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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
No. 5. }

MONTREAL, WEDNESDAY, OCTOBER 18, 1893.

In Advance } Per Year
\$1.50.

ECCLESIASTICAL NOTES.

BISHOP WHIPPLE, of Minnesota, has returned from the East, fully restored to health.

BISHOP GILBERT writes from Oban, Scotland, that he is getting quite well and strong.

By the will of the late Mr. R. Vaughan, the S.P.C.K. and the C.M.S. came in for £2,000 each.

AMONG the "single sum" grants made by the S.P.G. for 1894 is one of £200 for the endowment of the see of Algoma.

THE Consecration of Rev. Dr. Cheshire as Assistant Bishop of North Carolina took place at Tarboro, N.C., on the 15th Oct.

FATHER PAGE acknowledges the receipt of a cheque for £1,000 for the Capetown Missions, which Father Osborne has lately been pleading for in England.

THE Rev. Arthur Hall has accepted election as Bishop of Vermont, subject to Confirmation in due form, and has been released as one of the Cowley Fathers.

THREE stoles, rich with needle work, have been presented to Bishop Paret, of Maryland, by "his obedient and affectionate daughters in the Church in Washington, D.C."

THE Bishop of New York says that the creation of 'Archdeacons' has been beneficial to his diocese, and the institution has amply commended itself to clergy and laity.

THE Bishop of Norwich is appealing for a priest for a vacant benefice in his diocese. The income of the living is £10 a year, with a house. The district is rural, and the population 500.

THE American and English Successions were again united in the consecration of Bishop Lawrence through the presence, as one of the Consecrators, of Bishop Courtney, of Nova Scotia.

THE *Church S. S. Magazine* for October has several excellent articles, amongst them "Aims in Teaching," by Miss E. Bishop, and "Some Characteristics of Childhood," by Rev. Henry Dawson, M.A.

THE New York School for training deaconesses opened its annual sessions Oct. 4th, with a very encouraging number of new students. Among the proposed deaconesses will be a daughter of the celebrated Presbyterian professor, Dr. Briggs.

By the will of the late Hon. Hamilton Fish, of New York, bequests are made of \$50,000 to

Columbia College and \$5,000 for St. Luke's Hospital for the endowment of a bed, the holder of which is to be nominated from time to time by the rector of St. Mark's church, New York. The will also provided a legacy of \$2,000 for the Bellevue Training School for Nurses.

"THE DAUGHTERS OF THE KING" is a Church organization similar to the Brotherhood of St. Andrew, and has no connection with the undenominational "King's Daughters" which was named later by two years. The name was taken from *Bath Melek* in Ps. 45. Five women can form a parochial chapter.

MRS. SYLVANUS REED, N.Y., has expended this year about \$90,000 in additional buildings and improvements at "The Reed School," the only Church school for girls in the Diocese of New York to-day with the exception of those managed by the Sisters of St. Mary and St. Margaret.

THE Greek Archbishop of Zante, Dr. Latas, was present at the Consecration of Dr. Lawrence as Bishop of Massachusetts, on Oct. 5th inst., and at the close of the sermon of Bishop Whipple, the Archbishop delivered a short address. He also closed the service by pronouncing the Benediction in English and afterwards the longer Benediction of his own Branch of the Church, in Greek.

THE S.P.C.K., like some other societies, suffers from the full extent of its work not being widely known. How many Churchmen are aware, for example, of what it has done for *Colonial Sees*? A statement which was lately published shows that, since 1840, it has helped in the endowment of *seventeen* Sees in America and the West Indies; *twelve* in Africa; *seven* in Asia, and *sixteen* in Australia. The total sum actually paid is just under £80,000.—*Church S.S. Magazine*.

THE new Course of Lessons for *The Church S.S. Magazine* (published by the Church of England S.S. Institute, London, Eng.) for the next year will be the *second* of the "Five Years' Course of Bible and Prayer Book Teaching." A Course of forty Lessons on "The Men of the Bible," together with *twelve* Lessons on "The Church Seasons," will appear in the new volume of *THE CHURCH WORKER*, which commences with the November number.

SOME one enquires: "How can a man be an intelligent and liberal Christian who does not read his Church paper?" If this is a conundrum, we give it up. The progress of Christianity in Apostolic days was made known by the "Acts of the Apostles." Since then by the Church histories. But the present progress of the Church and its needs and hopes and fears can be ascertained only by the papers which make these the purpose of its existence. We do

not mean they should inform us that — church has had its chancel enlarged, or that it has put down a new carpet. The news of the churches is to info. as the church is doing in the way of exalting Christ by the submission of the people to Him.—*Southern Churchman*.

At last, after long waiting, the Church in British Honduras is to have its vacant Bishopric filled: the Rev. George Albert Ormsby, Vicar of St. Stephen's, Walworth, Eng., having been nominated as Bishop of that See by the Archbishop of Canterbury. He is a distinguished graduate of Trinity College, Dublin; is a skilled linguist, and Hebrew, Syrian and Chaldean prizeman of his University. He was ordained in 1866.

THE Bishops who took part in the division on the Home Rule Bill, voting against it, were the Archbishops of Canterbury and York, the Bishops of Bangor, Bath and Wells, Chester, Chichester, Durham, Ely, Exeter, Gloucester and Bristol, Hereford, Lincoln, Liverpool, London, Oxford, Ripon, St. Alban's, St. Asaph, Salisbury, Southwell, Wakefield, and Winchester. As an interesting fact, we may add that four temporal peers in Holy Orders also voted against the Bill, namely, Lord Plunket, Archbishop of Dublin; the Marquis of Normanby, canon of Windsor; Lord Forester, canon of York; and the Earl of Devon, rector of Powderham and prebendary of Exeter.

THE absurdity and falsehood of the "Nag's Head Fable" have been acknowledged by some distinguished Romanists, such as Charles Butler, Canon Tierney, and, above all, Dr. Lingard. The latter, in his *History of England*, vol. vii., note 1, says: "The ceremony [of Archbishop Parker's consecration] was performed, though with a little variation, according to the Ordinal of Edward VI. Of this consecration, on the 17th of December [1559] there can be no doubt." The validity of Anglican Orders has been acknowledged in the clearest terms by Colbert, Bishop of Montpellier, in his Catechism for the use of the clergy in his diocese, 1701; by Bossuet [see *Courayer, Preuves Justif.*]; by the Archbishop of Paris, in his preface to the work of Cardinal de la Luzerne, *Sur les Droits des Evêques* [Paris, 1845]; and by many others.

ALL our readers know something of the Church Army in England; in existence before General Booth organized his *Salvation Army*. Some of its statistics are:

Its annual report, as presented at its recent annual meeting in London, shows a force of 170 evangelists and colporteurs wholly engaged in addition to the staff; 50 mission nurses, partly for rescue work; and 12,000 communicant working members; more than \$72,000 had been locally received and expended in working people's pence. In many parishes the work has been carried on without evangelists. This was aside from the general receipts, which during the year had amounted to \$83,225. The social

scheme, including labor houses, Samaritan office, salesroom, etc., for London and the provinces had cost \$83,500. The whole expense of the staff at headquarters, amounting to \$5,820, had been met by the profits of the weekly *Church Army Gazette*, whose circulation had reached 60,000 during the year.—*Parish Visitor, N.Y.*

WHY DO WE SUPPORT THE S.P.G. AS A MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND.

I. Because, in maintaining Foreign Missions, it applies the principle of order indicated by our Lord in His charges to the Apostles [Matt. x. 5, 6; Luke xxiv. 47-49; Acts i. 4-8] and His own example, and by them afterwards carried out. He first "came unto His own" and then allowed Himself, under the guidance of His human circumstances, to be brought into contact with Gentiles in regions bordering on heathendom, or even properly heathen. [Matt. iv. 21; Mark i. 14; Matt. xv. 21-31; Mark vii. 21-31.]. So the S.P.G., ministering first to our spiritually destitute colonists and their heathen neighbors, now conveys His message to Pagan and Mussulman in every quarter. Following a Divine appointment, its "charity begins at home," to enter at the thousand "great and effectual doors" that are opened to the race that has girdled the world.

II. Because the aid furnished by the Society is gradually withdrawn as the increase of population and wealth enables the colonial churches in time not only to support themselves, but also to become centres of missionary enterprise and sources of contributions. It thus continually puts in practice the Lord's maxim, "Freely ye have received, freely give" [Matt. x. 8], and maintains that reciprocal equality [2 Cor. viii. 13, 14] which holds good in the relief no less of spiritual than of temporal distress.

III. Because, acting in simple loyalty to the Church and the Prayer Book, it has ever been careful not to trench upon the functions of the Episcopate in the examination of candidates for the Ministry, or in the Church's government and administration.

IV. Because it has always been the handmaid of the English Church in its breadth and fulness, never the creature of a party within it. [1 Cor. i. 10-13.]

V. Because it has always kept clear of proselytising at the cost of other churches or communions, and of intruding on "another man's rule." [2 Cor. x. 14-16; Phil. i. 15-18.]

VI. Because as English Catholics we see that the work of the S.P.G., being co-extensive with the Church throughout the Empire, is a most comprehensive agency towards the reunion of Christendom. The English Church holds, in God's providence, a unique position as regards both the recovery to Catholic order, Sacraments, and Government of the Protestant sects of her own and other Teutonic races, and the regaining of intercommunion between the more or less scattered and estranged branches of the Universal Church. On both these spheres of an endeavor so dear to everyone who has at heart the Saviour's dying prayer [John xvii. 20-23] the labor of the Mission-field reacts in the strongest way. And in turn, nothing can be conceived more fitted to promote the conversion of Israel, the bringing in of the fulness of the Gentiles, and the second Advent of the Saviour, than this healing of His Church's divisions.

VII. Because as loyal British patriots we see that the same work makes for imperial unity and the greatness of the English race. English Church life gave birth to the unity of England; the lack of it rent away the New England colo-

nies. Had the S.P.G. been in existence a century earlier, this breach in our English stock might have been averted, to the boundless gain of the whole, and the greater peace and welfare of the civilized world.

VIII. Because to support the S.P.G. is to pave the way for the distinct corporate provision by the Church in her synods for missionary enterprise as an integral part of her work. Purely volunteer efforts, however loyal to the Church, have not the cogency which would belong to a more formally-constituted organization. But until such a Board of missions is created, the S.P.G., in virtue of its principles above stated, of its chartered status, and of its antiquity—surpassing by over a century any other missionary society of the Church—comes nearest to being such an agency, and affords the fairest prospect of its definite realization.—*2nd Prize Tract, S.P.G.*

THE CHURCH AND THE BIBLE.

One of the common mistakes of our times is that the Church is founded upon and draws its constitution and authority from the New Testament Scriptures. A little thought will correct this. The Church was thoroughly organized, reaping large harvests for God, and widely spreading before the earliest of the Gospels was written. The date ascribed to St. Matthew's Gospel is A.D. 42. We read that twelve years before this date, on the day of Pentecost, "three thousand souls were added to the Church." During these twelve years the Church was in full operation in Judea, Asia Minor and Rome. The fact is, that two of the Gospels were written by the Apostles St. Matthew and St. John, and the other two by St. Mark, supposed to be one of the seventy Elders appointed by our Lord, and St. Luke, an active layman of the Church, in the midst of the pressing duties of extending the Church, and for the instruction of its members. The Book of Acts is an historical account of the labours, trials and successes of a few of the Apostles, Elders, and Deacons. The Epistles were, mainly, letters of instruction in doctrine and duty addressed to churches already organized. The Revelations, written by the last survivor of the twelve, contains, in its earlier portion, addresses to, and prophecies concerning, existing churches in Asia Minor, each of which is called by its own distinctive name, and the latter portion is a prophetic vision of the Church Triumphant and the end of all things. Before the date of this last book of the canon of Scriptures all the original Apostles, save one, had passed through martyrdom to the rest of Paradise, and for sixty years the Church had been "lengthening its cords and strengthening its stakes. The Scriptures are a revelation from God written by men inspired by the Holy Ghost, who were officers of the Church; and, like many other revelations, it sprang from the necessities of God's work among the people.

