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The Church Guardian

W. H. Naylor 189c.

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. XVI. }
No. 16. }

MONTREAL, WEDNESDAY, OCTOBER 17, 1894.

In Advance } Per Year
\$1.50.

ECCLESIASTICAL NOTES.

A mixed vested choir of twenty-two entered upon their duties at Camden, N.J., on Sunday, Sept. 23rd.

TRINITY Church, Rutland, Vt., celebrated the 100th anniversary of its foundation on September 25th and 26th.

THE 111th Convention of the Diocese of New York was held on September 26th and 27th in the city of that name.

THE 284th meeting of the Eastern Convocation of the Diocese of Massachusetts was held in Linden on Sept. 26th.

On October 7th, at Grace church, New York, Bishop Potter ordained three of the graduates of the Diocesan School for Deaconesses.

THE Oneida Indian Mission of the Diocese of Fond du Lac is said to be the oldest continuous mission to be found within the limits of the States.

BISHOP WHITTLE, of Virginia, is still incapacitated for work by his sufferings, notwithstanding several months spent in the mountains of Virginia.

THE 25th anniversary of Bishop Whittaker's consecration will be observed on October 30th; a fund is being contributed which is to be a personal gift to the Bishop.

As many as 4,000 persons have received the rite of Confirmation in the city and neighborhood of New York during the last Convention year, and 13 deacons and 31 priests were ordained.

THE Rev. Henry E. Benoit, formerly a minister in the Southern New England Conference of the Methodist Episcopal Church, has been received as a candidate for orders in the Diocese of Rhode Island.

At Waterloo, Milwaukee, the Rev. W. M. Dawson, a former Methodist preacher, is assisting the Rev. R. S. Gray and is a postulant for Holy Orders in the Church, having applied to Bishop Nicholson for ordination.

THE will of the late W. F. Lippincott has become operative through the decease of his sister-in-law, to whom he bequeathed a life interest, and the estate amounts to about \$700,000, appropriated to Church and charitable works in Pennsylvania.

THE Rev. Mr. Perry, of St. Peter's church, Cambridge, Mass., expects to have the assistance of Mr. Ferguson, late of the Baptist denomination, as soon as he receives deacon's or-

ders. Mr. Ferguson has been looking to the Church for some time, and seeks her ministry on account of his persuasion of the excellence of her doctrine.

DEAN REYNOLDS HOLE, of Rochester Cathedral, England, and Mrs. Hole will sail from Liverpool on Oct. 17. Dean Hole's opening lecture will be delivered in New York about Nov. 1st. His tour will include the chief cities of the United States and Canada.

THE English Sisters, known as "The Sisters of the Church," have taken over the school in East 53rd st., New York, known for 30 years as that of Mrs. Sylvanus Reed. Bishop Potter read prayers for the school at its opening session on Monday, 1st October.

It has been stated that the Archbishop of York, as well as the Bishop of Gloucester and Bristol, owing to the report of the Committee of the Convocation of York on Divorce, have joined the six Bishops—Ely, Lichfield, Norwich, Chichester, Chester, and Salisbury—who refuse to grant marriage licenses to divorced persons.

THE first Article of the Constitution of the Cathedral of St. John the Divine, New York, declares it to be "The Diocesan Church of the Diocese of New York. As a house of prayer, it is for the use of all people who may resort thereto, and especially of Christian folk dwelling within that portion of the country covered by the spiritual jurisdiction of the Bishop of New York."

THE late Horace Williams, of Augusta, Me., bequeathed \$5,000 to St. John's church, Clinton, Iowa; \$5,000 to St. John's Guild of the same parish; \$5,000 in trust, the income to be used solely in providing food and clothes and other necessaries of life for the poor in Clinton; \$10,000 to the Sheltering Arms, of New York, to which he had contributed for many years; and \$5,000 to the Ladies' Home, Augusta, Me.

THE Church Missionary Society asks that constant prayer may be made on behalf of China and Japan at this time, that the horrors of war may be averted, and cause the present complications to "fall out rather unto the furtherance of the Gospel." A similar appeal has been issued by the Society for the Propagation of the Gospel, which has several missionaries in Corea working under Bishop Corfe.

BISHOP SEYMOUR, of Springfield, was the recipient of a magnificent present in the shape of a royal purple satin Chimere, two fine linen Rochets, and a very rich and superb cloth-of-gold Mitre, all enclosed in a neat leather case. The set was presented to the Bishop by the Rt. Rev. Dr. Hale, Bishop of Cairo, and the Ven. F. W. Taylor, on behalf of a large number of clergy and laity representing many dioceses

East and West, as a token of their love and esteem, and of their appreciation of his firm stand against the rationalistic errors of the day, and of his noble defence of the Catholic faith.

PROFESSOR BLACKIE, of Edinburgh, considers that the verse:

We are not divided,
All one body we—
One in hope and doctrine,
One in charity.

should for Scotland be altered to

We are all divided,
Two hostile camps are we—
One in strife and hatred—
The State Church and the Free.

A chapter of the Brotherhood of St. Andrew has been organized in the parish of Ardara, Diocese of Raphoe, Ireland. On Sunday, Sept. 16th, after receiving the Holy Communion together at 9 a.m., twelve men were admitted to membership according to the form of admission suggested by the council of the Brotherhood in the American Church. These twelve men, with the rector, and two brothers from America, makes the chapter at present fifteen strong. Several of these men walked over four Irish miles to be present.

THE Irish correspondent of the *Rock* says: I notice now the Irish papers, which in days gone by used to speak of a "Roman Catholic" as such, have come round to the English fashion, and a very bad one it is, of giving the Romanists the false name of "Catholic." It is but a straw showing the way the stream is beginning to turn. When will Protestants learn to value their heritage, and not permit the Romans to steal their birthright from them? And yet these good editors I suppose repeat, most of them, each Sunday, "I believe in the Catholic Church." Do they mean the Roman one?

ON St. Michael's day, Sept. 29th, Bishop Potter, N.Y., received Russell Whitcomb as the first member of the second Monastic Order of Laymen organized in the Church, of which Order he is the founder. Mr. Whitcomb made his vows of poverty, chastity and obedience as "Brother Hugh," and they remain in force for a period of five years. Bishop Potter was the officiant at this service, known as "Service for the Profession of a Brother." The brothers of the Church will work amongst the poor, making a specialty of services for children and in Sunday schools. They will seek to influence young men by means of reading rooms, lectures, entertainments, and religious meetings. The work will be conducted from the Community House, No. 371 West 35th street. The basement, fitted for the kitchen and dining room, will also serve as a night school-room for boys. The parlor floor will be used for a reading-room and entertainment hall. Above will be the library and the chapel of the community, and on the third floor the sleeping rooms.

Mr. Whitcomb, the first member of the new order, was preparing for the ministry in the General Theological Seminary, New York, when he became convinced that he would be more useful as a Lay worker. His vows must be renewed yearly.

UNITY—A TERM MISUNDERSTOOD.

[From Convention Address of Bishop Sessums, Louisiana.]

The symposium held by many of our Bishops under the bland and impartial ægis of the *Independent*, touching ministerial reciprocity in the matter of preaching, does not appear very profoundly to have welcomed the suggestion that other schools of prophets should take up their burden from our pulpits. Without assuming to attempt what others have not achieved, and hoping to avoid the extreme of either sentimentalism or ecclesiasticism, one might adventure a few observations on the fact that there is a misunderstanding touching the term unity; an observation by no means original, yet a fact which is still yawning and waiting to be bridged. One view declares unity to be fraternal toleration, to be exercised between Christians as each soul and each system works an independent way to salvation; a unity, so-called, of spirit, purpose, feeling; an inward unity and an outward variety.

The other view declares that it is an outward organization working toward a social salvation; constituting a visible unity in a world of discord; uniting men in actual work and effort to construct a kingdom of love in this world, while leaving to them widest liberties of theory and speculation; insuring a social expression of the brotherhood that is reared upon the Fatherhood of God. It is the difference between philosophy and sociology. The world's want is not theoretical sentiment, or a unity which permits any amount of belief that another soul may be eternally lost in the hereafter, and any amount of indifference to it here; but that practical unity which includes mankind in common fate here and hereafter.

The description of Christian unity by the term "organic" tends to be misleading, especially when "organic" is identified with spiritual. The implication is that vague invisible agreements are alone of essential value; while body, form, organization are of necessity mechanical and worthless. This conception is as inadequate in religion as in philosophy. The human body binds man to inevitable duties, however far the vagaries of his soul may bear him. Formal law yokes the soul to its destined ideal till growth shall enable its realization. Throughout the universe the visible expression is both sign and means of the invisible fact. Formal, co-operative unity in the Church of Christ is the educational means as well as the practical goal of spiritual unity, and this temporal co-operation is only to be secured by a unity of ministry.

