntsville, my Commissary in my absence. Contributions will be gratefully received and promptly acknowledged by him or by my Treasurer, D. Kemp, Esq., Synod Office, Toronto.

III. The Shingwauk and Wawnosh Homes are now passing through the most serious ordeal to which they have ever been subjected. Their position is most critical. (1) The Rev. E. F. Wilson has resigned as Principal, being about to remove his family to British Columbia. (2) As a necessary consequence of Mr. Wilson's resignation, all the English assistance hitherto given to the Homes, being, he informs me, given by personal friends to his personal work, will be diverted from these Homes and transferred to the Elkhorn Home in Manitoba, where his eldest son is Principal. (3) The gifts of clothes hitherto sent to these Homes will similarly be diverted into other new channels.

Seriously crippled as they will thus necessarily be, our Indian Homes must inevitably close their doors, unless their Canadian friends rally to their support as they have never done before. I therefore earnestly entreat both the Clergy and Laity to give them a very prominent place in their sympathies, and not only to continue, but if possible to increase their contributions. Many who have hitherto stood aloof will now, it is hoped, enroll their names among our supporters. Gifts of money and clothing should be carefully marked "For the Shingwauk and Wawnosh Homes." As I am desirous that all money contributions should appear in our Diocesan accounts, I would request that cheques, etc., may be sent either to the Commissary, Rev. Rural Dean Llwyd, Huntsville, or to the Treasurer, D. Kemp, Esq., Synod Office, Toronto, who will remit them periodically to the Rev. E. F. Wilson, who has consented to superintend the Homes till April 1st, when he will rejoin his family in British Columbia.

Again entreating your thoughtful care of my Diocese during my absence,

I remain, dear Brethren,

Yours faithfully,

E. ALGOMA.

THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. Box 504, MONTREAL. EX-
CHANGES TO P. O. Box 1968. FOR BUSINESS
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.

CALENDAR FOR OCTOBER.

- OCTOBER 2.—16th Sunday after Trinity.
" 9.—17th Sunday after Trinity.
" 16.—18th Sunday after Trinity. (No-
tice of St. LUKE.)
" 18.—St. LUKE, Evangelist.
" 23.—19th Sunday after Trinity. (No-
tice of St. Simon and St. Jude.)
" 28.—St. SIMON and St. JUDE.
" 30.—20th Sunday after Trinity. (No-
tice of ALL SAINTS.)

EDITORIAL NOTES.

EAST LONDON.—We would call the attention of our readers to the very interesting account of the work of the Church in the parish of Shore-ditch, in the so-called "Darkest England," furnished by the Rev. Mr. Barden, formerly of the Diocese of Algoma. He seems to have found a more missionary field than even that diocese, and in the work in which he is now engaged will find full scope for his energies and Christ like zeal. We shall hope to hear from him from time to time, for the plain story of the work which the Church of England is doing—no new work by any means—is the best proof of her deep interest in the "masses," supposed by some to have been totally neglected till the "Salvation Army" scheme appeared.

Another communication appears in this number which we trust will receive the careful attention of our readers. We refer to the letter of the Rev. Dr. Langtry, ex-Prolocutor of the Lower House of the Provincial Synod, on the subject of the increase of the Episcopate. We

know not where the fault lies, but we feel strongly that the House of Bishops failed to do itself justice, in the eyes of the Church and of the world, in its action on this important subject. We would gladly see such interest aroused throughout the length and breadth of our land in this feature of the aggressive work of The Church, as would necessitate early action in the direction indicated in Dr. Langtry's letter. It is possible, he believes, to secure a reasonable stipend annually raised, and we think the Bishop of any new diocese should be ready to this extent to make common cause with the Clergy. To require an Endowment of \$10,000 before a new diocese may be created is simply, though most effectually, to bar any increase of that Order whose extension is—as is abundantly evidenced by the history of the Church in the United States—the chief factor in the extension of the Church itself.

We much regret that the communication from "A Western Man," referred to in our editorial articles of last week, was omitted in putting the matter together in the press room. Our readers will find it in this number on page 6, and we trust will read it, with the editorial note relating to it.

In "Ecclesiastical Notes" of last week our printers make us speak of "Holy Church Wesleyanism." It should have been High Church Wesleyanism.

We would call special attention to the notice in our advertising columns as to Huron College. The vacancy has been caused by the appointment of Rev. D. Williams, B. A., to the important living of Stratford in the Diocese of Huron.