On this subject we commend to our readers the following interesting extract from a recent article in the *Living Church*. The table itself ought to convince any intelligent mind as to the correctness of this position:—

A.D. 30. Pentecost and the organization of the One Visible, Apostolic Church.

A.D. 62. The Church in full operation in Judea, Asia Minor, and Rome.

A.D. 42. The Gospel according to St. Matthew,—the Church existed for twelve years without a single gospel or epistle.

A.D. 52. The 1st Epistle to the Thessalonians,—the Church in operation twenty-two years without a single epistle.

A.D. 53. 2nd Thessalonians written. The Church twenty-three years without.

A.D. 57. 1st and 2nd Corinthians, and

Galatians. The Church twenty-seven years without.

A.D. 58. Romans. The Church twenty-eight years without.

A.D. 62. St. Luke, Phillipians, Colossians, Ephesians, and Philemon. The Church thirty-two years without.

A.D. 63. Acts [?] and Hebrews. The Church thirty-three years without.

A.D. 66. 1st St. Peter, St. James. The Church thirty-six years without.

A.D. 67. 1st St. Timothy, St. Titus, and St. Jude. The Church thirty-seven years without.

A.D. 68. 2nd St. Timothy, 2nd St. Peter, and 1st, 2nd and 3rd St. John. The Church thirty-eight years without.

A.D. 70. St. John [Gospel], and Apocalypse. The Church sixty years without.

"This is to say that the Church which, according to this latter-day wisdom, was guided and governed in its organization and action by an infallible Bible, started off on its organic career without waiting for a line of the Christian Scriptures, and grew and made conquests after a fashion unknown in these days, for sixty years, before either the Gospels or the Apostolic writings were completed. If the popular theory is correct, this is much like a full-grown tree and ample fruit, before either roots or soil have made an appearance.

"Add to this the fact that it was not for some centuries fully decided that even these books were all canonical, or possessed of divine authority, and that this decision was rendered by this very Church, sitting in judgement on their merits, as itself the proper expounder and arbiter of Holy Writ; and it appears that, instead of Church resting on an infallible Bible, the Bible depends for its authority on the Church.

"This is not to claim infallibility for any branch of the Church in any age. It simply affirms that our trust in the Holy Scriptures as the word of God must rest upon the witness of the Church, and in the agreement and universality of the witness in all ages we have the assurance of infallible truth. If not, the gates of hell have prevailed against the Church in this most vital issue as to what is the word of God."—*Irish Ecclesiastical Gazette.*

THOROUGH.

Church work is, or ought to be, serious business. Many so-called "workers" are far more unserviceable than undisguised idlers. A clergyman can hardly refuse their proffered aid, but he is only too acutely conscious that he doesn't know where to put them or what to do with them. In most parishes they are sent into the Sunday school to mould the characters of human beings at their most receptive and susceptible age. They are quite as incapable of teaching the Christian religion as they are of teaching the Chinese language; but they can get lesson leaflets, and they mean well. Compare with this kind of unflagging toil the real work of a genuine teacher; say a lady in charge of a large class of grown-up girls. She thoroughly prepares her lessons; she solves, as far as she can, by books or otherwise, all the difficulties that present themselves to her own mind. She tries to put herself into the place of the girls, and imagine what difficulties may occur to their minds. She visits them. She makes herself their personal friend; she "grapples them to her soul with hooks of steel;" she actually inspires them, breathes herself into their nature and moulds their conduct.

And so in scores of other ways. And the advice we venture to offer to our returning holiday-makers is simply this: if you want to work, work. You must be thorough. You must qualify yourself. You must submit to the guidance of people who know better than you

do. Especially you must remember that in the service of God you are far more bound by honor than you would be by a large salary in ordinary business.—*The Churchman.*

The General Synod.

The Lower House met on Tuesday morning, the 19th Sept., in Convocation Hall, immediately after the Thanksgiving celebration of Holy Communion, which had taken place in the College chapel at 9.30 a.m., according to appointment; and at which the Metropolitan of Canada, the Lord Bishop of Ontario, was the Celebrant, assisted by the Bishops of Saskatchewan, Calgary and Toronto.

It had been whispered around the previous evening and in the morning of Tuesday that the all-important matter of the election of the Primate would take place immediately after the Celebration above mentioned; and, on assembling, the Lower House was all anxiety to learn the result. It had not long to wait, for immediately after the routine business had been completed and the Prolocutor had named as Assessors to the Synod, Dr. Davidson, Q.C., and the Honorable Mr. Justice Hanington, and a Committee on expenses had been appointed, consisting of Rev. Canon Pentreath, Rev. Canon Dumoulin, and Messrs. A. W. Campbell and N. W. Hoyles, the Secretary of the Upper House, the Rev. John Pearson appeared before the Prolocutor and announced to him that their Lordships of the Upper House were immediately about to wait upon the Lower House; and, in accordance with such notification, the long line of Prelates in full Episcopal habit entered the room, the procession closed, not as heretofore by the Bishop of Ontario, Metropolitan of Canada, but by the Lord Bishop of Rupert's Land and Metropolitan, who, for the first time, on reaching the dais took the position of Presiding Officer of the Synod, and said:

"Rev. Brethren and Brethren of the Laity,—I desire the Secretary to announce a message to your House," whereupon the Rev. John Pearson, Secretary of the House of Bishops, read the following announcement:

"The President of the General Synod begs to inform the Prolocutor that under the Constitution, on the motion of the Most Rev. the Metropolitan of Canada, the Most Rev. the Lord Bishop of Rupert's Land was unanimously elected the Primate." (Loud applause.)

The Primate then said: Rev. Brethren and Brethren of the Laity, I have only to express the hope that, with God's grace, I may be enabled to faithfully and efficiently fulfil the duties of the high office to which, in God's providence, I have been called. I have to announce another message from the Upper House.

Rev. John Pearson then read the following statement:

The President of the General Synod begs to communicate to the Prolocutor of the Lower House the following message received from His Excellency the Governor-General:

QUEBEC, Sept. 17.

To the Bishop of Ontario, General Synod:

The Governor-General has received with sincere thanks the message from the General Synod of The Church of England in Canada, conveying the cordial and gratifying greetings which are much appreciated by himself and Lady Aberdeen, and they beg to reciprocate to the assembled Bishops the thoughtful good wishes have thus been expressed.

"ABERDEEN."

Loud applause.

The Primate then observed: There is still another message which I have to direct the Secretary to announce to you, and which the

Bishops would be very glad if you could concur in:

"The President of the General Synod begs to inform the Prolocutor that, the Lower House concurring, this Synod directs that the Metropolitan of each Province now in existence, or as hereafter created, shall be designated Archbishop of his See, as well as Metropolitan of his Province."

Loud applause.

The Prolocutor then said—My Lords: On behalf of the Clergy and Laity of the Lower House, I would wish to express the deep sense of thankfulness to Almighty God for the announcement which your Lordships, I am sure under God's guidance, have made to this House. In the elevation of your Lordship of Rupert's Land to the highest position that this Church can give, we can all bow in gratitude to God, that one weighed down, I might almost say, with Apostolic labors, is chosen our leader. God grant that, having such a leader, grace may be given to the Church to follow. (Applause.) The grateful message which we have also received with respect to his Lordship of Ontario, I am sure will cause the hearty expression from this House that God's blessing may be with him, with body as well as soul, for Jesus Christ's sake."

The Bishops: Amen.

The minutes of the Joint Meeting of the previous day were then read and confirmed.

The consideration of the report of the Joint Committee as to Standing Committees, referred to in last week's number, was then considered relatively to a few changes in the names of member: as follows:

On Missionary Work.—Mr. W. Myers Gray was substituted for Dr. Praeger; Mr. N. W. Hoyles, Q.C., for Mr. A. H. Campbell, and the Rev. Principal Miller, of London, Ont., was added to the committee.

On Educational Work.—Dr. Praeger was substituted for Mr. W. M. Gray, and the Bishop of Saskatchewan and the Rev. Dr. Langtry were added to the committee.

On Inter-Diocesan Funds.—Mr. A. H. Campbell was substituted for Mr. Hoyles and Mr. W. M. Gray for the Rev. F. G. H. Clinton.

On Educational Training for Holy Orders.—The Rev. F. G. H. Clinton was added to the committee.

On Finance.—Mr. Archdale Wilson was added; and the report as amended having been agreed to, their Lordships withdrew to their own House.

Concurrence was then moved by Judge Macdonald, of Brockville, seconded by the Rev. E. M. Bland, in the third message from the House of Bishops as to the use of the term "Archbishop," and the motion was adopted.

In the absence of S. Bethune, Q.C., of Montreal, Dr. Davidson moved a resolution standing in his name as to the "Permanent Order of Proceedings of both Houses", the consideration of which occupied the House until one o'clock, the whole and some slight amendments being then adopted.

On re-assembling in the afternoon, the Rev. Dr. Langtry moved, seconded by Judge Erma-tinger, that the following clause be substituted for clause seven of the Rules of Procedure:

"This Synod, when assembled for business, shall be prorogued by the Primate or President of the Upper House after a resolution fixing the time of prorogation has been adopted or concurred in by this House, and the President, with the consent of the House of Bishops, shall issue a schedule declaring the state in which each matter of business stands which has been brought before the Upper House, and shall promulgate the same to the Lower House, and shall then, at the hour agreed upon, prorogue the Synod."

A long discussion followed, in which it was

contended on the one side that the resolution was an infringement of the principle of Episcopacy, and of the right inherent in the Bishops to govern the Church, some claiming that their Lordships formed the constitutional monarchy of the Church, and had inherently the right of calling together and of proroguing the Synod. Others thought that the resolution, if carried, would provoke a conflict between the two Houses. On the other hand many members held to the position that, whilst recognizing Bishops as of Divine appointment, and the inherent powers belonging to the office in regard to Councils of the Church, there was no infringement of these powers by the resolution, which was necessary in order to preserve the independence of the Lower House, and that any pretension of absolute right in the members of the Upper House or the President thereof, to prorogue without consulting the Lower House, would endanger the very existence of the Synod. Ultimately the motion was agreed to.

It was then resolved to accept *en bloc* the "Rules of Order and the Constitution of the Lower House," as drawn by Mr. Bethune, and amended by him in accordance with the action of the Synod up to that time; and provisionally, with the exception of section five, as to the time of meeting of the Synod, reserving the right of amendment at the next Synod.

A message was then received from the Upper House conveying the "Solemn Declaration" as finally adopted by it, and the message was concurred in by the Lower House. The declaration itself has already appeared in our columns. The following resolution in reference to the Declaration was also concurred in:

Resolved.—That the Lower House concurring, the Archbishops and Bishops, so soon as they are put in possession of certified copies, shall promulgate and publish in their Cathedral churches and Synods the Constitution and Acts of the General Synod, so that it may be on record on the Journal of each Diocesan Synod; and that it be our instructions to the Committee on the Constitution and Canons to prepare a Canon providing a form for the promulgation of the acts of this General Synod.

Mr. Archdale Wilson moved that the Bishops be requested to take into consideration an addition to the "Solemn Declaration," affirming the Supremacy of the Queen; but it was objected to, and further, it being pointed out by the Prolocutor that the Bishops, in considering the "Solemn Declaration," must have recognized that they could not speak of the Church of England without acknowledging the temporal head, and of the *Thirty-nine Articles* without recognizing her supremacy, and that the resolution was unnecessary. The mover, with the consent of the House, withdrew his motion.

The House then proceeded to consider section five of the Constitution in regard to the time of the next and subsequent meetings of the Synod, and whilst so engaged a message was received from the Upper House as follows:

"That the Lower House concurring, without determining at once at what intervals this General Synod shall regularly meet, be it resolved that the next meeting be held at Winnipeg in September, 1896."

This message was concurred in.

Another message from the Upper House was then read by the Prolocutor as follows:

Resolved.—The Lower House concurring, that the following be adopted and published: "We desire hereby to make it known that we accept and set forth as forming a basis for negotiation with any bodies of our separated Christian brethren with a view to union, the following articles agreed upon by the LAMBETH CONFERENCE, held in London in the year of our Lord, 1888, viz.:

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

II. The Apostle's Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

III. The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfilling use of Christ's words of institution and of the elements ordained by Him.