The Christian Church was organized as an army, a society, a kingdom, to achieve a certain work; a work to be protected from friction, division and failure, by a unity of organization which would display no outward variations save those of language. When it is declared that this one ministry should be the "Apostolic," that assertion justifies itself, not merely on the ground of literal obedience to history, nor on that of extreme ecclesiastical theories, but by its meaning and reasonableness.

That ministry best illustrates the ideal and duty of the Christian body as a society true to Christ, by descending from the founder instead of ascending from the system; best adjusts the freedom of Christians to the responsibility of a Mission; best attests the nature of the religion,

not only as an evolution, but as a revelation; not only as an operation of man's dependence, but also of God's independence; best witnesses to the purpose of the Gospel, as the delivery of the hope of universal redemption, based on God's love touching men actually through Christ and through Christians; best protects the Gospel from degradation into an individual or tribal salvation.

Ministerial reciprocity can only do harm if it be taken to mean that a visible difference of faith and work is identical with unity; that schools of philosophy are the same as an organized community of love; that the Church signifies innumerable bodies seeking some intangible, future ultimate greater than unity, instead of a present and progressive social state whose very end and blessedness consist in a unity which does not contradict itself within or without.

Without discussing the probabilities as to whether other Christian ministers would accept such invitations from our communion, or whether they would reciprocate them, the function of preaching need not be made to exhaust the meaning of the ministry, and it might be possible to reserve ministers to a fundamental truth, and still open a way to such interchange. But the probabilities would be against any helpful result; as it is likely that such superficial contacts would be taken for the millennium; that real differences would be increasingly sunk from view, and a united devotion to a real essence in Christianity be the longer postponed. If Christian ministers could by any influence, be brought into touch in order to understand their actual divergencies, instead of to minimize their own platforms and felicitate one another upon generalities of concord it might truly be possible to approximate nearer to unity. If Christian teachers could be constrained to probe into one another, apart from their congregations, until the whole ground of division was laid bare, reconstruction would be inevitable, recognitions universal and reunion not long delayed.

METHODISM IN IRELAND.

[From the Southern Cross Port Elizabeth, South Africa.]

An Act was passed on July 13th, 1871, to regulate the Primitive Methodists of Ireland. The schedule of principles referred to in this Act was signed on behalf of the Irish Conference in 1870 by its duly qualified representatives, and it appears in a Blue Book presented to the Imperial Parliament in 1883. We give some extracts from this Blue Book which show that the Irish Methodists have officially determined to maintain and uphold the principles of John Wesley which the English and American Methodists have officially thrown over.

The Irish Methodists do not call their society a church, nor do they allow their preachers to administer Sacraments. They represent the original tradition of Wesleyan Methodism as a religious society auxiliary to the Church of England and in no way separated from it. The extracts we quote from the Blue Book are doubly valuable, as shewing that the true traditions left by John Wesley are not only acceptable and acted upon, but legally recognised in the Act of Parliament dealing with the property of the Irish Conference. We hope the *South African Methodist* will note these extracts and measure the vast difference between the true and loyal Wesleyanism of the Irish Conference and the spurious and modern organisation of English Methodism, which has no moral right to use the name or traditions of Wesleyanism at all.

Blue Book C. 3760, of 1883, pages, 241 and 242.

Q. 2. What is the design of the Methodist Society?

A. It is thus expressed by Mr. Wesley: "A body of people who, being of no sect or party, are friends to all parties and endeavour to forward all in heart religion in the knowledge and love of God and man."

Q. 3. In what point of view, then, does the Methodist Society consider itself?

A. Not as an independent church, nor its preachers as independent ministers; preachers and people conjointly constitute a purely religious society to build each other up; to enjoy the blessings of Christian fellowship, and to promote, by precept and example, the knowledge and practice of vital godliness.

Q. 4. Does this imply a distinct and separate communion in celebrating the two Christian Ordinances, Baptism and the Lord's Supper?

A. By no means; as the members of the Methodist Society may belong to external visible churches established under different forms, each member is left at perfect liberty to partake of those ordinances in the communion to which he or she respectively belongs.

Q. 5. Does not the Methodist Society profess to belong to the Church of England?

A. Yes, as a body; for they originally emanated from the Church of England and the Rev. John Wesley, the venerable founder of the Connection, made a declaration of similar import within less than a year preceding his decease, viz.: "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

Q. 19. Did Mr. Wesley establish a Conference?

A. He did; a conference of preachers directed by himself, received and sent out according to the principles maintained by him in his exposition of Heb. v., 4.

Q. 20. Why do we separate from the majority of the Conference, claiming to be the successors of that established by Mr. Wesley?

A. Because they have changed the discipline established by Mr. Wesley. Not content with the honourable office of being preachers of the gospel simply, they have assumed to themselves the priestly office, by administering the Ordinances of Baptism and the Lord's Supper, without appointment or ordination, against Mr. Wesley's express opinion on the subject.

Q. 21. Has it not been urged that Mr. Wesley himself ordained some teachers to administer the ordinances, and has not this been resorted to as an apology by the preachers for their late innovation?

A. Supposing it to be true that Mr. Wesley was prevailed upon to select for such an appointment, it is the fullest confirmation that his decided opinion was against the administration of the ordinances by the preachers generally; therefore this attempt to shelter themselves under the sanction of Mr. Wesley's authority is perfectly nugatory, and carries its own refutation.

Q. 22. In consequence of the loose principles of discipline set afloat in supporting the late innovation, the very great irregularity has been maintained by some of the right of a private celebration of the ordinances amongst themselves; what is our opinion of such practices?

A. We consider the principle as calculated to produce confusion in the Church of God, and the practice to bring the ordinances into contempt; we therefore judge that persons concerned in such irregular administration shall be excluded from our society.

This document was signed by Adam Averill, of Dublin, and Samuel Moorhead, of Clones, as the official representatives of the Conference. It is extremely valuable as shewing that Irish Methodism in 1870 was true to Mr. Wesley's ideas, and as a landmark to shew how far English Methodism has drifted away in its organisation and principles from the principles of its founder.

Diocese of Nova Scotia.

THE CHURCH SCHOOL FOR GIRLS.

The following report of the Shareholders meeting at Edgehill, Windsor, N. S., is of interest to all Churchman in the Dominion. It portrays the steady progress of a most useful church Institution, we are indebted to the Halifax *Chronicle* for the facts presented.

The fourth annual meeting of the shareholders of the Church School for Girls was held at Edgehill yesterday morning. Among those present were the Rev. Canon Partridge, Rev. Canon Brock, Rev. E. P. Crawford, Ven. Archdeacon Jones, Rev. Dr. Bowman, Rev. H. D. de Blois, Rev. Professor Vroom, R. G. Leckie, William Dimock, D. P. Allison, Dr. Hind, etc., The Trustee's report disclose the gratifying fact that 28 new boarders had been received, and that the total number of boarders now amounted to seventy-three, an increase of ten over the same period last year.

The following table exhibits the increase of the school at the beginning of each year with regard to boarders only since its establishment in 1891:

	Number of Boarders.
Jan. 8th, 1891—Opening of the school.....	27
Sept. 1891—First full year.....	57
Sept. 1892—Second year.....	61
Sept. 1893—Third year.....	63
Sept. 1894—Fourth year.....	73

The staff of the school now numbers the lady principal and eight resident governesses, four none-resident teachers, and the housekeeper. It was announced that in consequence of the large increase in the number of pupils desirous of taking music, drawing and painting, another resident governess is needed, and that one would probably soon be obtained from England. Several additions to the prize list were proffered and cordially accepted by the meeting.

The Rev. Canon Partridge gives a prize for music.

The Rev. E. P. Crawford a prize for vocal music.

The Rev. H. D. de Blois a prize for highest marks in matriculation at King's college.

R. G. Leckie, Esq., a prize for Canadian history.

D. P. Allison, Esq., a prize for English literature.

After the adoption of the trustees' report that of the directors, together, with the financial statement of the treasurer, was taken up. The directors' report announced a balance in favor of the school on current account amounting to \$1,960.12. This, it was explained, did not include the small annual sinking fund of \$347, which is deducted yearly from the income, nor does it include the unpaid fees. The expenses for the year were shown to amount to \$18,667.41, the income including the balance of last year, to \$20,627.56. There is still a floating debt on capital account amounting to \$3,549.06, arising from the purchase of pianos, etc., etc.