THE FOLKESTONE CHURCH CONGRESS

The 32nd annual Congress of the Church in England opened on October the 4th at Folkestone and its recognized importance is evident by the fact that the great London *Times* devoted no less than 10 columns of its issue of October the 5th, 9 of Oct. 6th, 6 of Oct. 7th, and 4 of Oct. 8th, to reports of the proceedings of the Congress besides, several "leaders" thereon.

An official welcome was given to the Congress by the Mayor accompanied by the Recorder, Town Clerk, Aldermen and Counsellors, all in their civic robes. An address was presented by them to the Lord Archbishop of Canterbury and the members of Congress, expressing their sense of the honor done in the selection of Folkestone as the place of meeting, and pointing out the suitability of the selection as Folkestone had a most ancient connection with Church history. Over 600 years ago, Eadba'd sixth king of Kent, through the instrumentality of Laurentius, successor of Augustine in the See of Canterbury, built several churches in Kent and specially upon the site where the parish church now stands; built the first Church and dedicated it to Saints Peter and Paul and gave it to his daughter Eanswythe, who became abess of a religious community. Her image and super-scription have adorned the scene of the Corporation, as the patron saint of Folkestone for centuries.

The Archbishop of Canterbury in his reply expressed gratitude for the heartiness of the wel-

come accorded to the Congress, the spirit of which would, he trusted, be one of the deepest devotion to Him who they believed had called them together on this important and solemn occasion.

The Rev. A. J. Palmer, congregational minister, in behalf of the Non-conformists of the district, offered a cordial and affectionate welcome and spoke of the "courteous, frank, and friendly spirit which breathed through the proposals of His Grace the Archbishop for home reunion" adding, "we have a growing conviction that the distinction between various christian communions are no impassable barriers but rather as hedges of roses and honeysuckles across which we can shake hands and wish one another God speed in the name of the Lord." Further on in his address Mr. Palmer said: "In welcoming you here to-day we hesitate not to say that we greatly appreciate the grand erudition of your scholars, many of whose works adorn the shelves of our libraries and shed new light upon old and familiar truths, the ability of your clergy, whose mental and spiritual force gives intensity to their words, the beauty of your services, the vast extent of your many sided and unparalleled activity and the part you are taking in all the moral and social movements of the day."

The Archbishop in his reply to "Mr. Palmer and all ministers and brethren who were joined with him in his address to us here to day," returned thanks for "one of the most striking and important addresses that will be listened to in this Congress".....and "for having given us no general welcome, but for having gone into particulars about the things which are nearest to the hearts of all of us.....and for having worked into the address of welcome, words about ourselves and about our work which we should never have dared to utter in our Congress or elsewhere. A spirit of humble submission to Him who must give the rain that blesses the work both of Paul and of Appollis, and who must give all the increase, would, I hope, prevent our opening our lips upon many of those topics upon which you have spoken so directly and so warmly."

The Bishops and Clergy, all in full canonicals, formed in procession, which was joined by the choirs of the churches and passed through the thoroughfares of the town, which were lined with spectators, to the Parish Church and Holy Thrinity Church, where the opening services were held. The Dean of Christ Church, Oxford, (Dr. Paget) was the preacher at the Parish Church and the Bishop of Peterborough (Dr. Creighton) at Holy Trinity.

The meetings proper, opened in Congress Hall, a large structure specially erected for the purpose and accommodating 3,000 people, at 2 p. m. when the hall was filled and his Grace the Archbishop delivered the opening address, a lengthy and most important doctrine.

THE UNSPOKEN LIFE.

There are certain kinds of religious training in which persons get the fixed idea that they must hang out their religion in public, and that this is the chief evidence, not only to the world, but to themselves, that they are Christians. They imagine that unless they "express their

feelings," and "tell their experience," they can not let their light shine, and that in this consists the substance of religion. Of course, it all comes from the mistaken idea that religion is a thing to be "got," instead of a thing to be lived. The training of the Church is entirely different, more in harmony with good sense and Scripture. The Church assumes theoretically that a disciple of Christ can let his light shine without any self-conscious display. And though the light may sometimes be but a feeble glimmer, it is better that way than the false and ephemeral light of personal glorification. Conscientious Christians are often disturbed in mind, especially those of a retiring nature, lest they are doing nothing for their Master, lest their Christian profession is of no account in the world for want of outward testimony. The fact is there are several ways in which believers are giving continual and effective testimony on the side of Christ without self-consciousness, and obtrusive self-assertion. Two of these may be mentioned. The one is that the simple confession of Christ in His Church takes the candle from under a bushel and places it on a candlestick. The doing of this is not so uncommon as to give any occasion for personal display, or call the marked attention of the world, and yet it is a silent and powerful protest against the way the world looks at things, and a steady assertion that the kingdom of God stands for something more than the world yet has knowledge of. And the other is, the testimony of the Christian life, the testimony of what a man is, not what he says. The Christian need not be over-anxious to tell what he believes, or what he does not believe, or to try to set forth in language a spiritual ecstasy or an exalted state of feeling. If his spiritual union with Christ is close the unspoken life and acts will have more weight and influence than words or direct efforts to make his religion appear. The indestructible force of a holy life is greater than the possessor of it is aware of, and greater than the world acknowledges.—*The Church News.*

WHAT IT IS TO BE A MEMBER.