IV. The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

This message was also concurred in.

News from the Home Field.

Diocese of Nova Scotia.

ANNAPOLIS.

At the Harvest Festival service in St. Luke's Church here; the week before last, the Rev. T. P. Grentorex was the preacher. The Church was most tastefully decorated.

DARTMOUTH.

The Rev. Mr. Gale Rector of Granville Ferry, was married in Christ Church here on Sunday evening week.

SPRINGHILL.

The Cottage hospital in this town is to be ready for the reception of patients on Nov. 1st. The trained nurse and matron will arrive at Springhill on Oct. 20th. To the joy of its friends, and doubtless to the surprise of many others, the institution will at last open its doors of helpfulness. The management very wisely would not hurry matters, but have waited until the building was in every respect fitted for its special work. The structure is a well made one, comfortably heated with hot water and well furnished with solid furniture and Lawson Tait beds. A miniature drainage system has been instituted on the premises, and a bountiful supply of fresh water has been secured. The first applicant for admission comes from the Joggins, and already several applications have been received. The corporators are Right Rev. Frederick Courtney, Lord Bishop of Nova Scotia; Rev. W. Chas. Wilson, Rev. V. E. Harris, Arthur Dickey, M. P., R. G. Leckie, J. A. Byers, M. D., Cecil Parsons, Arthur Alloway, Christopher Hargreaves, Henry Boss, J. W. Cove, M. D., R. B. Murray, William Wylie and Wm. Conway. The hospital is by no means local in its work or aims, but is expected to draw its patients from Cumberland and Colchester counties and adjacent parts. A speciality will be made of the treatment of accidental cases from mines, railroads, factories and lumber camps, but all classes of patients will be received. Patients will be expected to contribute what they can afford towards their expenses, but persons who cannot so contribute will be received. The different rooms of the hospital, and many of the beds bear the name of the donors who provided the same. Free beds and endowed beds are asked for by the corporators, in order that the helpful work may be fully and effectively done, and there is no doubt but that liberal donations and bequests will be showered upon such a creditable undertaking. This beautiful monument of helpfulness to the sick and needy is exclusively the result of Episcopalian activity and generosity, but the doors of the institution will be open to the sick of all or of no denomination. The work has been carried on despite almost insurmountable obstacles and is now crowned with completeness. This characteristic practically ensures its future success and permanence and will begot increased confidence in and

sympathy for the hospital. The humane persons of Springhill and of Nova Scotia are rejoiced at the existence of such an institution, and will decidedly further its interests. Doctors and others in the adjoining country will be glad to know of its existence and will recommend many patients to enjoy the facilities and advantages of skilled treatment and trained, watchful nursing. Many persons of means might remember that well-stocked hampers of provisions will encourage the good cause. A district training nurse school is to be started in connection with the institution, and next year nurses may be engaged in the private homes of patients for some hours of the day if their services are desired. The advantage of such help will be very great. Patients desiring admission are asked to communicate with the matron, Miss Eleanor Green, or with any of the medical staff, Drs. Byers, Cove, and Hayes and further information regarding the institution may be obtained from Rev. W. Chas. Wilson.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in the council room of the Church of England Institute, Halifax, on Wednesday Oct. 11th, inst, the members present being, the Lord Bishop, of Toronto in the chair, the Lord Bishops of Algoma and Nova Scotia; the Venerable Archdeacon Kaulbach, Rev. Canon Partridge, Messrs. W. C. Silver and Thomas Brown, of Nova Scotia; Rev. Canon Forsyth and Mr. A. P. Tippet, of Fredericton; Rev. Canon Von Illand, of Quebec, and the secretary. The dioceses of Huron, Niagara, Ontario and Montreal were not represented.

The secretary read (1) a letter from Miss Montizambert, general Secretary of the Woman's Auxiliary regarding the extension of their work into the dioceses of the north and north-west. It was resolved:

"That the board are glad to hear that the work being carried on by the Woman's Auxiliary is also being undertaken in the province of Rupert's Land and in the dioceses in British Columbia and wish the laborers there God speed in their efforts. The board are also pleased to know that secretaries are to be appointed who will correspond with the secretary of the Woman's Auxiliary, and so keep them informed of what is being accomplished. The board, however, do not think that the time has arrived for such incorporation of these organizations in the Woman's Auxiliary as would be effected by giving them the W. A. members' cards and badges."

A letter was read from Rev. J. G. Waller regarding the work of Miss Jennie C. Smith in Japan. At present Miss Smith is working under the direction of Rev. H. J. Fess, S. P. G., missionary at Kobe, but a district having been set apart in Japan as the distinctive mission field of the Church of England in Canada it would seem appropriate that Miss Smith's work should be placed there. It was resolved:

That henceforth all missionary agents sent to Japan by this board be appointed to fields of labor lying within the territory assigned to the Church of England in Canada by the Bishop in Japan and in the case of lady missionaries that they be always and in all things under the direction of the clergyman in whose district their work lies, subject to the approval of the Bishop. Also it was resolved; That the secretary be instructed to inform Miss Smith that the board have passed the above resolutions and that under it, it is their special desire that she should carry on her work under the direction of J. G. Waller within the district assigned to the Church of England in Canada and in conformity with the recommendations contained in Mr. Waller's letter of March 25th and September 15th.

A letter was also read from Mr. Waller regarding the proper rate at which to fix the stipends of native missionaries in Japan, especially referring to Masuzo Kakuzen San, lately ordained deacon in Toronto. It was resolved:

That the grant to any native Japanese missionary appointed to work in the district appointed to the Church of England in Canada in Japan by this Board shall not exceed the amount fixed by the synod of Japan as the salary for such missionary. It was also resolved:

That the Rev. Masayo Kakuzen, native Japanese, be accepted as a missionary by this Board to labor under the direction of the Church of England in Canada and that the secretary be instructed to communicate with the S.P.G. on the subject and particularly with regard to the stipend to be paid Mr. Kakuzen.

A letter was read from Rev. W. A. Burman, secretary of the permanent joint committee on the missionary work of the Church appointed by the General Synod, dated from Winnipeg, September 28th, 1893, asking for suggestions as to how the committee can best co-operate with them in carrying on the work committed to them. It was resolved;

That a copy of the letter of the secretary of the committee of the General Synod on missionary work be communicated to the members of the Board of Management, and that the consideration of the matter be taken up at the next meeting.

A letter was read from Rev. E. F. Wilson, thanking the Board for the complimentary resolution passed at its late session.

Rev. Canon Von Illand read the Epiphany appeal as prepared by the Bishop of Quebec. It was resolved.

That the Epiphany appeal now read be referred to a committee consisting of the Bishops of Toronto and Algoma, and the secretary for amendment and be submitted to this Board at its present session.

Routine business was also transacted.

On Thursday morning, Oct. 12th, the Board met again and continued its work, the Bishop of Toronto presiding. The Bishop of Algoma, on behalf of the committee on the Epiphany appeal, read an amended copy of the appeal, which was adopted by the Board. The uncertainty of contributions to the Mission Fund of the Diocese of Algoma was considered by the Board, and a resolution was passed with a view to securing a certain definite sum annually from each of the dioceses of the Province of Canada, in a ratio similar to that of the contributions to the Bishop's stipend. A motion by Mr. Thos. Brown, of Halifax, was adopted recommending that every endeavor be put forth to secure proportionate and systematic giving in support of missions. The distribution of unappropriated funds in the treasurer's hand, the Children's Lenten letter, the financial condition of "The Church Magazine," and other matters were considered, after which the Board adjourned.

On Wednesday evening, Oct. 11th, there was a public missionary meeting in Argyle hall, which was filled with an appreciative gathering which showed a general interest taken in Domestic and Foreign Mission work by the members of the Church of England in Halifax. Bishop Courtney took the chair at 8 o'clock, and after a hymn and prayers briefly addressed the meeting upon the value and possibilities of the souls of men and the blessedness of seeking their salvation.

The Rev. Canon Forsyth, of the Diocese of Fredericton, was the second speaker. He spoke of the formation and work of the Domestic and Foreign Missionary Society of the Church of England in Canada, reminding the audience that each member of the Church was a member of this great missionary society and bound to support it. He outlined the sphere of Mission work in connection with the Church in the dioceses of Algoma, Rupert's Land, Saskatchewan, Calgary, Athabasca, McKenzie River, Solkirk and Moo-

Diocese of Fredericton.

sonce. He also referred to Missions in the independent dioceses on the Pacific Coast, viz.: New Westminster, Columbia and Caledonia. He spoke of the Society's work in foreign lands, in the Island of Japan, in India, Africa, China, etc. The speaker gave interesting and instructive statistics of the Society's operations in the Domestic and Foreign fields. The Society was yet only ten years old, but the following figures showed that it's work was increasingly successful. The receipts had been as follows:

1886.....	\$26,507.52	domestic.
1889.....	45,574.10	domestic.
1892.....	65,727.57	domestic.
1886.....	16,453.27	foreign.
1889.....	35,740.80	foreign.
1892.....	45,029.93	foreign.
1886.....	42,969.78	D. and F.
1889.....	81,315.08	D. and F.
1892.....	110,757.50	D. and F.

Rev. Canon Forsyth also stated that the publications should be patronized, as they were the Society's instruments, and through their agency the church members should be informed. The D. & F. M. Society was a powerful agency for good. Although yet young, its strides have clearly proven that implicit confidence should be reposed in it. The appeals of the Board should be read. He was glad to see that the Society was encouraged by the bulk of the clergy. It wants bequests. It should be encouraged by offerings, etc. The Society's constitution commends it to the prayers and good wishes of all. If given the chance it will take its place among the great instrumentalities now turning the world to God.

After a hymn, Rev. Canon Mockridge, of Toronto, spoke briefly, referring at the outset to a generally overlooked missionary passage in the 22nd Psalm, the concluding verses of which tell of the missionary triumphs of the Crucified Saviour. His address though brief was touching and most earnest.

After the next hymn, Rev. Dr. Sullivan, of Algoma, made an address. The Bishop is one of the most eloquent speakers in Canada, and his earnest words might have touched every heart as he described the condition and needs of the Diocese of Algoma. In humorous terms he referred to the mistakes made by English reporters who variously described his diocese as the diocese of Alloa, of Goa, of Alfonso, while one paper actually termed him the Bishop of Ammonia! The speaker, however, very considerably referred to the reporter generally as an angelic like individual. After describing the geographical, mineral and agricultural products of the diocese he referred to the former difficulties of travelling, and the great facilities so kindly afforded the missionaries by the Canadian Pacific Railway. That company was ever ready to assist the Society, and not only granted free passes to the missionaries, but gave land on the line of railway for building sites, etc., and assisted materially in many other ways. At present there are only twenty clergy in the diocese, a noble and self-denying body of men, and the Bishop touchingly referred to some of their deeds. One of the great needs of the diocese is funds, and the responsibility of the Church of England in Canada to support Algoma. The best investment we can make with our money is to help missionary work. Time forbade him to refer to his Indian work, but he could not help paying them a brief tribute of affection and respect.

The several speakers were attentively listened to throughout the evening, and the meeting was one of the best that has been held in connection with the meetings of the Board of Management. Among the offerings in the collection was a cheque for \$100. On Thursday evening, Oct. 12th, a very enjoyable "at home" was held in honor of the visiting members of the Board of management by the Rev. E. P. and Mrs. Crawford, at St. Luke's Rectory.

The *Living Church* says: The Rev. J. M. Davenport has resigned the rectorship of St. Clement's church, Philadelphia, a position he has held about two years. It is stated that the parish is in an excellent condition and that the vestry will part with regret with Mr. Davenport, who returns to St. John's church, St. John, N.B., and will take charge of St. John's school in that city, to which he is much attached.

DORCHESTER.

Mr. Justice Hamington has returned from his attendance at the formation of the First General Synod of Canada, in the important detailed business of which, according to his manner, he took an active and prominent part.