The directors' report specially noticed three important requirements for the school, which the steady increase in numbers now made pressing, namely, music practice rooms, an art room and an assembly hall.

After the adoption of the directors' report and the treasurer's statement the election of three trustees took place, and the Revd. H. D. de Blois, Rev. Canon Brock and Dr. Hind were appointed representatives of the shareholders on the board of trustees.

The new board of directors is as follows: R. G. Leckie, Esq., Dr. Hind, J. B. Forster, Esq., Hon. Mr. Justice Barker, Ven. Archdeacon

Weston-Jones, Rev. E. P. Crawford, William Dimock, Esq.

The important matter of additional accommodation was then taken up, and the meeting was unanimous in the opinion that immediate action should be taken. Plans showing the additions contemplated were exhibited. These included nine music practice rooms, a large and well lighted art room, a commodious assembly hall and six other rooms. After prolonged discussion and the announcement that about a thousand dollars were already subscribed the following resolution was adopted:

"Having heard the reports of the directors and trustees indicating the large increase in the number of pupils and the expediency of an increase in accommodation; therefore resolved that the board of directors be authorized to carry out the suggested additions to the school buildings in accordance with the plans presented as soon as the sum of \$4,000 shall have been received, either as donations or subscriptions to stock over and above that already disposed of, or from both of these sources combined."

The following resolution recognizing the unwearied and efficient services of the lady principal, Miss Machin, was passed unanimously:

"Resolved, that this annual meeting of shareholders desire to place of record their hearty appreciation of the manner in which the duties of lady principal have continued to be discharged by Miss Machin, and of the success with which her administration has been crowned, assisted as she is by so competent and conscientious a body of teachers.

"They also are devoutly thankful that the health of the pupils has been so uniformly good, and recognize with pleasure the large number of letters received from parents and friends of pupils expressing their satisfaction with the course of instruction and discipline maintained at the school, and with the home comforts by which the pupils are surrounded."

This was supplemented by a resolution referring to the managing director as follows: "That the most cordial thanks of this meeting be tendered to Dr. H. Y. Hind, the energetic and indefatigable secretary-treasurer of this institution, for the constant care and attention bestowed by him upon the affairs of the school, to which so large a measure of its success is due, and for which no pecuniary compensation would be an equivalent."

Dr. Hind made a suitable reply to this resolution dwelling on the great credit due to Miss Machin for her ceaseless care and devotion to the interests of the Church School for Girls, and the advantages enjoyed by the institution in possessing so experienced and thoughtful a lady principal and such an accomplished staff of assistants.

Committees were appointed to canvass for subscriptions for shares and the fourth annual meeting of the shareholders closed with a grateful appreciation of the work of the past four years and a settled confidence that continuance of the course hitherto pursued would contribute to further success.

Diocese of Fredericton.

ST. JOHN.

At the last bi-monthly meeting of the Church of England Sunday School Teachers' Assn. in St. Luke's schoolroom, the discussion for the evening was opened by Rev. A. D. Dewdney, who made some interesting remarks on defects in Sunday school work. Brief addresses were also made by Rev. Messrs. McKiel, Watt, Dicker and Raymond, and Messrs. Farmer and Kinnear. It was announced that the days of Intercession for Sunday schools this year will be the 21st and 22nd inst. On the latter date a public meeting will be held in the evening.—*St. John Globe*.

SUSSEX.

Special Thanksgiving services for the plentiful harvest were held Oct. 8th, at St. Agnes' church, Mount Middleton, and Trinity church in Sussex. Large congregations were present at both places. The decorations at Trinity were as usual, choice and appropriate. The Ladies' Guild of Willing Workers are deserving of much credit for their work in this direction. The rector, Rev. H. W. Little, preached an appropriate sermon to a large and attentive congregation at the evening service from Gal. iii. 24.

FREDERICTON.

The *St. John Globe* says: The will of the late Mrs. Minchin Gordon has been admitted to probate. The estate is valued at \$14,500, of which \$14,000 is personal and \$500 real property. There are few specific bequests of furniture and jewellery, and \$50 to each of the two executors, Bishop Kingdon and Wesley Vanwart, and all the residue is bequeathed to Christ Church, Fredericton.

It is expected that the Venerable Archdeacon Brigstocke, of Trinity Church, St John, who has been spending the summer in England, will sail for home on the 18th inst. Arrangements are being made to give him a reception on the evening of his return.

Diocese of Quebec.

WHAT ARE CHURCH PRINCIPLES, AND HOW MAY THEY BE BEST INSTILLED INTO THE HEARTS AND MINDS OF OUR PEOPLE?

[Papers read at the Conference of Bishop and Clergy in September last.]

First Paper.—Ven. Archdeacon Roe, D.D.

1. Church Principles are those by which the Church is distinguished from the separated Bodies of Orthodox Protestants around her.

2. These principles are mainly two: the historic Episcopate and the grace of the Sacraments.

The Visible Church of Christ is a Divine Society, the Body of Christ and the Temple of the Holy Ghost.

3. Of this Society we are made an integral part in our Baptism, and partakers of all its spiritual blessings. Those who fully grasp and receive these two principles can never prove disloyal to the Church, as alas! so many do.

4. The only effectual means of instilling these principles into the hearts and minds of our people is by public catechizing in Church, and by personal teaching of the little ones by the Clergy in their "house to house" visitation.

Second Paper.—Rev. Canon Thorneloe, M.A.

Church Principles are those vital truths which distinguish the Church from other Societies.

1. First among these principles is the Church's *Sacramental Character*. Into a body, divinely prepared through ages, Jesus Christ breathed His Spirit, making it the embodiment of His Risen Life a lesser Incarnation, a Sacrament, possessed of life and the means of imparting that life to men. Hence Christ is called "The Head of the Body, the Church." Hence the Apostolic formula: "There is one body and one spirit;" and hence our belief in the Sacramental character of the Church as a means of bringing Christ and men together. The modern theory of a Church without organization, invisible, the better, rather than worse, for being divided, is at variance with the facts of the Church's founding, organization, growth and operation, as recorded in the New Testament.

2. The Church must be one internally and

externally, because Christ—her Head and her Animating Spirit—is one.

The sin of schism in the Body was condemned by St. Paul, when confronting the parties of Paul, Apollos and Cephas, in the Church of Corinth, he cried: "Is Christ divided?" The evidences of division about us,—rival altars and systems: Christians competing with one another instead of facing the common foe; the enemy blaspheming,—should sadden and dismay us!

Yet there is cause for thankfulness; the unity is not wholly lost. The different Branches of the Church are yet parts of Christ's Body; and the members of the various sects are united to the same Body by Baptism. The Church is like a tree bent by storm, its drooping branches still bearing leaves, because they are not wholly detached from the stem.

3. The Church, being the Temple of the Holy Ghost, must be *holy*, in that she tends to make holy, sanctifies. Her holiness is a principle—not an achievement. It is not incompatible with even poor imperfection in individuals. Forgetting this has led to many Puritan Schisms. Christ tells us there must be tares and bad fishes. If the Church were a Society for the good alone, she would be incapable of training and sanctifying souls. She must share Christ's reproach—"receiving sinners and eating with them"—in order to purify and save them.

The Church must be *Catholic*, having within her, as the organ of the Risen Jesus, a vital principle of expansion, impelling her to penetrate everywhere and fitting her to embrace all races.

The word *Catholic* is often abused. Many apply it exclusively to what is Roman. To give up this title is to throw away our heritage, to give Romanists what they most desire, and seriously to violate a Church Principle. The word is used also in a narrow sense which denies it to hosts of loyal Churchmen, and in a broad sense which makes it include almost every body and doctrine.

The Catholic spirit realizes and tries to discharge the trust involved in being a member of the Church of God; holding inviolate the Sacred Deposit of the Faith according to the traditions of the Church, because there are points which are only seen clearly in the light of the Church's traditional usage, for example:

Observance of the Lord's Day, and the Canon of Holy Scripture. This Catholic spirit is not to be determined by ritual practices—so many points of ritual so much Catholic spirit. It is both reasonable and dutifully deferential to the Church's legitimate authority.

4. The Church must be *Apostolic*, able to trace her history and orders back to Apostolic days, and offering, through her valid Ministry, valid Sacraments as certain channels of grace. Even those who hold the modern theory, that the Ministry is a mere delegation from the congregation, strangely enough in practice hold to a succession. For with them none are ministers but those set apart by other ministers—an inconsistency which shows them dissatisfied with their own principles. The Church does not deny that God blesses other ministers, yet she holds that only in the Apostolic Order is there *sufficient guarantee* of efficiency. She is bound therefore at the risk of misconception to maintain the integrity of her sacred orders.