"A member of Christ, a child of God and an inheritor of the kingdom of Heaven."

Almost every reader of our paper is familiar with these words, and know that they are to be found in the second answer in the Catechism of the Church. But it is to be feared that we do not always take home their meaning, that we do not realize the importance of the condition which they describe.

What is it to be a member? A member, you would say, is a part. So it is, but it is more than that. A member is a portion of an organized body set apart—differentiated as the scientists say—for some particular office. Ever living being down to the simplest plant possesses such members—set apart to do a particular work. Thus the eye is made for seeing, the ear for hearing, the stomach for digestion, and so on; and no member can perfectly do the work of another.

All Christians, St. Paul tells us, are members of Christ's body. "For we are members of his body, of his flesh, and of his bones" (Eph. xii. 30). "Now ye are the body of Christ, and members in particular." Our Lord tells us the same thing when He says, "I am the vine, ye are the branches" (St. John xv. 5.) What fol-

lows from this truth? First, that as every member of our bodies has its own office to perform, so we being members of the body of Christ have our own work to do in that Body which we cannot neglect without injury to ourselves and others. It behoves us to consider whether we are doing that work, or whether we are neglecting it or leaving it to burden some one else. Our office may be a very modest one which makes no noise and no display. It may possibly be only the care of our families, or the earning of our daily bread, or even the enduring of pain and helplessness. Still it is God's work and may be done for Him, and is as acceptable to Him as the most splendid deed or sacrifice. But there is no one so poor that he cannot give at least his prayers for the spread of the Gospel and the coming of the Lord's kingdom.

Second, the members of our body have relation to each other. If one member suffers all the members suffer with it. We must be loyal to one Head, but we must also be loyal to each other. It is a spectacle to make angels weep when members of the same church, who kneel at the same holy table to partake the bread of life, are ready to bite and devour one another, to impute bad motives and whisper mean and spiteful insinuations or even open slanders of each other.

Finally, if we are to be living members of that Body of Christ we must keep up the closest union with our Head. "Abide in me and I in you. As the branch cannot bear fruit in itself except it abide in the vine, no more can ye except ye abide in Me." These are our Lord's own words (St. John xv. 4). Let us see that nothing comes between us and our Lord. No business, no pleasure can be right and lawful which crowds us away from Him, or leads us into alliance with His enemies, the world, the flesh, and the devil. "Do you think it is wrong to attend such a place of amusement?" asked a young lady of an elder friend. The answer was, "I will not say as to that, but I think it is a bad sign for a Christian to be constantly thinking not 'how much can I give my Lord?' but 'how much can I keep for myself?'" He loved us and gave Himself for us, can we do less than give ourselves to Him?—*Selected.*

THE JUBILEE OF THE BISHOP OF GUIANA.

GEORGETOWN, Sept. 8.

The Feast of St. Bartholomew, 1892, will ever be a red letter day in the annals of the Church of Guiana, of the West Indian province, if not of the whole of Anglican Christendom; for on that day William Percy Austin completed the fiftieth year of his episcopate. Unfortunately, a severe illness laid our Bishop low, and it was owing to this circumstance that much of the grandeur of the jubilee was lost. It had been proposed that a meeting of the West Indian Provincial Synod should have been held, at which most of the Bishops of the neighboring islands would have attended, but the Primate's illness prevented this from taking place.

The jubilee services began by the saying of the office of Matins, with a celebration of the Holy Communion, at the pro-cathedral at 7.30 and all the town churches had crowded congregations at 8 o'clock, and also in some of the churches in the outlying parts of the colony the Eucharist was offered, for the bulk of the clergy were in the town. At 11 o'clock the pro-cathedral was filled to its utmost capacity with some 1,800 worshippers. The adjoining streets were filled with a well-conducted crowd, kept in admirable order by Lieut. Col. McInniss and his men. Punctually at 11 o'clock the processional cross of the Christ Church Guild—just imported from England—was seen flashing in the brilliant light of a tropical sun, and 200 choristers, cassocked and surpliced, supplied from each of the town churches, and headed by their banners, followed it. The sight was a very striking one. In the choirs were to be seen the white faces of Europeans, as well as the black faces of the sons of Africa, Chinese and East Indians. Unfortunately there were no representatives of the aboriginal Indians. The choir, followed by the clergy, marched singing the hymn, "Onward, Christian Soldiers."