Mr. Churchwarden Palmer and family have left us for six months, for an extended trip west and south; but we are cheered, as we remember that, with God's blessing, they will again be with us in the spring.

It is far otherwise with our parochial loss in the family of E. V. Godfrey, Esq., who are all removing from Dorchester to St. John. Every member of this family was interested in Church, choir and Guild work; their loss to us is, therefore, very great. Mrs. Godfrey was, for several years, President of Trinity Church Guild, and was active in every good work. For a long time she has taken the principal charge of caring, during the floral season, for the weekly replenishing of the altar-vases. But in everything and on all occasions her time, for leisure she had none, her thought, her care, her assistance and example were always available on the right side. The removal of this family from Dorchester is one of the most serious, if not the most serious of the many blows that our parish has sustained during the last ten years. We trust that God in His goodness will stir up other hearts among us, to step in and fill up the gap which the removal of this family has created.

FAIRVILLE.

An important meeting of the congregation of the Church of the Good Shepherd, Fairville, was held Monday evening, 2nd Oct., in the Church hall. For the first time in the history of the church, churchwardens and vestrymen were elected, and the church now takes its place as a distinct corporation instead of a mission field. There was considerable diversity of opinion over the wisdom of the change, and it was brought about in the face of pretty strong opposition. The election resulted as follows: Wardens, Messrs. Alfred Lordly and Thomas Herrington; vestrymen: Messrs. Duncan, John Engals, Fred. Engals, W. Miller, George Dunham, M. Byers, jr., John Hatheway, G. C. Needham, Geo. Raynes, James Lockhart, John Willis and Thomas Stairs. The congregation will meet again in twenty days to choose a rector. Rev. R. W. H. Hudgell is now in charge. —*Globe*.

SUSSEX.

Harvest Thanksgiving Services were held at Holy Trinity on Sunday, Oct. 1st. The church, which is one of the most complete in point of structure and arrangement in the Dominion, looked very beautiful in its festive dress. It had been reverently and tastefully decorated for the occasion by the Guild of Willing Workers, the members of which have charge of the Sanctuary and altar. A temporary rod screen divided the chancel from the nave, and this, with the pulpit and the font, were covered with grain, fruits, flowers and devices worked in leaves and corn. The screen was surmounted

by a text, "Thanks be to God," with a cross of choice flowers and grain filling the apex of the arch. The parishioners of all classes furnished a large supply of the fruits of the ground, which were arranged in the nave. Holy Communion was celebrated by the Rector (the Rev. H. W. Little), assisted by the Rev. A. H. Weeks, B.A., who kindly renders voluntary assistance in the services at the parish church. Evensong was held at 7 p.m., and notwithstanding the unpleasant weather and the darkness, a hearty congregation assembled. The Rector preached from St. John 4: 35, "Lift up your eyes and look upon the fields." The offertory was for the Home Missions of the diocese. The Rector also was the recipient of a number of gifts in money and kind from his people.

ST. JOHN.

The attendance at the meeting of the Church of England S. S. Teachers' Association, Tuesday evening, Oct. 10, in St. John's church school room, was excellent. Rev. Canon Roberts, of Fredericton, read an interesting paper on the Church Catechism and how to teach it. Addresses were made by the Rev. Canon Pentreath, of Winnipeg, and Rev. W. A. Holbrooke, of Philadelphia. The president of the association, Rev. W. O. Raymond, announced that there would be a special service of Intercession on behalf of S. S. work at Trinity church at 5 o'clock Monday, 16th, and a public meeting on behalf of S. S. work in Trinity school room on the evening of the same day. A very interesting account of the recent meeting in Toronto, resulting in the consolidation of the Church of England in the Dominion of Canada, was given by Archdeacon Brigstocke.

Diocese of Montreal.

MONTREAL.

St. Martin's Church.—The annual Harvest Festival services were held at St. Martin's on Sunday last, Oct. 15th. The church was appropriately decorated, and the music, although not quite so elaborate as on former occasions, was selected with great care and well rendered. The congregation in the morning was smaller than usual, and chairs placed in the aisle to accommodate strangers were found to be quite unnecessary. For this fact the threatening weather was no doubt responsible. The rector was the preacher, and took for his text the marginal reading of the 3rd verse of the 22nd Psalm (Revised version): But Thou art holy, and Thou art enthroned upon the praises of Israel." Mr. Troop drew attention to the prominent place assigned by the Church of England in her services to the expression of gratitude to God. The opening exhortation used at Morning and Evening Prayer pointed out that thanksgiving and praise were the primary objects of the assemblies of the faithful, then came the reading of the Word of God, and finally the making known of our wants both temporal and spiritual. In the services of the day, however, thanksgiving was in an especial sense the keynote. After alluding to the beauty of the Collect and the peculiar appropriateness of the Gospel and Epistle, Mr. Troop went on to say that in the verse which he had chosen as a text the throne of the Almighty was declared to be constructed of the praises of His people and it followed that all unfeigned worship that day would form a part of that throne. The Psalm opened with a prophetic description of the passion of our Lord, and later on told of His triumph. As an inevitable result of the conditions of life here, all praise was mingled with sorrow, and there were hearts in the congregation who had tasted something of the bitterness of the grief given expression to in the opening

verses, but for all there was cause for joy and praise in the thought conveyed in the end, "But thou continuest holy."

The above is, of course, a very meagre outline of the sermon, but if it even reproduced word for word it would be impossible to give at all an adequate idea of the impression made. The personality of the preacher, the force lent the sentiments by the strength of his convictions would still be wanting.

In the afternoon a service for the benefit of the children was held, at which Mr. Troop again preached.

The church in the evening was almost uncomfortably crowded. The Rector and the Rev. Mr. Roxford were the officiating clergy and Mr. Garth, the assistant minister, delivered an address, in which he fully sustained the reputation he has acquired as a man with *something to say*. "I will always give thanks" were the words upon which he constructed a sermon dealing with the whole subject of praise from a philosophical point of view. Those who were willing to exert themselves to think while he was speaking were fully repaid. In his concluding remarks he referred to the cause for thankfulness in the happy consummation of the Consolidation in Canada of the purest branch of the Church Catholic, and paid an eloquent tribute to the Chancellor of the Diocese for his share in the great work.

The sermon ended, Mr. Troop informed the congregation that the morning offertory which, according to custom, was to be appropriated to the reduction of the debt on the church, amounted to \$514.77. The collection about to be taken was to be applied in the same way. A member of the congregation had willingly undertaken to contribute out of his own pocket an amount equal to that which would be taken up. The sum collected was \$165.86. The gentleman alluded to not content with carrying out his promise gave an amount equal to that sum plus the sum given at the children's service. The motive may be gathered from the fact that he does not wish his name mentioned. The people of St. Martin's, nevertheless, think they know him. Good actions are sometimes as difficult to conceal as evil ones.

The congregation feel that they have reason to be particularly grateful to the decorators. Their task was rendered difficult by the memory of an absent face.

St. George's.—The long pending discussion in regard to supplying the boys and men of the choir of this church has finally been settled through vote of the congregation, taken by the Dean by means of a card to each member showing a large majority in favor; and at the vestry meeting at which the result was announced the resolution was carried by a majority, in accordance with such result. Up to the present time no announcement of any appointment in the place of the Rev. L. N. Tucker, M.A., as assistant minister, has been made.

INTERCESSION DAY.

In accordance with the appointment of the Lord Bishop of the diocese, Intercession Day for Sunday-schools was observed in the City of Montreal by a special celebration of Holy Communion for Sunday-school teachers and workers, which took place in Christ Church Cathedral at 8.30 a. m., on the twentieth Sunday after Trinity. His Lordship was able to be present although he took no part in the service. The Vory Rev. the Dean of Montreal was the preacher and celebrant; there were also present, in robes the Rector of Montreal (the Rev. Dr. Norton) the Ven. Archdeacon of Montreal, Rev. Principal Henderson D. D., the Rev. F. Renaud and the Rev. W. Mervyn. Amongst the congregation were also noticed, the Revs. Canon Ellegood and J. H. Dixon. There was a very large attendance of teachers notwithstanding the very unfavorable weather, it being estimated

that at least two hundred persons received Communion. The Dean delivered an earnest and practical address suitable to the occasion.

COTE ST. PAUL.

At the Church of the Redeemer here, the day appointed for Intercession in behalf of Sunday-schools was duly observed by special services both morning and evening, and by addresses by Dr. Davidson Q. C., in the morning upon the work of the Church of England Sunday-school Institute, and the claims of the Sunday-school and its effect upon the nation and families; and in the evening in regard to the duty of Home training for the young. The hymns used at both services were those for The Young from Hymns A. and M.

FREIGHTSBURG.

The Harvest Home in the Parish Church, Oct. 5th, was one cheering and joyous, leading thinking souls through the outer gate of nature to the devout adoration of "the God of all Grace." None could but apprehend that

"The same power that bids the mite to crawl,
That brows the wheat lands in their summer stain,
That Power which formed the stoupe flower withal,
Formed all that lives and grows upon this earthly ball."

Hence the ripened corn and sheaves of grain, the ponderous roots, the ruddy fruits, vied with the living plants and glorious flowers in making God's temple speak lessons of grateful homage and adoring praise. The chancel abundantly displayed the proofs of Divine loving kindness—the sanctuary was fragrant with the perfume of Heaven's alchemy—the altar-table in decorations of inimitable blossoms of rarest flowers—presented the delicate outlines and tracings of God's beauty: the comfort and warmth of the Memorial House of Prayer signified the warmth of the devotions which should mark the loftiest of God's creative skill in the marvellous endowments of human minds and the "harvest" destiny of human souls. The service of living worshippers, after due participation in the generous and attractive supplies of the untiring Marthas of culinary art and Christian benevolence at the well-spread tables in Memorial hall, was eminently suggestive of Christian rejoicing—crowning the earthly festival with heavenly anticipation. The Rev. E. S. Stone, B. D., Rector at Knosburg Falls, Vt., was the preacher, and with clearness, discrimination and ability enforced the lessons of the day, and the imperious demand for *Thanks-giving* as the indispensable complement of *Thanks-giving*. The Ministering Children's League appeared in force and in their corner and at their table (entitled the Indian Reserve) gathered from the fruits of their labors the sum of \$7.60 for transmission through the Bishop of Calgary as tribute money to a copper-colored prince or princess of the Blackfoot Indians.

With naught to mar and much to cheer in willing-workers, happy faces and valued guests, and with the triple blossom of \$34.57 as general proceeds, the special offertory of \$16.93, and the League's tribute of \$7.60, making a total \$59.10, the large assemblage dispersed at about 10 p. m., mindful of the realization (with promise) that "the Lord has crowned this year with goodness."

With still decorated Temple, on Sunday, Oct. 5th, this "Feast of Ingathering" became emphatically "the Feast," according to ancient significance, as the devout in Holy Eucharist and blessed communion made "these Thy holy gifts," with remembrance of all life's blessings, "the Memorial which Thy Son commanded us to make."

A Clerical Subscriber in Nova Scotia writes: "I beg to forward my subscription for the incoming year. Your paper is a most excellent one and is eagerly looked for."

Diocese of Quebec.

BARFORD.

The regular meeting of the Southern sub-deanery of St. Francis was held at Dixville, on Monday and Tuesday, 9th and 10th inst. The order of proceedings was as follows:

There was a Harvest Thanksgiving Service in St. Cuthbert's church, at 7.30 p. m., Monday, in which the six clergymen present took part. The Rev. E. A. W. King, M.A., Incumbent of Waterville, preached an able and eloquent sermon from the text, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches," (Ps. civ., 24), during which he brought before his hearers several very strong reasons why they should return hearty thanks to Almighty God for the manifold good gifts which He bestows upon the children of men. The church was very prettily decked out with autumn leaves, flowers, vegetables and fruits, and the service was entered into heartily by a reverent congregation.

On Tuesday morning there was a celebration of the Holy Communion at eight o'clock, at which the Incumbent was the celebrant, the Rev. A. Stevens, M.A., assisting. After this service the clergy repaired to the Parsonage for breakfast. At 10 o'clock the shortened form of Morning Prayer was said, after which the minutes of last meeting were read, and the Rev. Thos. Bell, Rector of Island Pond, was elected an honorary member of the sub-deanery.