Lastly some suggestions for instilling these principles into the hearts and minds of our people. 1. We must get them into our own hearts and minds. 2. Be firm and consistent in presenting them. 3. Temper firmness with consideration in manner, tact, loving those whose principles we oppose, and respecting their tenacious holding of inherited views. 4. Aim at winning not victories—but people. A man is not necessarily convinced because beaten in argument. It is amazing what we may do and say when we have won people's confidence and

respect. 5. Begin with children. No time will bring in a better return than that spent in winning, influencing, teaching, catechizing and preaching to children.

The many friends of the Rev. Canon Thornloe, of Sherbrooke, whilst appreciating the honour done to this Diocese by his nomination for the Bishopric of New Westminster, B.C., will nevertheless be pleased that such nomination failed of success. Canon Thornloe already occupies a prominent and leading position in the Diocese, and, as is known, his name was submitted in connection with the late election in Quebec; and the whole Diocese would regret an appointment which would withdraw him from it. As will appear from the letter in regard to the Episcopal election in New Westminster in other columns, Canon Thornloe received a very large number of votes.

Diocese of Montreal.

MONTREAL.

We learn that several changes will take place shortly among the clergy of the city. The Rev. W. H. Garth, B.A., assistant of St. Martin's Church, has been offered and has accepted a like position in St. George's Church, New York, of which the Rev. Dr. Rainsford, is rector. It is expected he will enter upon his duties there early in November. His departure will be sincerely regretted by many, not only in St. Martin's Church, but in the city, who have learned to value his abilities and earnestness and specially his work among young men.

The Rev. M. O. Smith, incumbent of the Church of the Advent in the parish of St. James the Apostle, has been offered and has accepted a professorship in Nashotah University, and will enter upon his duties in January next. During the time that he has had charge of this mission he has earned the esteem and affection of his people, and his work in faithful visiting has led to the benefit of the Church.

We understand that the Rev. Henry Kittson, M.A., has been appointed to the incumbency of the Church of the Advent, in succession to the Rev. M. O. Smith. Mr. Kittson has been more or less intimately connected with the Church of St. John the Evangelist for some years past.

HULL.

The 21st meeting of the Rural Deanery of Clarendon was held at Hull on the 2nd instant. Reports were made of Church work and progress in the several parishes. Those from Portage du Fort, Thorne, Leslie, Onslow, Aylwin and River Desert were specially interesting. Three new churches have been opened during the year, a fourth has been consecrated, the tower of a fifth is being completed, or a sixth has been furnished with spire and bell.

Thoughtful papers were read by the Rev. W. E. Kaneen and W. A. Fyles, on the "Spirit and Method of Almsgiving." In the course of discussion the Rev. E. P. Judge stated that he had urged upon his people the principle of direct giving, and that in reply to an appeal at a recent service for \$400, the estimated cost of repairs upon the church, over \$300 in cash and pledges had been placed upon the alms basons.

A resolution was unanimously adopted by the Deanery approving the principle of direct giving, as being in accordance with the teaching of Holy Scripture, and recommending its adoption by all the parishes of the deanery.

"How to reach non-Church Goers?" came in for a long discussion, the end of which was an agreement with the comprehensive answer given by the Rev. H. Plaisted at the end of an excellent address, "Reach Them."

The Revs. J. L. Flanagan and W. A. Fyles,

joint editors of the *Rural Deanery Magazine*, received the hearty thanks of the deanery, reported the joys and sorrows of their labor on the whole a satisfactory first year—suggested more enthusiastic support on the part of the deanery, and were unanimously reelected editors. A paper on the "Daily Prayers of the Church," by Archdeacon Naylor, gave rise to a considerable amount of discussion, and a request that it be published in the *CHURCH GUARDIAN*.

The Rev. Rural Dean and Mrs. Smith entertained the members of the deanery at dinner and tea, and the thanks of those attending is due to them and to the people of Hull, who provided hospitality.

FRELIGHTSBURG.

HARVEST HOME.—The Parish Festival at the Bishop Stewart Memorial Church on Tuesday, the 9th of Oct., was celebrated with marked earnestness and *eclat*. The few active leaders were supported with considerable unanimity by all. It was a cheering throng who participated, bearing sympathy in their very countenances, and their cheerfulness betokened an apprehension that upon the good things of Providence there ought to be inscribed, "*Accipe-redde-cave*," which has been deciphered, "Accept us as from God. Return us in gratitude to Him, and take care not to abuse us." The profuse and unsurpassable display of golden grains, roots and vegetables of all diversity of kind and of mammoth proportions, which, most beautifully and tastefully adorned the temple of the Lord—proved these to be representatives of the contents of barns, store-houses and cellars, which had been accepted by gladdened possessors "as from God." The bright and hearty service replete with praise and the sermon by the Rev. John Ker, D.D., Rector of Grace Church, Montreal, eloquently and admirably enforcing the sublime theme of the occasion, indicated the profound "gratitude to be returned to the Giver." The well-ordered joyous assembly which filled the Memorial Hall in the evening, to hear the Rev. Dr. Ker's lecture, "Help Yourself," and to be charmed by the orchestral symphonies of the Farman family gave an earnest that the blessings and opportunities of life would "not be abused" but rather improved for the gratification of that which was noblest and purest and the development of that which is *best for ourselves and others*. The supper was an illustration of a far famed fact that with such gifts of Providence as nature has bountifully supplied, the hands and skill of the fair manipulators of St. Armand can develop all things edible which please the eye or satisfy the taste. The Rev. C. G. Rollit kindly assisted in the Harvest Home Divine service. Resolutions of high appreciation were passed under motion of Major David Westover and Mr. Geo. A. Reynolds to the Rev. Dr. Ker and the Misses and Messrs. Farman and Mrs. Farman, also Master Lynn. Proceedings closed at near 10 o'clock p.m., leaving remembrances destined to brighten the dim future, and practical results for the needs of the present in gross receipts of \$49.35, and with the Harvest Home collections, \$14.29, making a total of \$63.64.

WEST SHEFFORD.

On Thursday, Oct. 4th, the Annual Harvest Thanksgiving service was held in St. John's Church, West Shefford. The church was beautifully decorated with flowers, fruit and all kinds of vegetables, also with tasteful wreaths and festoons of clematis and colored maple leaves, which had a very pleasing effect. The special sermon was preached by Rev. J. I. Strong, of Waterloo. The Ven. Archdeacon Lindsay, of Waterloo, Rev. F. Charters, of Iron Hill, and Rev. S. A. Mills, incumbent, took part in the service, which was bright and hearty. The offertory amounted to \$5, and was devoted to

the Ladies' Guild, which pays all church expenses. The annual parish dinner was served in the basement after service, and about ninety partook of a plentiful and delicious dinner. This event is greatly enjoyed by all the parishioners, as friends, relatives and many who have left the parish make this a time of reunion. The weather was very favorable and all things combined to make it most enjoyable to all.

COTE ST. PAUL.

The first of the fortnightly parochial gatherings intended to be held during the winter in connection with the Church of the Redeemer, took place on the evening of Oct. 11th, when a good programme of music, vocal and instrumental, and an excellent dialogue, "Who is to Inherit," or "The darkest hour before Dawn," was given by the young people of the Mission, assisted by friends from Montreal. There was a good attendance, the hall being well filled.

Diocese of Ontario.

BROCKVILLE.

The Harvest Festival social in connection with Trinity Church parish took place on the evening of Monday, Oct. 8th, in the basement, under the presidency of the Rector, the Rev. Dr. Nimmo, who, during the evening, delivered an address appropriate to the occasion. Judge McDonald gave an excellent reading, and Miss Morency and Mr. John Fulford a piano duet. Miss Irene Mallory gave several recitations, receiving encores. Miss McDonald, Messrs. Knight, West and Warlington, together with the choir, also took part in the evening's programme. Refreshments were served by the ladies of the congregation during the evening.

Judge McDonald has gone as one of the delegates from the Brotherhood in Canada to the Convention of the Brotherhood of St. Andrew in Washington, and was one of the appointed speakers at the evening meeting on the 12th of October.

STIRLING.