The plain building had been slightly decorated. The altar, however, was beautifully adorned. A special service was conducted by the Rev. W. G. G. Austin, the musical part being conducted by W. H. Colbeck (the town organist) and Rev. W. Nash. After this the Holy Communion service was intoned by the Dean, the Archdeacon being the gospeller and Canon Costell the epistoler. After the Nicene Creed, the Dean ascended the pulpit, and delivered a sermon from the 14th verse of the 30th Psalm. The rev. gentleman, who has been by the side of the Bishop for 42 years, frequently betrayed the emotion which he felt.

After the sermon most of the people remained for the Eucharistic feast, but none communicated except the officiants. After the blessing, the procession reformed, and marched to the neighboring new cathedral, which was so far finished as to allow a dedicatory service to be held therein. Punctually at 10 o'clock Lord Gorleston, who is a Romanist, entered the new cathedral, after which the populace shouted their "hurrahs" as they saw the Bishop approaching; and what a sad sight it was to see the venerable Bishop so feeble, so utterly unlike what we knew of him, being hardly able to move along, and relying for support on the Rev. Canon Heard. He followed slowly the procession, and entered the sacred edifice, and then, utterly exhausted, he sank in his chair. The building is still very incomplete, but a temporary altar was erected, and the magnificent east window, the gift of the well-known West Indian family, the McConnells, was in its place.

After a short service of dedication a very affectionate address from the aged Bishop to the people was read by the Bishop's son. An address was presented to the Bishop by the Dean and other clergy, and another by the Mayor of Georgetown, and then the Bishop, supported by his son and Canon Heard, stood up and blessed his people, and the slight can never be erased from their memory. "Now thank we all our God" was sung by the vast concourse of choir and people, and a collection amounting to nearly £100 was taken.

Telegrams and congratulatory addresses arrived from all parts of the world. The Marquis of Ripon, amongst others, sent a congratulatory address. Addresses came from corporate and

other bodies, and from nearly all other denominational bodies.

In the evening the Town Hall, the Public Gardens, Christ Church, and other buildings were illuminated, free concerts were given by the municipal authorities, and altogether the city desired to show its love and appreciation for their Bishop.—(*St. John Globe.*)

Family Department.

THE BROTHERHOOD CALL.

I.

Brothers, be true and brave,
Young manhood seek to save.
In God's own might,
Ye heralds, go, proclaim,
Go, tell abroad "His name."
Ye labor not for fame,
But for "the right."

II.

The patriot heeds the call,
"To arms, to arms, men, all,
The foe is near;"
So, at our Captain's call,
We into line would fall,
And there our vow recall
Of "work and prayer."

III.

A holy war we wage,
Though evil spirits rage,
Filled with dismay,
Their wicked plans shall fail,
Thy kingdom, Lord, we hail,
And everywhere assail
The tyrant's sway.

IV.

Lord, look in pity down
On city, village, town,
Through this domain,
Where darkness now holds sway,
Oh, shed the Gospel ray,
For this we humbly pray,
Nor pray in vain.

V.

Thy Church, O Lord, extend,
For her our prayers ascend,
Hear, we implore,
Blessed and Holy Three,
Thy glory may we see,
And through eternity
Praise and adore.

Composed for the Brotherhood of St. Andrew by
Rev. F. J. Mallett, Cincinnati.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER III.—ONLY ANOTHER MONTH.

And to Christie's great joy, old Treffy made no objections, but submitted very patiently and gently to the doctor's investigation, without even asking who had sent him. And then the doctor took leave, promising to send some medicine in the morning, and walked out into the close court. He was just getting into his carriage, when he felt a little cold hand on his arm.

"Please, sir, how much is it?" said Christie's voice.

"How much is what?" asked the doctor.

"How much is it for coming to see poor old Treffy, sir? I've got a few coppers here, sir," said Christie, bringing them out of his pocket; "will these be enough, sir? or, if not sir, I'll bring some more to your house to-morrow."

"Oh," said the doctor, smiling, "you may

keep your money, boy; I won't take your last penny, and when I come to see Mrs. White Ill give a look at the old man again."

Christie looked, but did not speak his thanks. "Please, sir, what do you think of Master Treffy?" he asked.