The morning session was taken up with the critical reading of part of Galatians iv. in the original; and a good part of the afternoon was devoted to the discussion of a practical paper on "Conversion," by Rev. C. H. Brooks, late Congregationalist missionary in Turkey, now Incumbent of Barnston. The writer proved conclusively from the original that the words translated "to convert," or "conversion," meant "to turn," "to return," "a turning or returning from," and argued that there can be no real conversion unless there be first a turning from sin. A "free talk" about recent books and articles in the English Church papers brought this very profitable meeting to a close.

STANHOPE.

The Harvest Thanksgiving Service at St. Paul's church here was held on Thursday, 12th inst., at 7.30 p. m. A very earnest and practical sermon was preached by the Ven. Archdeacon Ros, D.D., on "The God of Providence," in which he pointed out in how many ways God provides for His creatures, and the necessity of acknowledging His mercy and goodness by offering Him regularly the sacrifice of prayer, praise and thanksgiving. The church here was also very suitably decorated; the seats were well filled and the service heartily engaged in.

Diocese of Toronto.

OSHAWA.

BISHOP BETHUNE COLLEGE.—On Saturday, September 30th, ult., the Dedication Service of the *Bishop Bethune College, Oshawa*, (under the charge of the Sisters of St. John the Divine) was held by the Lord Bishop of Toronto. The day was fine and warm, and the beautiful grounds of the College filled with visitors, friends and relatives of the pupils, associates of the Sisters of St. John the Divine, and many others interested in the College, from both Toronto and Oshawa.

The pretty chapel of the College, at half-past three in the afternoon, was filled with pupils, thirty-eight in number, all wearing the uniform

of navy-blue, with their white muslin veils (which are worn in chapel) and with as many visitors as it would accommodate.

In the choir were the Reverend Mother and seven of the Sisters, while the service was conducted by the Lord Bishop of Toronto, the Visitor of the Sisterhood, the Rev. C. J. S. Bethune, D.D., their Warden, the Rev. J. Talbot, Rector of St. George's church, Oshawa, and the Rev. L. T. Smith, of St. Thomas' church, Toronto.

The hymn, "Alleluia we sing, like the children dear," was rendered by the sweet, fresh voices of the pupils, Mr. Phillips presiding at the organ.

The chaplain, the Rev. J. C. Roper, being unavoidably absent, the opening prayers were read by the Rev. L. T. Smith, the Lesson by the Rev. Dr. Bethune, and the Bishop offered up the solemn and beautiful dedicatory prayers, and gave a short but impressive address. He spoke to the Sisters of the value and influence of the work they had undertaken, and to the pupils of the nature of the advantages offered to them in the College, urging them to make use of them, to their temporal and spiritual benefit.

For the visitors his Lordship sketched briefly the previous history of the College, and expressed his pleasure at the unlooked-for success of the establishment under the auspices of the good Sisters, who, somewhat reluctantly, undertook its management in February last.

Other hymns sung were "Lord Jesus, God and Man" "Fair waved the golden corn," and "Stars of the morning so gloriously bright." The singing reflected great credit on those who trained the young choir, and the happy, healthy faces of the pupils were pleasant to see.

The service over, the visitors inspected the house and grounds, and were served with tea, coffee, cake and sandwiches, and after a very pleasant afternoon dispersed.

Diocese of Niagara.

GUELPH.

St. James'.—The Harvest Thanksgiving Service for this parish was held on the evening of Sept. 28th, the church being beautifully decorated with wreaths of evergreen, grain, berries, fruit, plants and cut flowers. Below the west window several implements of agriculture and husbandry, decorated, were placed, and in different parts of the church sickles prettily trimmed were hung, reminding those present of the harvest past and the great ingathering at the end of the world. The choir and clergy, numbering in all 38, entered from the tower and passed up the centre aisle singing the processional hymn, "Come ye thankful people, come." The service was sung by the rector, who was assisted by the Rev. James Morton (Fergus), Rev. G. B. Cooke (Acton), and Rev. J. H. Ross, of St. George's church, the sermon being preached by the Rev. Rural Dean Mackenzie, of Brantford. The offertory amounted to \$100.

The musical portion of the service was very fine, it being generally conceded that nothing superior had ever been heard in Guelph. The service was fully choral, as used in all the cathedrals in England, versicles and responses being taken to Tallis' Festal Service. It was very impressive and reflected great credit upon Miss Chisholm, who has shown herself to be unsurpassed as a choir leader, sparing no efforts to bring the music up to its present high standard. The anthem entitled "O give thanks unto the Lord," was grandly rendered, the several parts coming out full and strong, and in their precision and expression showing evidence of careful training. During the offertory a duet was sung by Miss Chisholm and Mr. W. W. Spragge, entitled "O Jesu, hear me," which was beautifully taken

and much appreciated. Miss Kate Reynolds presided at the organ with her usual ability.

Speaking of the General Synod meeting in Toronto, *St. James' Parish Magazine* says: "No religious gathering has impressed the country more. The interest in it was not confined to the members of our own Church, but was widespread. The Church of England in Canada has shown evidences of her strength in a way she has never been able to equal before, and we feel confident that a new era of progress in her history has begun. The adoption of the title "Archbishop" for the Metropolitans of the several Ecclesiastical Provinces was, we believe, a wise act. The title does not give the Metropolitans any higher authority, nor widen the jurisdiction, but it assimilates the polity of the Canadian Church to that of the Mother Church in England, and is the first extension to the colonies of the Empire, of an ancient and highly valued title. May the consolidated Church in Canada continue to work even more faithfully than she has been able to do in the past, until at the end of time she takes her place as not the least amongst the national branches of the Great Catholic Church of God—the mystical Body of the Redeemer—when He shall have built up for Himself "a glorious Church, not having spot or wrinkle or any such thing."

Diocese of Huron.

OWEN SOUND.

The Rev. W. J. Taylor, rector of St. Mary's, was asked by the Church here if he would think of accepting the parish; he, however, decided to remain in St. Mary's. Since then the Rev. J. Ardill, of Merriton, diocese of Niagara, has been asked to accept, and nonplying has been appointed.

INGERSOLL.

On Sunday, Oct. 8th, Harvest Thanksgiving services were held in this place, the Rev. J. Ridley, of Galt, being the preacher. On the Monday evening the Rector, the Rev. J. H. Moorhouse, and Mr. Ridley, both spoke at a Thanksgiving supper held in the schoolhouse. The Rev. W. J. Taylor officiated in Galt.

DELORME.

His Lordship the Bishop of Huron preached a Thanksgiving service in Christ's church here, on Friday evening the 6th, to a very large congregation. The offertory amounted to \$108.00. The incumbent, Rev. T. H. Browne, is to be congratulated on the good work being done in the parish.

WINGHAM.

The handsome new brick church was opened by the Bishop in this town, on Sunday, Oct. 1st. There were three services during the day, Confirmation being held in the afternoon, when a large number were presented by the rector, Rev. L. Wood. The church was overcrowded at each service, many could not get into the building. The offertories amounted to over \$300. A sacred concert was given by Mr. W. Ellis, of London, on Monday evening, and the offertory at this was about \$150. This is most gratifying, and clergymen and people are to be complimented on the pleasing results of the happy event.

PERSONAL.—His Lordship the Bishop of Huron has been pleased to appoint Rev. A. H. Rhodes incumbent of Hyde Park Mission. During the summer he has taken Canon Smith's work

DIVINITY OF CHRIST.

The documents discovered in the last few years have quite pulverized the argument formerly so popular in certain quarters, that the doctrine of Christ's divinity was a later growth and not the faith of the most primitive Church.

It was a stroke against the theory when, in 1857, there was uncovered in the palace of the Caesars, at Rome, a picture dated by experts A.D. 70, which represented a crucified man, beneath whom was written: "Alexamenos worships his God." This gave the first heathen testimony to the Crucifixion of Christ and to the early belief of the Church in His divinity.

In 1873 Bishop Bryennios discovered in Constantinople a letter of Clement of Rome [who was Bishop of Rome before John died], in which he prays to the "Benefactor of Spirits and the God of all Flesh . . . Who hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us. . . . Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture. . . . Cleanse us with the cleansing of Thy truth, and guide our steps to walk in holiness and righteousness. . . . Oh, Thou Who alone art able to do these things, and things far more exceeding good than these for us, we praise Thee through the High Priest and Guardian of our souls, Jesus Christ, through Whom be the glory and the majesty unto Thee both now and for all generations, and for ever and ever, Amen."

At this same time there was found the "Teaching of the Twelve," a *facsimile* of which was published in 1887, "the earliest book known of Christian discipline," [120-60, A.D.], in which the Divine Son is joined with the Father in the baptismal formula, and by whom "knowledge" and "faith" and "immortality" and "eternal life" are declared to be made known to men, and of Whom it is said, "Hosanna is the God of David."

In the "Apology of Aristides," also found by Professor Harris at the convent of Mount Sinai in 1889, written by a philosopher of Athens about forty or fifty years after the death of the Apostle John, it is said: "God came down from heaven, and from a Hebrew virgin took and clothed Himself with flesh, and in a daughter of man there dwelt the Son of God."

Thus these latest discoveries corroborate the teaching of the Gospel of Peter, that the doctrine of Christ's Divinity was believed as profoundly in the earliest Christian era as now. —[From an article on "The New Life of Christ," recently discovered in Egypt by Rev. C. M. Cobern—September *Homiletic Review*.]

To Our Subscribers.

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The diminutive chain of habit is scarcely heavy enough to be felt till it is too strong to be broken.—*Johnson*.

To rejoice in the happiness of other is to make it our own; to produce it is to make it more than our own.—*James*.

The temptation comes to think that things threatened are lost; to think that because things are injured, they are irreparably ruined.—*Dean Church*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1068. For Business Announcements See page 15.

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CALENDAR FOR OCTOBER.

- Oct. 1—18th Sunday after Trinity.
 “ 8—19th Sunday after Trinity.
 “ 15—20th Sunday after Trinity. (*Notice of St. Luke's Day.*)
 “ 18—St. LUKE. Evang.
 “ 21—21st Sunday after Trinity. (*Notice of S. S. Simon and Jude.*)
 “ 29—22nd Sunday after Trinity. (*Notice of All Saints' Day.*)

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King's Archers,” etc.)

TWENTY-FIRST SUNDAY AFTER TRINITY.

“*Be strong in the Lord.*”—Eph. vi. 10.

I. To underestimate the power of an enemy is to court defeat. A wise general will always take care to learn the strength of those who oppose him, and to understand their system of strategy and methods of warfare. The strife of the Christian is not with “flesh and blood” that is against tangible and visible forces, or material things. The Epistle opens out to view a vast and powerful spiritual and invisible antagonism, organised, persistent, united to destroy the peace of God's children. The tendency of modern thought is to ignore the supernatural and to represent man's difficulties in attaining to perfection of life and conduct as chiefly human. The Apostle lifts the subject into a higher and more solemn plane of thought. Our warfare is against wicked spirits—principalities, powers, rulers, having order, and number and influence—“the rulers of this world,” not because they have been so set up of God,

but because the world submits to them and eagerly serves them,—“spiritual wickedness in high places,” *i.e.*, the wicked spirits of the air. “The prince of the power of the air,” Eph. ii. 2. It is the opinion of all the doctors of the Church (says St. Jerome) that the air between heaven and earth is the abode of adverse spirits. The personality of the Evil One, who is the leader of the hosts of darkness, “the devil and his angels,” St. Matt. xii. 24, xxv. 41, must be insisted upon after the manner of the Apostles and our Lord. Satan is a person, not a principle of evil. The malice of the devil, Job i. 9, 1 Pet. v. 8; compared to a fowler, Ps. 91, 3; fowls, St. Matt. xiii. 4; sower of tares, St. Matt. xiii. 25-28; a wolf, St. John x. 12; a roaring lion, 1 St. Peter, v. 8; a serpent, Rev. xii. 9, 20, 2. Man alone in the face of such a foe is powerless. Therefore it is needful that he seek the strength of the Lord, and goes forth to the conflict armed with the power of the Almighty.