The annual Thanksgiving services at St. John's church here, on Sunday, Oct. 7th, was especially interesting and impressive. The floral decorations tastefully and effectively set forth the bounteous harvest with which God has blessed us. Graceful festoons of Autumn's many-tinted maple leaves draped the walls and chandeliers, lending variety to the green, the red and the gold of the vines and fruits and grains. The baptismal font, the window recesses, were seemingly horns of plenty. A plough, the symbol of industry, in front of the chancel, was almost hidden under the masses of the products of field and garden. While the tasteful memorial rood-screen was embowered in trailing vines and flowers, relieved here and there by the glitter of the golden sheaves of the harvest. On every hand were the signs of the bounties of the Giver of all Good.

At the morning service, St. Thomas' church, RAWDON, was united with St. John's. The veteran Rector, Rev. W. Herbert Smythe, who has recently completed his eightieth year, preached an able sermon from Psalm civ. 14: "He causeth the grass to grow for the cattle, and the herb for the service of man: that he may bring forth food out of the earth; and Proverbs iii. 9-10: "Honor the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. The sacrament of the Holy Communion was administered to forty-six communicants. At the evening service, there was a congregation of upward of two hundred. The singing of the choir at both services is specially worthy of

mention, under the leadership of Miss Lizzie Chard, the rendering of all the chants antiphonally was chaste and marked by the finest taste. The floral decorations were photographed by the local photographer on Monday.

Diocese of Niagara.

GUELPH.

The Annual Harvest Thanksgiving services of St. James' Parish were held Thursday, Oct. 4th; at the celebration of the Holy Communion an earnest and interesting address was given by the Rev. P. T. Mignot of Milton, who also took Evensong, which was fully choral. At the evening service the lessons were read by the Rev. J. Edmonds of Preston, the Rev. Arthur H. Baldwin, M. A., of Toronto, preaching an eloquent and practical sermon from Psalm cvii. 15. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." The church was very prettily decorated and the music rendered by the choir of a high order. The church was crowded to the doors, the offertory amounted to \$105.

SUNDAY SCHOOL CONVENTION.

In accordance with a plan proposed as the July meeting of the Lincoln and Welland Deanery Chapter, a Sunday School convention was held at Niagara Falls Park, on Wednesday, September 26. There were present: Ven. Archdeacon Houston, M. A. and seven delegates from Niagara Falls; Rev. Canon Bull and seven delegates from Niagara Falls South; Rev. Canon Mackenzie and five delegates from Chippawa, Rev. J. C. Garrett from Niagara-on-the-Lake; Rev. R. H. Archer and one delegate from Stamford; Rev. P. L. Spencer and eight delegates, from Thorold and Port Robinson; Rev. F. H. Fatt from Merriton; Rev. Rural Dean Armitage and eight delegates from St. Thomas' parish, St. Catharines; Rev. Canon Gribbe from Port Colborne; Rev. J. C. Munson from Wallandport; Rev. Principal Miller, M. A., from Ridley College, St. Catharines; Rev. G. H. Gaviller, All Saints' church, Buffalo; Rev. T. E. Calvert, Trinity church, Buffalo, and a few visitors.

After an introductory address from Rev. Rural Dean Armitage, who presided, an extremely helpful paper was read by Ven. Archdeacon Houston on "How to Retain our Older Scholars?" This led to a fairly general discussion, those participating being Rev. P. L. Spencer, Canon Mackenzie, Rev. J. C. Garrett, Rev. Canon Gribble, Mr. J. P. Brown, Rev. R. H. Archer, Mr. R. Stanley, Mrs. Geo. Baxter, Mrs. Read, Mrs. Houston, Mrs. Archer and the chairman. Valuable suggestions were made, such as a bible class with separate room, visiting absentees, thorough and earnest preparation of the lesson on the part of the teacher, removal of idea that Confirmation is the completion of a young person's religious education, appealing to honor and fidelity of scholars to help along the school, drafting the big boys into the Church Lad's Brigade and the St. Andrew's Brotherhood, etc.

This subject was followed by an address on the "Training System" by Canon Mackenzie, and on "Method in Teaching," by Rev. Principal Miller. The whole subject of method was thoroughly considered, and many useful hints relating to an improvement in present methods were thrown out. The arrangement of the class, the use of a blackboard, stationary or portable as preferred; simultaneous answering after thorough drilling, punctuality in starting lesson, enthusiasm in conducting it, questioning chiefly the inattentive scholars, endeavoring to make

strong and deep impression, employing objects and pictures, attending to proper posture of body of scholar, making thorough personal acquaintance of pupils, encouraging them to write answers to questions put to them the week before and applying personally the teaching of the lesson were the chief points dwelt upon in the addresses and the remarks of subsequent speakers. In this discussion Mrs. Chapman, Mr. Chs. Hansel, Rev. G. H. Gaviller, Rev. F. H. Fatt, Rev. P. L. Spencer and Mrs. Houston contributed useful suggestions.

(To be continued.)

Diocese of Huron.

ST. MARY'S.

St. James' Church.—This edifice was filled on Sunday last, both morning and evening, the occasion being the annual Harvest Thanksgiving and the return of the Rev. W. J. Taylor to his duties. The church was very tastefully decorated with mottoes (brought by the Rector from England), with flowers and with grain. The subject of the morning discourse was "Go home to thy friends and tell them how great things the Lord hath done for thee." In the course of his sermon the Rector said that, though suffering from a cold caught on board ship, he had benefited greatly by his holidays. He also rejoiced to be able to say that from friends in the Old Land he brought home a little over \$300, contributed by them to the principal of the church debt. The evening sermon was upon the thought of our being travellers through this world to a better. It was listened to with much attention. The singing both morning and evening was very good, the choir rendering the music with much expression. The services of the day were pronounced by some of the oldest members of the church to have been among the heartiest ever held in the parish.

A supper was given in the Town Hall by the ladies of the church on Monday evening, when a short programme of music, etc., was furnished by the choir and citizen's band. The Rev. A. Grant gave an address. Letters of sympathy were received from the Revs. Messrs. Cosgrove and Cunningham. A very pleasant time was spent.

Diocese of Rupert's Land.

TREHERNE AND RATHWELL MISSION.

HARVEST THANKSGIVING SERVICES.—Very largely attended and happily have our harvest services been, they began on Sunday Sep. 16th, at the St. Matthew's Mission, Boyne Creek, a mission right in the midst of the Tiger Hills, surrounded by the most exquisite views. The schoolhouse was very prettily decorated, a very large congregation was present from many miles round. The Missionary in charge, Rev. George Gill, preached from Ps. lxx. 9, St. Marks Church, Treherne, was the next to hold their's; the ladies of the congregation had decorated their church very nicely, and on Sunday, Sept. 30th, a large congregation assembled. The singing of the choir was good, and the Anthem "Oh Lord how manifold" was rendered well. The Incumbent, Rev. George Gill, conducted the service, and Archdeacon Fortin, of Holy Trinity, Winnipeg, preached an eloquent sermon. The services were continued on October 7th, and the preacher was Rev. A. S. White of Carman. St. Paul's Church, Rathwell, came next, the ladies here again had adorned the church very prettily, and again a full congregation met on Sept 30th. The Incumbent Rev. G. Gill, conducted the service, which was of a real hearty character, and Archdeacon Fortin

preached another forcible sermon, Oct. 7th the services were continued, when Rev. Silva White preached. St. John's Mission, Indian-ford, a Mission on the banks of the great Assiniboine River, closed the list, when on Oct. 7th, in a very nicely decorated schoolhouse, a very large congregation met at our Harvest Thanksgiving service; the singing was very hearty, the service conducted by Rev. George Gill and sermon preached by Rev. Silva White. We have indeed much to be thankful for and the interest taken in these services shows that our church is alive here, but what we are indeed more thankful to see was the goodly number of Communicants at both celebrations, and that particularly amongst the young men, who are seeming to realize how much help they find in this the Highest Service of Thanksgiving.

DIocese of CALGARY

CANMORE.

St. Michael's Church.—On Sunday, October 7th, the new church of St. Michael, Canmore, in the Rocky Mountains, was opened for public worship and solemnly dedicated to the service of Almighty God by the Rt. Rev. the Lord Bishop of Saskatchewan and Calgary.