"He won't be here very long, boy—perhaps another month or so," said the doctor as he drove away.

"A month or so! only a month!" said Christie to himself, as he walked slowly back, with a dead weight on his soul. A month more with his dear old master—only another month, only another month. And in the minute which passed before Christie reached the attic, he saw, as in a sorrowful picture, what life would be to him without old Treffy. He would have no home, not even the old attic; he would have no friend. *No home, no friend; no home, no friend!* that would be his sorrow. And only another month before it came! only another month!

It was with a dull, heavy heart that Christie opened the attic door.

"Christie, boy," said old Treffy's voice "what did the doctor say?"

"He said you had only another month, Master Treffy," sobbed Christie, "only another month; and whatever shall I do without you?"

Treffy did not speak; it was a solemn thing to be told he had only another month to live; that in another month he must leave Christie, and the attic, and the old organ, and go—he knew not whither. It was a solemn, searching thought for old Treffy.

He spoke very little all day. Christie stayed at home, for he had not heart enough to take the organ out that sorrowful day; and he watched old Treffy very gently and mournfully. *Only another month! only another month!* was ringing in the ears of both.

But when the evening came on, and there was no light in the room but what came from the handful of fire in the grate, old Treffy began to talk.

"Christie," he said, uneasily, "where am I going? Where shall I be in a month, Christie?"

Christie gazed into the fire thoughtfully. "My mother talked about heaven, Master Treffy; and she said she was going home. 'Home, sweet home,' that was the last thing she sang. I expect that 'Home, sweet home,' is somewhere in heaven, Master Treffy; I expect so. It's a good place, so my mother said."

"Yes," said old Treffy, "I suppose it is, but I can't help thinking I shall be very strange there, Christie, very strange indeed. I know so little about it, so very little, Christie boy."

"Yes," said Christie, "and I don't know much."

"And I don't know any one there, Christie; you won't be there, nor any one that I know; and I shall have to leave my poor old organ; you don't suppose they'll have any barrel-organ there, will they, Christie?"

"No," said Christie, "I never heard my mother speak of any; I think she said they played on harps in heaven."

"I shan't like that *half* so well," said old Treffy, sorrowfully; "I don't know how I shall pass my time."

Christie did not know what to say to this, so he made no answer.

"Christie, boy," said old Treffy, suddenly, "I want you to make out about heaven, I want you to find out all about it for me; may be, I shouldn't feel so strange there if I knew what I was going to do; and your mother called it 'Home, sweet home,' didn't she, Christie?"

"Yes," said Christie, "I'm almost sure it was heaven she meant."

"Now, Christie, boy, mind you make out," said Treffy, earnestly: "and remember there's only another month! only another month!"

"I'll do my best, Master Treffy," said Christie; "I'll do my very best."

And Christie kept his word.

CHAPTER IV.—MABEL'S FIRST LESSON IN ORGAN-GRINDING.

The next day Christie had to go out as usual. Old Treffy seemed no worse than before—he was able to sit up, and Christie opened the small window before he went out to let a breath of fresh air into the close attic. But there was very little fresh air anywhere that day. The atmosphere was heavy and stifling, and poor Christie's heart felt depressed and weary. He turned, he hardly knew why, to the suburban road, and stopped before the house with the pretty garden. He wanted to see those merry little faces again—perhaps they would cheer him; he felt so very dull to-day.

Christie was not disappointed this time. He had hardly turned the handle of the organ twice before Mabel and Charlie appeared at the nursery window; and, after satisfying themselves that it really *was* Christie, their organ-boy, they ran into the garden, and stood beside him as he played.

"Doesn't he turn it nicely?" whispered Charlie to his sister.

"Yes," said little Mabel; "I wish I had an organ, don't you, Charlie?"

"Shall I ask papa to buy us one?" asked her brother.

"I don't know, Charlie, if manna would like it always," said Mabel. "She has such bad headaches, you know."

"Well; but up in the nursery she would hardly hear it, I'm sure," said Charlie regretfully.

"I *should* so like to turn it," said Mabel, shyly looking up into Christie's face.

"All right, missie; come here," said Christie.

And standing on tip-toe at his side, little Mabel took hold of the handle of the organ with her tiny white hand. Very slowly and carefully she turned it, so slowly that her mamma came to the window to see if the organ-boy had been taken ill.