II. The foe is strong, but God is stronger. “They that are with us are more than they that are against us,” ii. Kings, vi. 16. But the Christian must “put on” the defence and panoply of God. He must take to himself the supernatural powers which grace bestows. He must hide himself beneath the shadow of Jehovah's hand. To “put on” means to put to use the gifts bestowed upon us in Baptism. “The whole armour”—the complete outfit of the Christian as provided for him by the Great Captain of his salvation. The soul has many faculties, through which any one of the fiery darts of the wily adversary may find entrance. “Fiery darts”—temptations and suggestions of evil. Each faculty must be guarded with the peculiar defence best suited to protect it. There must be method in religion as in all else if success is to be achieved in the end. A deliberate survey of the field, a counting of the cost, a thorough study of the tactics and forces of the enemy, and a carefully arranged and well-ordered defence. Christian Life is too often, alas! the very opposite of all this—a mere drifting on, with armour neglected, arms rusty, an unguarded walk, no steady perseverance in Christian habits, *e.g.*, prayer, self-denial, the use of the Sacraments of the Church: hence so many scandals in Church life; so many falls from grace and virtue among Church members.

III. The faculties of the soul are: i. The *reason* or understanding to which the devil imparts doubts of the truth of religion, or some particular doctrine of it: pulling up the mind with self-conceit and pride of intellect. ii. The *memory*, through which he draws away the soul by remembrances of past sins, or by filling it with despair of the mercy of God by the recollection of past offences. iii. The *imagination*, which he fills with strange ideas, foul images, visions and schemes of happiness in ways where no happiness was ever found. iv. *Passions and affections*, whereby he excites to evil desire or undue aversion.

IV. The various faculties of the soul are to be guarded by: (a) The “guide of truth,” *i.e.*, sincerity in all things; a sincere purpose to please God, “truth in the inward parts;” this is the bond which keeps every portion of the Christian's armour in its place. (b) “The breastplate of holiness”—heart holiness. Habits of purity and integrity blunt the edge of Satan's attacks and protect the heart—the seat of the spiritual life. (c) “The preparation of the Gospel of peace”—walking with active feet in all earnest endeavour to do whatever may set forth God's glory and man's salvation. (d) “The helmet of the hope of salvation,” 1 Thess., v. 8. Hope consists in a strong expectation of sharing those blessings which are seen by faith

as bright realities. Hope animates us in the conflict. Hope is the strength of life. Without it effort is impossible. Having the Christian Hope before him, man purifies himself. (e) “The shield of faith”—to cover all. Faith banishes doubt, crushes temptation, sustains the weary, banishes despair: He who has faith is no longer “afraid: for his heart standeth fast trusting in the Lord,” Ps. cxii. 7. “I had fainted,” says David, “unless I had believed.” (f) “The sword of the Spirit”—The Word of God revealed by the prophets and the Divine Son. With this sword Christ defeated the tempter, saying “It is written.” The use of Holy Scripture texts and passages. *Praying always*: Prayer keeps the armour bright and burnished and fit for use. By holy prayer and pious, constant meditation, we learn to use our spiritual weapons: our hands are taught to war, and our fingers to fight, and we shall so fight, not as those who vainly beat the air, but as men who shall have the satisfaction of bruising Satan under our feet shortly.—Rom. xvi., 20.

THE LAITY.

The Laity are “the people of the Christian Church as distinguished from the clergy. In several relations they have different names, the *Congregation* as gathered into the separate churches or parishes; the *Laity* as a single body; *Christians* in relation to their Faith. The Laity, as distinguished from the clergy, have had their rights and duties duly noted from the earliest notices of Church history. In the New Testament they are called the Brethren,—though this title was not theirs exclusively—the faithful and the saints. As the recipients of the grace offered by the Ambassadors of Christ, they are the governed in the Ecclesia or Church, but since the governed have rights and duties as well as the governors, the laity have had an influence, sometimes a controlling one, either for good or for evil, as saith the prophet, “and my people love to have it so.” The responsibility in either case lies not wholly, but largely, with the Laity. The recognition of the Laity as such in the Church goes as far back as the Epistles of Clement [96 A.D.], and from that time on more or less frequent notice of them and their position is made by the Church writers. Their presence is necessary to the proper celebration of all acts of worship and for due administration of all rites and sacraments, since Our Lord's rule holds universally, “where two or three are gathered together in My name there am I in the midst of them.” [St. Matt. xviii. 20]. So Baptism, while it may not be refused, because of the failure to have them, should yet be administered before witnesses. The Holy Communion is not a communion [*i.e.*, fellowship] in the ordinary usage of the word without communicants beside the Celebrant. Marriage is before “a company.” The Morning and Evening Prayer is in the presence of the “dearly beloved brethren,” and so every office either pre-supposes or demands their presence. This is, then, the duty which the layman owes to the Church as the visible Body of Christ, that he should be punctual and strict in attendance on her rites, to receive her gifts and blessings. In her is the discharge of his covenant with God, and, therefore, it is a matter of obligation as well as reverence to God to attend upon all her services. Being themselves so important a part of all services, the Laity have a right to demand all the services the Church can give them. Morning and Evening Prayer cannot be refused to any sufficient number of the congregation demanding it; nor can the Holy Communion, if there be (no) cause. With regard to the diocese,

the laity have a representation in the council or convention, a voice in the management of the diocesan affairs, and their vote should be refused only on doctrinal definitions, but is theirs of right in all questions of local discipline and polity. They usually confirm the nomination of a Bishop made by the vote of the clergy. The reverse should be the case, and was so in the earlier elections. The laity nominated, the clergy accepted and presented to the Metropolitan, though there were frequent exceptions to this rule.

The Laity having the purse have this duty and sacrifice as part of their priesthood: "To do good and to distribute forget not: for with such sacrifices God is well pleased." [Heb. xiii. 16]. But as the covenant is between God and them by His Ambassador, and He has ordered His ambassadors to live of the Gospel, it is a part of the layman's bounden duty to contribute liberally to the livelihood of the ministry. "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. . . .

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. . . . As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of Faith." [Gal. vi. 6, 8, 10.] And this support must not be limited to the parish dues, but to the larger needs of the diocese also. The true principle is in the old rule of a common diocesan fund, out of which the needs of Bishop, clergy, and poor were supplied; the present parochial system is later by a thousand years and more. The layman, as a member of the congregation and a communicant, has a right, under the canon of each diocese, to a voice and a vote at all congregational meetings in the elections of vestry and wardens, who are his chosen representatives for all legal ecclesiastical purposes, and in some dioceses votes for the lay delegates to the council or convention of the diocese. He has also a sharing in the priesthood belonging to the whole Church, certain offices to which he may be eligible. His inherent priesthood is discharged by his presence at all services, and by his sharing in all acts of worship. But as Lay-reader, and, therefore, as representative for the congregation in all prayer and supplication, he exercises this; so also as chorister in the worship of song. He should share in the general work of the parish, such as aiding or visiting the sick, in distributing, under the direction of the rector, proper tracts, doing his share of the work in the Sunday-school, helping to form guilds or brotherhoods, and zealously aiding in sustaining them and in giving them efficiency.

These are duties and privileges which belong to his order in the Church. Functions not less important, not inferior in their place to the functions of the Ministry appointed to serve him in all the gifts, graces, and blessings which the Lord has left in His Church for His people. Beyond these limits the layman trenches on the sin of Korah: below these limits he fails of his duty to God and his Saviour, and to the Church he should so dearly love for the sake of his Lord.

Whenever the layman takes an active interest in the parish work the parish will grow, and as his life is moulded by his active Church work, so will his own influence extend, and so will the Church's influence be deepened and broadened. It needs but little consideration to perceive clearly that there is really less, proportionately to their position, in the eloquence and popularity of the Rector than there is in the true, earnest zeal, and in the devout moral courage of the layman, that develops the healthy growth and influence of the parish. Too frequently a parish languishes because of the selfish carelessness of the congregation, who think that they have done all when they have only attended the or-

dinary services with convenient regularity. The devout layman owes it to his own spiritual welfare and to his loving Lord, and to The Church to spend a part at least of that energy which he gives to his daily toil in her service; for he thereby exercises his ministry also.—*Church Cyclopedia*.

PRAYER AND PRESCIENCE.

By the Right Rev. W. PAKESHAM WALSH, D.D.,
Lord Bishop of Ossory.

The difficulty which some have felt about reconciling the efficacy of prayer with the prescience and prearrangements of God is one which, in our present state, does not admit of full elucidation. But, I think, there are two aspects in which the subject may be viewed, so as to moderate the difficulty, if not to solve it.

And first—nature presents us with a case where the metaphysical difficulty is similar, but where no practical difficulty arises in consequence.

It is a settled thing in the purposes of the Omniscient, whether we shall have an abundant harvest or not, and the event cannot possibly be otherwise than as God has foreknown it; but who declines to sow, or weed, or till on the ground that there will be a harvest if God has ordained it; and that our labour is useless if He have not? Objection to the use of means, grounded on the abstract truth of God's foreknowledge, would only argue the objector to be a fool.

The analogy, holds good as to prayer. A man who objects to pray, on the ground, that matters are already settled in God's purpose, acts as foolishly as the husbandman who takes abstract truth, instead of plain duty, to be his guide. We are told to labour, and we are told to pray. The duty in each case arises from the command; but the difference is that we see, or think we see [for, after all, this latter is nearer to the truth], the link between the labour and the harvest, whereas we do not see the link between prayer and the result.

Now, without dwelling upon the fact that the true link, in either case, is the will of God [for neither answer nor harvest would follow, except he granted it], it may be observed in the second place, that our seeing or not seeing the link of connection, is not the important thing; the fact upon which we are to rest is, that there is a link somewhere, whether we see it or not.

God is pleased to tell us that there is a link between labour and harvest; He is also pleased to tell us that there is a link between prayer and blessing. The fact that he has said it is our security; and our seeing or not seeing the link cannot affect that security.

To take an illustration which, I think, has been used by Chalmers:—between God, as the Great Ordainer, and any blessing which He is pleased to bestow, there is a chain of secondary causes some of which we see, and others which we cannot see—a chain of links, let us suppose, of which some are above the clouds, and some beneath them; every one of these is needful in its place; and the omission of any one, or the introduction of any other, may change the whole result. Let this chain, for example, begin with mercy in heaven, and end with a harvest upon earth. Let love, and law, and prayer, be links beyond our sight; let rain and sunshine, and labour, be links within our view. It is plain that if any of the latter are taken out of the chain, there will be no harvest; and, in like manner, if any of the former are taken out of the chain, the result may be affected in the same way. How the omission may alter it, or why, God does not tell us; but He says it does alter, and our ignorance is not knowing the why or the how, is a poor argument against our

use of any link prescribed by him who knows all causes, and can command them.

In a word, prayer is as much commanded as a necessary link to blessing, as labour is, as a necessary link to fruitfulness. Our not being able to see how it is a link, in either of the cases may prove our ignorance, but cannot disprove God's plain declaration. It may prevent us from seeing what we would wish to know, but cannot release us from performing what we ought to do.

We labour, and we see that the harvest follows; but a hidden link may be put in—on insect, or an overcharge of electric fluid—and there is no harvest in consequence of that new link. In like manner we pray; and that puts in a hidden link where we cannot see it; and we get a blessing which, but for that link, would not have come to us.

I think these analogies are sufficient to satisfy any reasonable mind as to the difficulty of reconciling prayer and prescience; but for the full solution of the question, we must wait till the time comes, of which the Lord Jesus says—"What I do, thou knowest not now, but thou shalt know hereafter."

A CAPABLE MINISTRY.

A correspondent of the *New Zealand Church News* propounds a question of general interest, viz.,—"How may the Diocese best produce a body of clergy capable of fulfilling the demands which are, or ought to be, made upon them?" and answers it thus:—

Synopsis.—I. By selection of candidates fit for the ministry (a) physically, (b) morally, (c) socially, (d) intellectually, (e) spiritually.