The church is a frame building ceiled with pine throughout. A neat porch with two small lancet windows leads into the main building. The nave is forty feet long and twenty-four wide, and the chancel ten feet long by sixteen wide. The church is constructed to accommodate some 200 people. The roof shows cross-braces and collar ties, all of which are stop-chamfered. At the west end two vestries are cut off, with the intention of throwing them in to the body of the church when necessity shall so require. The church is lighted by four lancet windows on each side of the nave, two of the same size and a large circular window at the west end, and a triple window in the east chancel wall. The chancel rises three steps and meets the nave with an extremely effective arch. The roof is high, a two-thirds pitch being employed, and is surmounted by a spire upon which is a large metal cross painted white, and visible from every part of the town. The nave is comfortably furnished with seats of a thoroughly ecclesiastical pattern. The altar, vested in a rich white frontal, the gift of the Kilburn sisters, and adorned with choice flowers sent all the way from Victoria, B.C., looked very beautiful indeed. A wreath of ivy was entwined around the cross, and along the re-table was a richly illuminated text, "Holy, Holy, Holy," painted by hand and adorned with figures of the six-winged cherubim (the evangelic symbols.) The carpet was of an approved church pattern, and was made and presented by the Woman's Auxiliary of the Parish, to whom much of the credit for the building of the church is due. Large and reverential congregations attended the services. The Bishop, in his addresses, warmly congratulated the people upon their beautiful little church; he said it was certainly one of the prettiest and most Church-like in the Diocese. The proportions of the building were perfect and the dignity, especially of the chancel, very impressive. He heartily thanked all who had co-operated with the Incumbent (Rev. W. H. Barnes) in the erection of the church, notably the ladies of the Auxiliary, and the busy men who, notwithstanding their long hours of railway work, had spared time and given up much needed rest in order to have the church ready for the dedication.

The services were led by a few trained members of the congregation, and in the evening prayers and responses were intoned. A solo, "Flee as a bird to your mountain," was rendered as the anthem.

In the afternoon the Bishop addressed the children, showing them the help and advantage to be derived from the church dedicated to the honour and glory of God.

The Chalice used at the celebration arrived the same morning,—the gift of Mr. Doll, jeweller, of Calgary. Other gifts were a white silk book-mark and an extremely useful stove.

Diocese of New Westminster.

EPISCOPAL ELECTION.

SIR,—I dare say some of your readers would like to have a circumstantial account of the election that took place in New Westminster lately. The election was held under the authority of Canon I, "For the Election of a Bishop," passed, of course, before the Consolidation of the Church. Immediately after the death of Bishop Sillitoe, Archdeacon Woods officially notified the senior Bishop of this Civil Province [Bishop Ridley] that there was a vacancy in the See of New Westminster. Bishop Ridley, who was in England, sent out, by return of post, a mandate authorizing the assembling of a Synod for the special purpose of filling this vacancy, and for no other. Archdeacon Woods then sent out a notice convoking the Synod for the 3rd of October. At 10 a.m. yesterday the Synod met in the Cathedral at New Westminster, and opened with the administration of the Holy Communion. The celebrants were the Rev. A. Shildrick, Rector of the Cathedral, and the Rev. P. D. Woods, Sapperton. The service was perfectly plain and without music, the only notable features being the act of prostration on the part of at least one of the celebrants, the distribution of wafers instead of "the purest wheat bread," and the large number of non-communicating attendants.

Immediately after this the Synod opened for business, the Rev. H. G. F. Clinton reading Prayers and the Secretaries calling the Roll. Owing to the serious illness of Archdeacon Woods, the Synod adjourned to meet at Sapperton at 1 o'clock. In the interval an informal meeting of the clergy and laity was held in the Parish Room, and the members of Synod renewed their strength through the hospitality of the good people of New Westminster.

The Synod reassembled at Sapperton at 1 o'clock, and was opened by prayer in St. Mary's. Every licensed clergyman in the Diocese save one was present; and out of 45 lay delegates, representing an area of many hundreds of miles, there were 35 in attendance. This speaks volumes for the interest taken in the election by both clergy and laity. When on calling the roll the Secretaries announced a quorum, the Archdeacon read the mandate convoking the Synod, after which the first alternative was put, to be voted on without discussion, in the form of the question: "That this Synod delegates to the Bishops of this Church in the civil Province of British Columbia, with three other Bishops to be appointed by this Synod, the selection of a Bishop." This was negatived by a unanimous vote. The second alternative was then taken up, and the Synod proceeded to elect—the clergy alone having the right to nominate. The Rev. William Hibbert Binney, son of the late Bishop of Nova Scotia, Vicar of Witton, Northwick, Cheshire, England, was nominated by Ven. Archdeacon Woods; the Rev. C. J. Roper, of Toronto, by Rev. H. G. F. Clinton; the Rev. H. H. Mogg, Chittoe Vicarage, Chippenham, England, by Rev. A. Shildrick; the Rev. Canon Thornloe, of Sherbrooke, P.Q., by Rev. L. Norman Tucker; the Rev. J. Langtry, Toronto, by Rev. W. Bell; and the Rev. Mr. Stone, Principal of a Missionary College in England, by Rev. P. D. Woods. The Synod then moved into the adjoining Parish Hall and resolved itself into a Committee of the Whole to discuss the merits of the various candidates. Two hours were spent in a very varied and interesting discussion, in which the two following principles were insisted on with great emphasis by many of the latter, especially by the laity, that the new Bishop should have a practical knowledge of the Church's work in

Canada, and that he must not be too High a Churchman. At about 4 p.m. the clergy returned to the church, leaving the laity in the Parish Hall, and the voting was proceeded with. The result of the clerical ballot was as follows: i. Thornloe, 6; Binney, 5; Mogg, 3; Roper, 3; Langtry, 1; Stone, 0. 2nd. Binney, 8; Thornloe, 6; Roper, 3; Langtry 1. 3rd. Binney, 10; Thornloe, 7; Roper, 1; 4th. Binney; ii. Thornloe, 7; 5th. Binney, 13; Thornloe, 5. The fifth ballot, giving Binney the requisite two-thirds majority, he was declared elected by the clergy, and the Revs. G. Ditcham and C. Croucher were appointed a deputation to report the result to the laity. Meanwhile the lay delegates had also proceeded with their ballot. At the outset they eliminated all the names besides those of Binney and Thornloe, and on the first ballot Thornloe had 18 votes and Binney 17. The meeting seemed to be so evenly divided that, in the spirit of mutual concession, it was practically resolved that whichever of these two names obtained the sanction of the clergy, would be elected by the laity by acclamation.

When the clerical deputies announced the result of the clerical vote, Binney's election was a foregone conclusion. At once the laity joined the clergy in the Church. Mr. Binney's election was made unanimous. A vote of thanks was passed to the Venerable Chairman, Archdeacon Woods; the *Te Deum* was sung; the Benediction was pronounced and the Synod was at an end.

There is much that might be said by way of comment on the work of the Synod. But this would make this communication too long. I may, however, add briefly that the whole proceedings reflect the highest credit on the energy, good will and capacity of the Church in New Westminster. No important meeting could have been conducted in a more business-like way. Nowhere could men, both clergy and laity alike, speak out their views and feelings with greater freedom and frankness, and nowhere could a better spirit of friendliness and charity prevail. It is morally certain that Canon Thornloe would have been elected if his name had been better known, *i.e.*, if, as in the case of Mr. Binney, his interests had been promoted by members of both orders months before the election. As a matter of fact, with the exception of half-a-dozen members of the Synod, nobody knew that he was going to be nominated, and the great majority of the Synod had never heard his name.

Everyone returned to his home satisfied on the whole with the result, and assured that the prayer had been answered that had been "made without ceasing unto God."

Vancouver, Oct. 4, 1894.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

TWENTY-SECOND SUNDAY AFTER TRINITY.

The prayer of the *Collect* is: i. For godliness, *i.e.*, God-likeness, the increase of. ii. Freedom from adversity. iii. Greater devotion in good works, Heb. x, 24. Man made in the likeness of God, Gen ii, 26, 27. The Fall destroyed the image of God in man. Redemption of Christ the repair of the ruin made in humanity by the sin of Adam. Christ became as man in order to make man once more like God—godly. 'Continual godliness' a growth, a life-long development of man heavenward in his moral and spiritual nature. To become 'godly,' *i.e.*, like God, is only possible of grace, II Cor. iii, 18. 'We are changed into the same image, *i.e.*, of the Lord, by the Spirit of the Lord.' The privileges of godliness: (a) protection; (b) devotion. We are called to 'godliness' and we can be kept in it, I Thoss. iv, 7, 8. The seven

Churches of Asia, Rev. ii, iii, failed in 'godliness,' and so fell a prey to many adversities. 'Godliness' profitable even in this life, 1 Tim. iv, 8; also 1 Tim. vi, 6. 'Godliness . . . is great gain.' Godliness, security, devotion, the key-words of the great common prayer of this Sunday. Godliness leads to security, and security, under the Divine Hand, to devout and fruitful service in 'good works' to the glory of God's Name.