It was a pretty sight which that young mother looked upon. The little fair, delicate child, in her light summer dress, turning the handle of the old, faded barrel organ, and the organ-boy standing by, watching her with admiring eyes. Then little Mabel looked up, and saw her mother's face at the window, and smiled and nodded to her, delighted to find that she was watching. And then Mabel went on playing with a happy consciousness that mother was listening. For there was no one in the world that little Mabel loved so much as her mother.

But Mabel turned so slowly that she grew tired of the melancholy wails of "Poor Mary Ann."

"Change it, please organ-boy," she said: "make it play 'Home, sweet Home; mother *does* like that so."

But Christie knew that "Rule Britannia" lay between them and "Home, sweet Home"; so he took the handle from Mabel, and saying brightly, "All right, missie, I'll make it come as quick as I can," he turned it round so fast, that if old Treffy had been within hearing, he would certainly have died from fright about his dear old organ long before the month was over. Several people in the opposite houses came to their windows to look out; they thought the organ must be possessed with some evil spirit, so slowly did it go one minute, so quickly the next.

But they understood how it was a minute afterwards when little Mabel again began to turn, and very slowly and deliberately the first notes of "Home, sweet Home," were sounded forth. She turned the handle of the organ until "Home, sweet Home," was quite finished, and then, with a sigh of satisfaction, she gave it up to Christie.

"I like 'Home, sweet Home,'" she said; "it's such a pretty tune."

"Yes," said Christie, "it's my favorite, missie. Where is 'Home, sweet Home?'" he asked suddenly, as he remembered his promise to old Treffy.

"That's *my* home," said little Mabel, nodding

her head in the direction of the pretty house. I don't know where yours is, Christie."

"I haven't much of a place to call home, missie," said Christie; "me and old Treffy, we live together in an old attic, and that won't be for long,—only another month, Miss Mabel, and I shall have no home then."

"Poor organ-boy,—poor Christie!" said little Mabel, in a pitying voice.

Charlie had taken the handle of the organ now, and was rejoicing in "Poor Mary Ann;" but Mabel hardly listened to him; she was thinking of the poor boy who had no home but an attic, and who soon would have no home at all.

"There's another home somewhere," said Christie, "isn't there, missie? Isn't heaven some sort of a home?"

"Oh, yes, there's heaven?" said little Mabel, brightly; "you'll have a home there, won't you, organ-boy?"

"Where is heaven?" said Christie.

"It's up there," said Mabel, pointing up to the sky; "up so high, Christie. The little stars live in heaven; I used to think they were the angel's eyes, but nurse says it's silly to think that."

"I like the stars," said Christie. "Yes," said Mabel, "so do I; and you'll see them all when you go to heaven, Christie, I'm sure you will."

"What is heaven like, Miss Mabel?" asked Christie.

"Oh, it's so nice," said little Mabel; "they have white dresses on, and the streets are all gold, Christie, all gold and shining. And Jesus is there, Christie; wouldn't you like to see Jesus?" she added in a whisper.

"I don't know," said Christie, in a bewildered tone; "I don't know much about him."

"Don't you love Jesus, Christie?" said Mabel, with a very grave, sorrowful face, and with tears in her large brown eyes, "Oh! organ-boy, don't you love Jesus?"

"No," said Christie; "I know so little about Him, Miss Mabel."

"But you can't go to heaven if you don't love Jesus, Christie. Oh! I'm so sorry,—you won't have a home at all; what will you do?" and the tears ran down little Mabel's cheeks.

But just then the bell rang for dinner, and nurse's voice called the children in.

Christie walked on very thoughtfully. He was thinking of little Mabel's words, and of little Mabel's tears. "You can't go to heaven if you don't love Jesus," she had said; "and then you won't have a home at all." It was a new thought for Christie, and a very sad thought. What if he should never, never know any thing of "Home, sweet Home?" And then came the remembrance of poor old Treffy, his dear old master, who had only another month to live. Did he love Jesus? He had never heard old Treffy mention His name; and what if Treffy should die, and never go to heaven at all, but go to the other place! Christie had heard of hell; he did not know much about it, and he had always fancied it was for very bad people. He must tell Treffy about Mabel's words. Per-

haps after all, his old master did love Jesus. Christie hoped very much that he did. He longed for evening to come, that he might go home and ask him.

The afternoon was still more close and sultry than the morning had been, and little Christie was very weary. The organ was heavy for him at all times, and it seemed heavier than usual to-day. He was obliged to sit down to rest for a few minutes on a doorstep in one of the back streets, about half a mile from the court where old Treffy lived. As he was sitting there, with his organ resting against the wall, two women met each other just in front of the doorstep, and after asking most affectionately after each other's health they began to talk, and Christie could not help hearing every word they said.