II. By proper training of such candidates preparatory to ordination.

III. By continuation of such training after ordination.

I.—By selection of candidates fit for the ministry. A high standard of requirements will inevitably rise the status of the clergy. What are some of these requirements?

(a) A candidate should be physically strong, without defect; active, and energetic.

(b) His moral character must be unimpeachable.

(c) It will give him weight with all classes if he be a gentleman in the truest sense of the term.

(d) He must possess intellectual powers up to the standard required for the B. A. degree.

(e) He must have a personal love for God, and for the souls of men.

II.—By proper training of such candidates preparatory to ordination.

[a] He must pass through the theological course prescribed by the Board of Theological Studies.

[b] He must take the B. A. degree.

[c] It is advisable that, before ordination, he should have some experience in parish work under the guidance of a clergyman.

[d] His mind must be brought into contact with the questions of the day, and he must be well versed in the literature of the past. He must be a student of men as well as of books.

[e] He must be a man of habitual prayer and meditation,—“studious in reading and learning the Scriptures,” and the Book of Common Prayer; well instructed in, and loyal to, the principles, doctrines, and practices of the Church of England.

III.—By continuation of such training after ordination.

The deacon must serve his first two or three years under the eye and direction of a clergyman who himself has the above qualifications [i. e., a, b, c, d, e; II., a, b, c, d, e]; who himself has been properly trained; and who has the gift of training deacons in their work, and of preparing them for the priesthood.

Family Department.

"THE BELOVED PHYSICIAN."

His path the folk surrounded,
Upon His lips they hung;
Children before Him bounded,
Unto His skirts they clung.

His touch gave life and healing,
From beds of pain release;
His look, God's love revealing,
His word, a word of peace.

Ah, hearts still bleed for sorrow,
Ah, heads still throb with pain,
Ah, hands still strive, nor borrow
Strength daily bread to gain.

Down through the misty ages
Cometh that story old,
Who ~~now~~ their grief assuages,
Whom pain and sorrow hold?

There are, whose smile sheds gladness,
Whose touch is skilled to heal;
Whose vote dispelleth sadness,
To whom the child is steal.

His love their souls enlighten,
True Luke, "Light-giver" they,
Shine in a morning brightness
Unto the perfect day.

W. H. BARNES, St. George's, Bath.

JULIE.

CHAPTER III.—[CONTINUED]

"It's neighborly to oblige Mr. and Mrs. Morley," she said. "It would be churlish to refuse them that little kindness."

"Neighbors, aunty!" cried Lance. "They aren't our neighbors; they live two miles away. Good job too! Old Tozer's our neighbor; I wish he'd come for a stroll on Sunday instead of the Inquisitives."

"Two miles away has got nothing to do with it," aunty said. "Mr. and Mrs. Morley are very worthy people, and I would not have them offended in the least."

We were quite sure aunty didn't like the Morleys at all, but she never would admit the fact; she stuck to the idea that it was neighborly to oblige.

"Well," said Guy, "if we've got to put up with the Inquisitives, they shan't steal our flowers. Look here! there are seven of us; we'll track every step of theirs; it will be our fault if the smallest bud finds it way to Master Sidney's pocket. Look at Puff's goggles! They're enough to frighten any thief! You just open your eyes wide like that, young man, and fix 'em on the thieves; they'll never touch a leaf, I warrant."

"Is fiefs coming into our garden?" asked Puff, stretching his eyes wider than ever.

"No, no, darling," said Rose. "Guy's only joking."

"Joking?" retorted Guy. "I'm not joking at all. You keep your eyes on the Inquisitives, Puff, and say, 'I've got my eyes on you, you thieves!'"

"Oh, hush, Guy!" said Rose. "What if he goes and says that! Mr. and Mrs. Morley would never forgive us if Sidney and Harry told."

"I wish he would!" laughed Guy. "I wish he would!"

And Lance took hold of Puff, and giggling with laughter all the time, he tried to make him repeat, "I've got my eyes on you, you thieves!" until Rose got quite vexed, and dragged Puff away, and told him she'd be very angry if he said a word to the Inquisitives when they came.

As for Puff, he didn't understand half what it all meant, and looked more scared than anything at the mention of "fiefs"; and Julie went and took his hand, and Puff looked so glad to have something to cling to, that Guy and Lance

went off into peals of laughter, and called Puff the "plucky policeman."

And Chubbie said, opening her mouth very wide, "If you say such a lot 'bout fiefs, Puff won't never go to sleep to-night."

And Julie frowned at her as a hint to keep quiet; for if Puff got the idea of "fiefs" at bedtime, there would be no end of a fuss.

We had a very large garden, with a great deal of fruit, and when the Inquisitives first came, we generally gave them a little fruit, for we didn't like to be stingy; and we had a dear little love-apple tree, crowded one year with fruit. We gave a few each to the boys; but Sidney gave his to Chubbie after tasting one, but said he didn't like them. This was before we had such a bad opinion of the boys, and when we walked about the garden with Harry, and Sidney still stayed near the love-apple, we took no notice at all; but when the Morleys called for the boys and took them home, Lance came tearing into the house with a facelike a turkey-cock's, crying.

"Who's taken all the love-apples?"

None of us had taken them, and we all said so.

"There's not a single one on the tree, then!" said Lance, nearly crying with indignation.

We all ran out to see, and, sure enough, our sweet little love-apple had nothing but leaves; and only that morning there were more than fifty or sixty little apples, as big as white-heart cherries, red with ripeness, hanging on it.

We guessed then that Sidney had taken them; but we were too ashamed to tell Mr. and Mrs. Morley about it—it seemed such a mean, sorry trick; but after that day we kept our eyes on Master Sid, to find that Harry was just as bad. So we agreed to track them like grim death; for when Guy accused Sidney of having stolen the love-apples, he looked up with his sleepy blue eyes, nearly hidden by his long lashes, and drawled through his nose, "What if I did?"

Guy said he would have thrashed him only he was such a weak, sickly fellow.

So the next Sunday, as usual, the Inquisitives came, and every fortnight Sunday after that, as aunty insisted on our being neighborly with them; but we never offered them any more fruit, and took good care they should not help themselves.

That little half-hour in the middle of the day was the worst part of Sunday, and spoilt it a good deal; but it was always over at last, and we banged the gate on the Morleys with a feeling of relief, and the next minute had forgotten all about them. We went upstairs and took off Puff's and Chubbie's Sunday things, and put on our own pinafores, and after dinner had our lovely afternoon, with Rose reading aloud.

We could not all go to church in the evening; aunty always did. Rose and I took it in turns to stay at home to mind the little ones, and after service aunty came in, and we sang a hymn and had prayers in our play-room, because we liked it best. And Manda came in too, and sat down near the door, and left a little oily patch upon the wall in the same spot always where she leaned her head.

Then bedtime came, and Sunday was over for another week.

CHAPTER IV.

MISS TEMPLETON AND JULIE.

Papa had been in India four years now; Guy was only nine when he went. Rose and he remembered him quite well; but I couldn't very much myself, and the others had forgotten him. Of course he wrote to us regularly, and we to him; but it wasn't quite the same as having papa in the house, and growing up with him.

Aunty came to us when mamma died. It seemed to me that aunty had been always with us; it was such a long time ago. Rose said aunty

had been crossed in love, though how Rose got to know I never knew. Aunty did not tell her, I'm sure. Anyway, Rose and I used to whisper about it, and Rose was always making up stories how it might have been. So once, when aunty had been sharp with us—she used to be sharp sometimes—Rose said, when we four big ones ran off into the garden by ourselves, "Poor aunty! she's been crossed in love; that's why she's so snappish sometimes."

But Guy said, "Rubbish!" and looked as disdainful as he could.

As for Lance, he wasn't listening, he was whistling shrilly as usual; so after that we never mentioned the subject to the boys again, and only talked of it between ourselves.

One idea of Rose's was that Miss Templeton had something to do with aunty's being crossed in love. Miss Templeton lived on the other side of Whitestone, eight miles away, in an enormous house, with acres of garden and grounds; and she used sometimes to drive into our town, looking sour and grim, and very thin and small in her great big carriage, drawn by, as Guy called them a spanking pair of grays. She was a relation of ours, but she never noticed us; and aunty and she used to nod to each other just the tiniest little bit, as coldly as possible, with the corners of their mouths turned down.

"Depend upon it," Rose said to me one day after they had nodded like that, "it was Miss Templeton who was the cause of aunty being crossed in love."

Lance said long ago, when he was a little boy, "If Miss Templeton's a relation of ours why doesn't she stop her carriage and pick us up, and give us a drive? The whole seven of us could get into that carriage, with Miss Templeton as well!"

And aunty said in a little sharp way, "Miss Templeton will never give you a drive in her carriage—of that you may be sure;" and then she gave a sigh and smiled a little sadly.

"Aunty," said Rose, "why do you and Miss Templeton bow so cold to each other?"

"There was a family disagreement a long time ago—before Guy was born," aunty said; "we have never been friendly since."

"Let's make friends again, aunty," said Lance. "I should like to drive in her carriage. Have you ever driven in her carriage?"

"Often and often," she answered.

"In that same carriage?" asked Guy; "behind a spanking pair of grays?"

Aunty nodded, and we gathered round her, asking heaps of questions—as many as, and more than even the Morleys ever did; and little by little she told us how, when papa and she were young, they used to go to Beechwood—that was Miss Templeton's place—and Miss Templeton used often to come to them, in the very house we were living in ourselves.

Our house was papa's own house, left to him in a will before he was married, aunty said; and he and she used to live there both together, till he brought mamma home; and aunty went away for a little, till poor mamma died; then she came back to take care of all of us.

"And the disagreement, aunty," asked Rose—"the disagreement between you and Miss Templeton?"

"It was a disagreement," said aunty, snapping off her thread; "you wouldn't understand even if I tried to explain. We left off visiting each other, and Miss Templeton only bows slightly to me now."

And then it was gradually, as we became older, that Rose made up those fancies about Miss Templeton's being the cause of aunty's having been crossed in love.

I don't know I'm sure, if Miss Templeton knew that we were aunty's nephews and nieces. We used to stare at her with wondering eyes, and turn round and gaze after her carriage and spanking grays, and think she was the richest person in the world; but we, I suppose were too insignificant for her to notice us.

One day Julie came home all excited with a story that to this day we can scarcely believe; and Guy and Rose laugh, and say Julie made a mistake; but Julie declared that, as she was coming home from school—she did not go to the school we went to in town; it was a tiny school just in the village where a lady taught a few little girls—our school was too far for her to walk—Julie said that, as she was coming home, with her satchel in her hand, Miss Templeton came out of a cottage close by, dressed in a black velvet gown; and when she saw Julie, she said, "What is your name, little girl?" and put her hand on her head; and when Julie said, "Julie Bridges," she sighed, and gave her a kiss.

"You were dreaming, you know," said Guy; "you were walking in your sleep." He said that to tease her, for she sometimes walked in her sleep.

"Could I be asleep when I was coming home from school?" Julie asked.

"You dreamed it last night," said Guy.

"I didn't," said Julie, in her plaintive voice. "She kissed me here," touching a place on her cheek.

"I dare say a lady stopped you, and asked you name," said Rose— "very likely, and gave you a kiss; but that lady was not Miss Templeton, of that you may be sure."

"But I do know Miss Templeton, and it was her," Julie said; "and she had a velvet gown, and she held it up in her hand; and just down the road was her carriage and gray horses—so there!"

"Miss Templeton isn't the only person in the world who has gray horses to her carriage," said Luce. "Why, Julie, you've only seen Miss Templeton a few times yourself; you could make a mistake quite easily."

"But I didn't—and it was," persisted Julie. "And she looked so nice when she smiled."

"That clenches the matter," laughed Guy. "Your lady was never Miss Templeton, Miss Templeton could never look anything but very sour and grim."

The next day we were all out walking together, and Miss Templeton's carriage passed by.

"Now Julie, see if she'll know you," we all cried in a breath; and Guy added, "She'll surely blow you a kiss!"