The connection between Collect and *Epistle* is unusually close. The bond which unites all the members of God's 'household, the Church,' is 'their fellowship in the Gospel'—its blessings and its hopes. An assurance that God will 'keep it in continual godliness' is found in the Apostle's words, 'Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.' The love which actuates God's household, and is a mark of a man's *continuing* in godliness, is illustrated by the Apostle's great longing after each one of his Philippian converts. The echo of the prayer for devotion of service—'this I pray that ye may be filled with the fruits of righteousness.' The *Epistle* teaches the duty of intercession for other, when outward things with ourselves may be cheerless and discouraging. The faith of the Apostle shines out in the midst of gloom, 'being confident of this very thing.' 'Thy household the Church,' 'being partakers of my grace' Sincerity of motive and innocency of life the proofs of true 'fellowship' in the Gospel. Tender solicitude for others. God's glory in Christ's Jesus the end of all.

The *Gospel* contains an illustration of what is meant by 'godliness.' The servant's duty in the parable was to *act as his master had acted*, and grow up (as it were) into his likeness by becoming compassionate and forgiving. His master's merciful act had failed to touch his grasping, selfish soul: hence his punishment. The servant's behaviour to his fellow-servant is a perfect contrast to that of the king to him. The common tie of fellow-service in the royal 'household' did not move the pity of the man who had been already forgiven by the royal bounty of a large indebtedness because he 'had not to pay.' The severity which in his own case he so strenuously deprecated, he now applies without remorse to his petitioner: so great are the inconsistencies of human nature. To forgive others is essential to our being partakers of God's pardon and mercy hereafter.

The *First Morning Lesson*, Daniel vi, reveals the Providence of God protecting his 'household,' of which Daniel was one, and keeping him in 'continual godliness' in the face of terrible trials of his integrity and faithfulness. This saint was always given to good works, e.g., prayer, regular, fearless, v. 10. Trusted in promises. 'He opened his windows towards Jerusalem.' God glorified by the service of his prophet: see verse 26; testimony of Darius, 'He is the living God.'

The *Second Morning Lesson*, II Thess. I.—A 'household' or Church kept in 'continual godliness' is here shown to us. The prayer of the *Collect* given, v. ii, in another form. Faith, charity, patience under affliction, v. 3, 4, specially commended by the Apostle. Persecutions, tribulations, suffering all met and endured for the sake of the Kingdom of God. 'Rest,' v. 7, for the troubled in the revelation of 'Jesus Christ from heaven with the mighty angels.'

The *First Evening Lesson*, Dan. vii, v. 9.—The Vision of God, and of His Kingdom or 'household.' The final victory of 'godliness,' v. 18-27. The overthrow of evil. The history of the world contained in these few verses, but in enigma. Material forces,—the four thrones or beasts,—the glory of the ancient monarchies, their temporary triumphs eclipsed and

their power broken by 'the Kingdom which is everlasting: which is given to the people of the saints of the Most High,' v. 27.

The *Second Evening Lesson*, St. Luke xv, v. ii.—The 'household' of God—the Father and Son. The house, the servants, the property, the service, all the details of 'home life' here given. The younger son falls away from 'continual godliness'; 'adversity' befalls him, and he lives in 'evil works,' v. 13. The elder brother, the soul continually abiding in 'godliness.' God's children recognize the claims of the 'household,'—the rules of the home, the duty of service. To leave the shelter of the Church is to expose ourselves to 'adversities.' The love of the Father, v. 31-32, accepts the claim of membership in the 'household.' 'This thy brother was lost and is found.' The Fatherhood of God the characteristic Truth of Christian Revelation. Our Sonship in Christ follows upon this. The brotherhood of man—the solidarity of the race based upon this oneness in Jesus Christ. Members of Christ,—members one of another.

THE BUSINESS OF GETTING MARRIED

By the Rev. T. S. MILLINGTON, M. A., Vicar of Woodhouse Eaves.

"For better or for worse; for richer for poorer; till death us do part." Weighty, solemn words are these, worthy of all the consideration that we can give them. Our happiness for time, and to a certain extent our welfare for eternity, may be said to depend upon the choice we make of our life-companion. Yet how often are courtships carelessly begun and rashly ended; how quickly are engagements made which are to be so close, so intimate, and so enduring! The whole thing is too frequently treated as a joke, an affair of cupids and valentines, and sheep's eyes and sheep's hearts—not real, but painted. From the time that a young couple are attracted towards each other, they find themselves exposed to a certain amount of ridicule and banter.

Down in a vale,
Carrying a pail,
Cicely was met by her true love, Harry;
First they kiss't,
Then shook fist,
And looked like two fools just going to marry.

But is there anything ridiculous in true love? May not a young couple think or speak of marriage without being set down as two fools? Even at the wedding breakfast the greater part of the speeches are of a facetious and quizzical kind, or meant to be so. A telegram is sent to friends at a distance to announce the conclusion of the ceremony in some such form as this: "The trap is down," or "Sorrow begins." The man is looked upon as a kind of victim—a wild elephant let into captivity by the allurements of a female, or a fox that has lost its tail. The woman also has sympathisers, through she is generally supposed to have got the best of it; masculine philosophy alone knows why! Of course, this manner of jesting is mere surface merriment, and generally means nothing; but is it not a little out of place? Does it not lead young people to think less seriously than they ought of the bonds and obligations which accompany marriage? A well-considered and convenient wedding—a real "match"—ought, indeed to be celebrated with joyfulness. The married life is the most natural and the happiest life, or ought to be so. Among all nations, and especially among the Jews, a state of "single blessedness," as it is now sometimes called, was always regarded as a state, not only of misfortune, but of disgrace.

The terms *Bachelor and Spinster* are significant; and if the conditions which those two words imply were literally fulfilled in those who marry, there would be the better prospect of happiness for them after they are man and wife. Bachelors are supposed to be *Baccalaurii*—i.e., crowned with a wreath of laurel berries, as the reward of diligence and application in the schools of learning. Our bachelors do not present themselves with this ornament upon their brow in the present day, or it might be interesting to observe how many of them deserved it. The laurel berries are to be exchanged in wedlock for olive branches, and academic honours for social duties; and the same qualifications which have gained success in early years may be trusted to secure the same in after-life. The word has also been derived from *Battalarius*, one who has distinguished himself in arms; such a bachelor as this would be competent to defend his wife and children in troublous times—or, in a figurative sense, to fight against adversity. We would suggest, however, a better and more practical definition of the word, requiring only the change of a vowel—viz., *battelarius*, a good batteler, or batman; one who knows how to provide battels baits or bites for his household; a man of industrious and steady habits, who can earn a good living and support his family in comfort. Above all, let him not be bottle-arius, a great drinker, for then the future prospect would be bad indeed.

The Word Spinster

speaks for itself: one who spins. Alfred the Great, in his will, calls the female part of his family the spindle-side. Spellman mentions one who had sculptured on his tomb eleven sons bearing swords (*Battalarii*) and eleven daughters with spindles (*spinsters*)—a goodly family to rise up and call him blessed. The word wife also betokens industry, being derived from "weave." The Anglo-Saxon version of Matthew xix. 4 is, "He worhte wæpman an wifeman"—i.e., He wrought them weapon-man and woofman, *man* being the common name of either sex, and the weapon or the woot, the distinctive term by which the occupation of each is described. In the Book of Proverbs, the industry of a good wife is thus noticed—"She seeketh wool and flax, and worketh willingly with her hands." "She layeth her hands to the spindle, and her hands hold the distaff" (Prov. xxxi.). This was an occupation that even the highest of the dames of ancient times did not despise. Hector going to battle direct *Andromache*—

Hasten to thy tasks at home,
There guide the distaff and direct the loom,

A dispute arising among some of the Roman nobles as to the relative merits of their wives, they agreed to visit them by surprise, and to judge of them by the manner in which they should be found employed. *Lucretia*, the wife of *Tarquin*, was discovered busily engaged with her wool, though at a late hour, sitting in the midst of her house, with her maids at work around her—a true spinster! It was a custom among the Romans, when a bride was led home, to make her sit upon a fleece of wool and to put the distaff and spindle into her hand. If all the bachelors and spinsters whose banns or obligations are published, were as well qualified to fulfil them as these names imply, one element, at least, of future happiness would be tolerably secure—there would not be much to fear from idleness, nor from poverty, its natural consequence. The bachelor would provide, and the spinster rule the house wisely, like a good chancellor, from the domestic woollack, and the disagreeable old proverb would be but rarely fulfilled,

"When poverty comes in at the door, love flies out at the window."