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2. Trust in God! ever and constantly.
3. When trials come, what alone save faith and hope in a blessed future, can sustain one?
4. Life indeed is but a short journey, on which we have our duty to do, and in which joy and sorrow alternately prevail.
5. Our whole life should be a preparation and expectation for eternity.
6. The comfort of faith and trust in God, who does all well and for the best, is the only support.
7. Life is such a pilgrimage, and so uncertain is its duration, that all minor troubles are forgotten and easily borne, when one thinks what one must live for.
8. God's mercy is indeed great; for He sends a balm to soothe and heal the bruised and faithful heart, and to teach one to accommodate one's self to one's sorrow, so as to know how to bear it.
9. The heavenly blue sea, stretching so far and wide, is in accordance with one's feelings, and the beauties of nature have always something comforting and soothing.
10. I feel so entirely as you do on the difference of rank, and how all-important it is for princes and princesses to know that they are nothing better or above others, save through their own merits, and that they have only the double duty of living for others, and of being an example—good and modest.
11. May the hour of trial and grief bring its blessing with it, and not have come in vain! The day passes so quickly, when we can do good and make others happy, and one leaves always so much undone.
12. A marriage for the sake of marriage is surely the greatest mistake a woman can make.
13. Superstition is surely a thing to fight against; above all with the feeling that all is in God's hands, not ours!
14. God is very merciful in letting time temper the sharpness of one's grief, and letting sorrow find its natural place in our hearts, without withdrawing us from life!
15. Life is not endless in this world. God be praised! There is much joy—but oh! so much trial and pain; and as the number of those one loves increases in heaven, it makes our passage easier—and home is there!—(Selected.)

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Temperance Column.

Sermon preached by Rev. James Simpson at St. Peter's Cathedral, on Sunday evening, Sept. 11, 1892.

The recent enquiries of the Royal Commission on the liquor traffic have opened up a new, or at least have given fresh interest to the all-important temperance question. Whatever may be the opinions of individuals as to the use or the uselessness of the Commission—whatever may be the bias of men's minds on the subject of prohibition—we have to admit when we read the evidence of the different witnesses examined in the various towns and cities of the Dominion, that there is very great diversity of opinion as to the best way of dealing with intemperance and of checking the sale of intoxicants. The evidence was given under oath, and was for the most part voluntary, and, therefore, however much we may disagree with certain parts of it, we have no right to question the sincerity of those who gave it, or to doubt their good faith. We must learn to recognize, if we have not done so already, that in temperance matters, as in religious and political matters, there is more than one way—I mean one honest, conscientious way—of looking at things. A man belonging to one political party has no right to condemn all his opponents as traitors and knaves because they want free trade, perhaps, while he wants protection. A member of one religious denomination need not consider all who do not see eye to eye with him as rogues or fools, and he who has the cause of true temperance at heart ought not to refuse to work with others who are earnest and zealous in the cause, because some may want immediate prohibition, while others would wait until public sentiment is better prepared for it. It is quite possible for both Liberals and Conservatives to be thoroughly honest in their opinion that their policy is the best for the country at large, although it is evident that one side must be making a mistake. It is quite possible that the various religious denominations may each be doing its best for the furtherance of the kingdom of God, although it is certain that they cannot all be equally correct in their estimate of the "Faith once delivered unto the saints." It is quite possible that there may be many thoroughly conscientious temperance men and men who earnestly believe that "total prohibition of the manufacture, importation and sale of intoxicating liquor for beverage purposes," is the only remedy for the drink evil, while others equally conscientious, and perhaps more far-seeing, may as earnestly believe that such a law, immediately enforced, would only retard the cause they have at heart. The great danger is that we are apt to forget our principles and our true aims in our zeal for our party. The politician, carried away by the anxiety for the aggrandizement of his side, will often risk the welfare of his country. The