Julie looked straight into her eyes, and gave a soft little smile, but Miss Templeton's sour face never changed; she passed over Julie and all of us as if she had never seen us before in her life.

"Didn't we tell you so?" we all cried out together. "See Julie, you did make a mistake."

But Julie would not be convinced, then she grew very red indeed.

"But it was Miss Templeton that kissed me," she would persist in saying; and—we never could get her to change her mind.

We told auntie about it, and how silly and obstinate Julie was. She looked a little surprised, and asked for the story to be told to her again, as she had not listened properly at first; and when we explained exactly how it happened she said neither one

thing nor another, but only looked at Julie musingly for a long while, with her head a little on one side.

Of course auntie had often been to Beechwood before any of us were born; she said the rooms were very big, and all were beautifully furnished. We had never seen the house at all, except a little in the distance, through the branches of the trees that grew around it; we had passed the place two or three times when we had little picnics by ourselves, and we had often wondered what she did there by herself in all those great big rooms, though of course, she had a good many servants to wait on her. I suppose.

(To be continued.)

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INDIA.

At the S. P. G. Trichinopoly College, in the diocese of Madras, the number of students in the B.A. classes, which four years ago was 17, has risen to 85, the total number of students on the rolls during 1892 having been 240. The College has also recently passed straight from its Senior B.A. class the first candidate from the whole Presidency in Physical Science, thus winning the University's Gold Medal for the year. This is the second instance within four years of a student from this College winning this medal. Another student has passed second in the whole Presidency in Sanscrit at the B.A. degree. The examination results of the College in the University examinations during 1892 seem also to have been very creditable. Together with these eminently satisfactory educational results, the Rev. T. H. Dodson, M.A., the principal, is able to speak of comfort and encouragement in the knowledge that the spiritual work of the College is steadily telling. Bishop Barry was much impressed on his recent visit to Trichinopoly by the great influence for good exercised by this College over the educated Hindus of the district.

The school for European and Eurasian children in Vepery, started by the Sisters of the Church in January last, under the title of the Madras Collegiate school, has now 100 pupils, and there are promises that the classes will be largely increased after the summer holidays. During May and June the Sisters moved to Coonoor, taking with them the Eurasian girls whom they have under training for domestic servants. They also took advantage of their stay on the hills to open a Kindergarten school at Belmont, Coonoor.

The Sisters propose shortly to open a boarding school in Madras for superior native girls, and also for native female day pupils. This school will be separate from the Madras Collegiate School. Arrangements are nearly completed for procuring the necessary premises. More Sisters are expected to arrive in the next cool season, who will undertake this new branch of work. The Native High School will have specially in view the care of the daughters of the native clergy, who have represented to the Sisters the need that exists for such an institution, as the S. P. G. High School has been recently closed.

We have often referred to the work of the Rev. H. G. and Mrs. Downes at Nyandyal, in the Telugu country, Mrs. Downes has suffered so repeatedly from fever and other effects of the climate. At last she became ex-

tremely ill, and was ordered to come to England, accompanied by her husband. The voyage has already improved her health, and she hopes to return to India in the autumn. Mr. Downes leaves England for his Mission immediately.

An addition is being made to the staff of missionaries in Zululand by the acceptance of the offer of a clergyman with medical skill, the Rev. Frederick Wilfrid Waters, M.A., Exeter College, Oxford, M. R. C. S. England, and L. R. C. P. London.

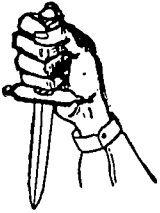
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THE VEN. ARCHDEACON FARLAR, D.D.

In considering the long continued and intolerable evil of intemperance, I do not propose to appeal to emotions, but rather to endeavour to convince reason and arouse a sense of individual and collective responsibility. I rely on the force of testimony and evidence—testimony which is a hundredfold stronger than any words of mine can be, and evidence which is even more overwhelming than the testimony.

I should first like to draw attention to the fact that only one of the numerous suggestions of the Committee of Convocation in 1869 for legal measures has been partially acted upon—the very subordinate one which referred to prohibiting the use of public-houses as committee rooms at elections. And yet it cannot be denied that the embodiment in legislation of the committee's suggestions would, humanly speaking, have been productive of benefits beyond calculation. As some have seemed inclined to challenge that statement, I repeat that if in 1869 the Church and the nation had been stirred to action by the report of 1868, the state of things which is still an infamy to a Christian land would have been vastly improved. It would have saved the moral waste of myriads of lives.

Let us consider the facts. Let us first observe that the number of drunk and disorderly cases for 25 years is no fewer than 4,268,022. We often repeat facts and figures, but this one comes with terrible force when we remember that not one in twenty of the cases of drunkenness is arrested by the police. The effects of the curse are vast, and they indeed, involve the moral waste of a multitude of souls. Pauperism has extended enormously. The chairman of the Coventry board of guardians has said that he has never seen an abstainer come to the workhouse for relief, and he has made inquiries at fifteen other workhouses, and found a similar state of things. With regard to crime, Lord Chief Justice Coleridge once said that nine gaols out of every ten would be shut in England, but for drink, and Mr. Justice Fitzgerald has stated that drunkenness is a crime which we might very well say leads to nineteen-twentieths of the crimes in this country. With regard to lunacy, we have the testimony of Mr. Mulhall (a high authority on all statistical questions), who tells me that 48 per cent. of idiocy in England arises from the drunkenness of parents, and that one third of all the insanity in the United Kingdom is the effect of drink. With regard to divorce, Sir James Hannen told us that seventy-five out of every hundred divorce cases are brought about by drink. How often do we realise that these marriages which we say ought to be indissoluble except by God are dissolved by that sin? I will quote the words of an unsuspected witness, whose name is now pub-

lished all over the country as the friend and champion of the publican, in support of the statement that drink is the cause of the physical waste of lives. Mr. Chamberlain says:—

"Drink is the curse of the country. It ruins the fortunes, it injures the health, it destroys the lives of one in twenty of our population, and anything which can be done to diminish this terrible sacrifice of human life and human happiness is well worthy of all the attention and study we can give it. The agitation will go on without us, if not with us. If we are silent the very stones will cry out."

A YOUNG LADY'S ESCAPE.

AN INTERESTING STORY FROM NORFOLK COUNTY.

General Debility and Chronic Neuralgia Made Miss Lizzie Bentley's Life Miserable—Her Parents Feared She Was Going Into Consumption—Brought Back From the Brink of the Grave.

From the Simcoe Reformer.

Miss Lizzie Bentley is the daughter of Mr. Ira Bentley, of Waterford, a former well-known resident of Simcoe. It is well known that Miss Bentley was long and seriously ill, and it was recently reported that she had fully regained her health and strength. Her case has excited considerable interest in Waterford, and coming to the ears of the *Reformer*, we felt more than a passing interest in the matter for the reason that for a period of nearly three years there have been from time to time published in our columns particulars of alleged cures of various serious cases of illness that have been effected through the use of a remedy known as Dr. Williams' Pink Pills for Pale People. The scenes of these cures have been located in widely scattered portions of the country, it might almost be said of the globe, for some of these stories come from the United States and some from England, to such great distances have the proprietors extended the sphere of their usefulness.

It is of course the common idea that the age of miracles has long passed, and thousands of people who would not relish a classification among "doubting Thomases," and who are quite ready to believe any long story, so that it does not trespass upon their pre-conceived notions, and what old line physicians tell them of the limits and capabilities of the medical pharmacopoeia, as laid down by the schools, hear with a shrug of the shoulder and a smile of incredulity, of cases the evidence of which is of so certain a character that no court or jury in the land would question it. Take one of the best known and striking instances of the efficacy of Dr. Williams' Pink Pills. We refer to the case of Mr. John Marshall. Could any evidence be clearer or more convincing even to a sceptic? Mr. Marshall is a well known citizen of so large a city as Hamilton. He was paid by the Royal Templars of Temperance the sum of

one thousand dollars, that being the sum paid by the institution to its members who are proven to the satisfaction of its physicians to have become permanently incurable. Every fact in connection with the case was investigated by the Hamilton papers and vouched for by them. Not satisfied to take its evidence at second-hand, the *Toronto Globe* sent a representative to Hamilton. The result of these investigations was the publication by the *Globe* of an article in which every claim made by Mr. Marshall and the proprietors of Dr. Williams' Pink Pills was fully conceded, and the "Hamilton Miracle" unreservedly endorsed by this great Canadian newspaper.

In a way it reminds us of the story of the great lawyer who attended a prayer meeting. His own views of religion were of the most heterodox character. He went to be amused; he came away with all his preconceived ideas changed. He said: "I heard these men whose word was as good as the Bank of England get upon their feet and tell what religion had done for them, not theoretically, it was their own personal experience of it. Were these men in a witness box I would not have the slightest inclination to doubt their word; as a consistent man I was unable to doubt them anywhere else. I had doubted, now I believe."

The man or woman who will give an hour's attention to the evidence that the Dr. Williams' Medicine Company have to submit, must, if able to reason at all, concede that their Pink Pills contain wonderful properties for the amelioration of human ailments.

All these reflections are introductory to the case that has come under our notice. Mr. Ira Bentley is widely known in this district, where he has carried on business as a pump and windmill manufacturer for years. He formerly lived in Tilsonburg, afterwards in Simcoe, and now resides in the village of Waterford. A representative of the *Reformer* visited Waterford not long since to interview Mr. Bentley as to his daughter's recovery. For be it understood this journal is as little prone to be carried away by fair spoken or written words as the rest of humanity, and as we had heard that Miss Bentley's cure was due to the use of Dr. Williams' Pink Pills, we were anxious to investigate, that we might add our personal testimony, if possible, to the many who have already spoken and written on behalf of this great Canadian remedy. The result of the writer's journey to Waterford was eminently satisfactory. We failed in finding Mr. Bentley at home, for he was in Caledonia that day setting up a windmill, but Mrs. and Miss Bentley who were the immediate beneficiaries of the good effects of Pink Pills proved quite able to give full particulars. Mrs. Bentley was apparently enjoying the best of health, and we were more than surprised to be told by her that it was she who first of the family had experimented with Dr. Williams' Pink Pills. She told us that a couple of years ago she had been grievously attacked by rheumatism, and had after solicitation by some friends sought relief in Pink Pills. The result had been eminently

satisfactory as any observer could see. It was, however, to become acquainted with the case of Miss Bentley that we had gone to Waterford. In answer to our enquiries Mrs. Bentley told us that her eldest daughter, Lizzie, was nineteen years of age, that from her infancy she had been a sufferer, and that her chances of growing to womanhood had never been considered good. She early became a victim of acute neuralgia, that for weeks at a time racked her body and made life a burden. She would at times go down to the very brink of the grave; she was in appearance a mere shadow, thin, pale and weak, unable to do anything. After finding how Pink Pills had benefitted her mother she too began to use them. No change from sickness to health could have been more rapid, no cure more complete. "You can say," Mrs. Bentley said to us, "she is a well girl, that Dr. Williams' Pink Pills cured her, and we are willing to tell the whole world that such is the case."

Desirous of seeing Miss Bentley herself, we next repaired to the Waterford post office, where she is employed as a telegraph operator. We had known Miss Bentley when she lived in Simcoe. We remembered her pale delicate face, as it was then. One glance at the bright young girl before us, her cheeks aglow with ruddy health was sufficient. The days of miracles were not gone. The happy subject of one stood before us. Her story was a repetition of the one told us by her mother, only with an added depth of thankfulness to the means of her recovery. We came away from our interview with Miss Bentley fully satisfied that we now knew of our own knowledge of at least one marvellous cure to be credited to Dr. Williams' Pink Pills.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppression, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

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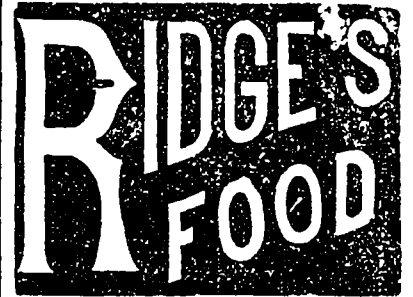
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