Christian in his ambition for the growth or prosperity of the society he belongs to, will often work for that end instead of for the simple glory of God and the spread of the Gospel. The temperance worker, in his eagerness for some pet theory, is apt to forget that it is quite possible that such a theory, if put into practice, might be detrimental instead of beneficial to true temperance. And if men sometimes become over-zealous and fanatical in political and religious matters, is there not much more reason for them to become so in temperance matters? We often hear people scornfully spoken of as "temperance fanatics," but can we wonder at their hatred of liquor and their ardor for its total destruction when, in all probability, they have in some way felt the cruel, relentless power of the foul demon of drink. The wife, who sees her home wrecked, her life ruined, her health broken by the excesses of her husband; the children who, month after month and year after year, have crouched in fear beside their mother or slunk off to hide themselves whenever they heard the drunken footsteps of their father on the threshold; the parents, who have seen the babe they loved and cherished—whose infant prattle delighted their ears—whose boyish laugh kept the home so bright—when he has grown to man's estate, following the broad road to destruction and destroying himself in body and soul from love of strong drink; the sister, who mourns some darling brother cut off in the midst of his sins, aye and men, who have seen their wives or mothers or sisters become victims of the drink habit, can we wonder that such as these should hold extreme and even impracticable views on a subject which affects them so nearly? Can we wonder if they fire others with their enthusiasm, and band together for the complete extinction of the liquor traffic? Only let us banish intoxicants from the country, they say; only let us remove all possible temptation, not only from those who have become drunkards but from those also who may become such, and then we shall be saved all this awful misery and poverty and crime. And in this they are perfectly correct. If prohibition could be enforced—if moderate drinkers, while maintaining their perfect right to use stimulants, were willing to waive that right for the sake of their weaker brethren, and if a very considerable majority of the community would not only vote for such a law, but strive earnestly and perseveringly to carry it out when it was passed, then there would be some chance of restraining the appetites of the intemperate minority. But could this be done with the temperance sentiment of Canada as it is at present? I think not! And however desirable the end may be, it is better to "hasten slowly" and be sure of our ground, than to injure the cause of real temperance by the introduction of measures, which, though good in themselves, defeat their object because they are premature and unworkable. Some time ago prohibition was enforced in New Brunswick, at the demand of a consider-

able majority of voters. At the end of one year it was repealed by a much larger majority because it was not found to be accomplishing the purpose intended for it. And who will doubt that the cause of prohibition suffered by this over hasty legislation. In my opinion the introduction of a total prohibitory law in this Province at present would lead to a vast system of smuggling—illicit stills—home brewed ales—the use of opium and other drugs, and an unlimited number of doctors' certificates for stimulants as medicines, while public sentiment would be as indifferent to the observance of the law as it was to the Canada Temperance Act. But the temperance feeling is growing rapidly, not only in Canada, but among all English speaking people. The last twenty years have worked wonders in our social habits in this respect, and if we go steadily on, in a few years time measures now utterly impracticable will be found to work well, because the people have been educated up to them, although I doubt whether any of us, shall ever see the time when total prohibition can be properly enforced in towns and cities.

The majority of citizens will stand a pretty large amount of legislation on temperance matters, but restrain them too firmly and they openly rebel or quietly evade the law, just as you may compress steam in a cylinder up to a certain point, but go beyond that and something gives way and the steam escapes. It is against human nature patiently to submit to coercion where before there has been liberty, and therefore such a method is rarely successful. Some three centuries ago there was prohibition of freedom of thoughts in religious matters. Men were imprisoned—tortured—burnt at the stake, because they claimed the right to judge for themselves what was Scriptural and what was not. The Inquisition did its bloody work and did it well. Its members, doubtless, were, many of them, full of zeal for their faith, and although their methods were not very Christ-like, yet their early training had taught them that they were perfectly lawful, and the only possible ones under the circumstances. Yet, notwithstanding every effort, diversity of opinion in matters of faith increased instead of diminished, and men showed plainly that the more they were restrained the more vigorously would they protest and rebel.

(To be Continued.)

AN OLD SOLDIER'S STORY.

After U. S. Medical Men Fail Relief Comes from Canada.

The following letter tells the tale of one released from suffering, and needs no comment:—

Michigan Soldier's Home,
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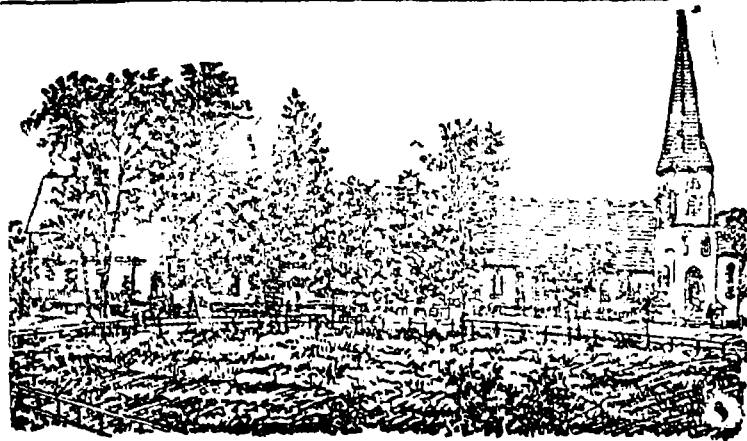
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