Further prospects may in most instances be

[Continued on p. 11.]

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. 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 1968. For Business Announcements See page 15.

CALENDAR FOR OCTOBER.

- Oct. 7—20th Sunday after Trinity.
" 14—21st Sunday after Trinity. [*Notice of St. Luke.*]
" 18—ST. LUKE. Evangelist.
" 21—22nd Sunday after Trinity.
" 28—23rd Sunday after Trinity. St. Simon and St. Jude. A. & M. Athan. Cr. *Notice of All Saints.*

CHURCHWARDENS—THEIR DIGNITY, RESPONSIBILITY AND DUTIES.

BY REV. A. J. BELT, M.A.

"The country parson," says George Herbert, "doth often, both publicly and privately, instruct his churchwardens what a great charge lies upon them, and that indeed the whole order and discipline of the parish is put into their hands. . . . Wherefore the parson suffereth not the place to be vilified or debased, by being cast on the lower ranks of the people, but invites and urges the best into it, showing that they do not lose or go less, but gain by it; it being the greatest honor of this world to do God and His chosen service; or as David says, to be even a doorkeeper in the house of God."—*The Priest to the Temple, chap. xxix.*

A.—THE ORIGIN AND DIGNITY OF THE OFFICE.

The finances of the infant Church becoming, even in the Apostles days, too great a burden for them in addition to the spiritual "care of all the Churches," it seemed good to them that the deacons should have charge of this "necessary business," () Acti vi. 3, as well as serve the Church, in their own office, by preaching and baptizing. The struggles of the early Christians in times of persecution, etc., prevented their amassing any church property, so that for several centuries the management of the Church does not seem to have been very formidable, and the capacity of the Diaconate would doubtless be equal to the demands made upon the Order. But, in the centuries which followed the cessation of persecution, the Church amassed great wealth; and, acting upon the principle of the division of labour, certain trusty laymen in each parish were taken more into the confidence and counsels of the Church, and were made guardians of her temporal interests and custodians of her material prosperity. Thus in the 13th century we find the office of churchwarden devised to relieve the Deacons of the care of donations in kind; for the repair of the church fabric, and gradually the general care of the church and its furniture was entrusted to them. (Manual for Churchwardens, Introd.)

●No aspect under which we are bidden to view the Church of Christ is as a "kingdom." How sweetly does the oft repeated expression, "The Kingdom of Heaven," "The Kingdom of God," fall from the dear Saviour's lips! As the state, a kingdom of earth, may call to her aid the best and most capable of her sons, so the Church—The Kingdom of Heaven—needs, and has the strongest possible claim upon, the service of her wisest, truest and most devoted children. And

surely, for a layman, the lay offices of the Church should be the highest honor. To be thus "laborers together with God": to be chosen out from the "members of Christ," to occupy such a position of honor and responsibility in His Body: this should be enough to satisfy their highest ambition.

B.—ITS RESPONSIBILITIES, POWERS AND DUTIES.

But human nature is human nature all the wide world over. And men are prone to think that the dignity of an office exalts the individual who holds it. And "officiousness," the first meaning of which, in the dictionaries, is to be 'obliging' and 'overkind,'—officiousness, is not the exclusive property of Rural Deans, or others amongst the clergy. They have taken out no patents; no rights have been reserved. The faculty of being thus *overkind* grows upon some natures, and the dear, kind hearted lay brother has sometimes been beneath its spell.

To prevent the spell from working ill, my brother, don't think of the dignity, but rather meditate upon the responsibilities of your office. These should be fully realized, and its powers and duties clearly defined.

To be a member of the Church by Baptism is, in Canada, the first qualification of a churchwarden. In some of the dioceses of the American Union it is further required that he be a communicant. And, surely, when the Church decrees that "every parishioner shall communicate at the least three times in the year," it should never be necessary to remind churchwardens or other lay officers of the Church that they ought not to neglect this high duty.

1. The responsibility of this, and every other office, is towards the *whole* Church. The churchwardens are not, what the actions of some would seem to imply, the *champions* of the congregation to oppose the Bishop and clergy at the slightest pretext, but their duty lies towards the *whole* Church. a. They have a duty towards their own congregation, certainly. Sir George Lee lays down the law that "churchwardens are parochial officers to inspect the *morals* and *behaviour* of the parishioners, as well as to take care of the goods and repairs of the church." They are the *ecclesiastical policemen* of the parish, whose duty it has been to *whip boys* for playing in church, *pull off the hats* of those who obstinately refuse to remove them, and gently lay hands on all who disturb the service. This of course in addition to their guardianship of the church property. b. But they have also a duty towards the Church at large. For the Canons, which, according to George Herbert, are "the churchwardens' rule," require of them to see that no stranger, who is not qualified to minister at the Church's altars, shall officiate. They may demand the Letters of Orders of any strange clergyman coming to officiate, but, when these are shown, their authority ceases. Party preferences and prejudices can have no place here, and the warden who would create a disturbance at, or try to hinder, the coming of a duly qualified 'clerk,' because his church views did not coincide with his own, brings dishonor upon the office he so unworthily fills.

2. The *powers* and *duties* of churchwardens are defined in the Canons of the Church, the Religious Institutions' Act, and the Church Temporalities' Act of the old Canadian Parliament. These *duties* are briefly as follows: a. To have the care of the "Ecclesiastical property of the church over which they exercise a discretionary power for specific purposes." (Lord Stowell.) These "specific purposes" must necessarily be determined by considerations of the well being of the Church. Individual fancies and whims ought never to be the guide of a churchwarden's actions. The preservation of the Church, with all belonging to it, and the churchyard; the proper protection

of the building, or buildings, by insurance; and the providing for all the expenses of the church—ordinary and emergent—by voluntary subscriptions; surely these are the subjects of the watchful warden's constant care.

b. At the induction of the incumbent the keys of the church, organ, etc., are placed in his possession and all others in the parish have their access to the building only through him. So that, *e.g.*, though the churchwardens have, by Temporalities Act, power to appoint the organist, authority to use the organ can come only from the incumbent. (Dale, "Legal Hand Book, p. 92.)

c. With regard to the services of the Church the wardens have no right to interfere. The only mention of these offices which the Prayer Book contains is the Rubrics of the Communion office, where their official duty, in the service of the church, is confined to taking up and distributing the alms, and providing bread and wine for the Communion. Even should the minister introduce any irregularity into the service they have not a right to interfere, their only redress being a complaint to the Bishop. The Church, like her Master, believes in Order, and even though the Priest be wrong in leaving out what the Church commands, or introducing what she forbids, to allow one or two men to take the law into their own hands would be to commit another wrong. And two wrongs can never make one right. Lord Stowell says that theirs is an "office of observation and complaint and not of control over Divine worship." When men are sure that a wrong has been committed let them not be too impatient to right it all at once but seek the remedy of a proper legal complaint. (Canons 26 and 117.)

8. As to providing things necessary for the conducting of Divine worship, Mr. Cripps (barrister-at-law), lays it down as a general rule, "that as to all things necessary the parish must provide, continue and repair them. As to things not absolutely necessary the parish need not necessarily provide them in the first instance, nor continue and repair, if they have been already provided, except by wish and consent of the majority." The *necessary* ornaments are referred to, in the Ornaments Rubric, as those which were in use "by authority of Parliament in the 2nd year of the reign of King Edward VI." The things not necessary, (but decidedly useful—some of them at least) are perhaps clocks, galleries, organs, mats, cushions, vestry furniture, etc. The duty of providing the bread and wine for the Holy Communion is a joint one, the Rubric governing the case reads that "they shall be provided by the curate and churchwardens at the charges of the parish." The wardens should never buy wine without first consulting the clergyman of the parish. If a case should arise of a clergyman recommending and using unfermented grape juice for wine, contrary to the usage of Christ and the Church, the churchwardens would be justified in reporting the matter to the Bishop.

e. A general rule as to removing of furniture, I think, is, that the chancel being the freehold of the Rector the furniture is entirely under his control. While even in the nave the wardens have no right to take anything away on their own responsibility.

f. Steer says that the wardens have the care of the parish during vacancies and are to see that it is duly served by a curate. (Dale, p. 83). While they should take the initiative in supplying the ministrations of the Church to their congregations, during a vacancy, they should, of course, always act under the advice of the Bishop and not seek the services of any of whom he would disapprove.

g. As the churchwardens are a corporation, and must act jointly, all moneys should be deposited in their joint names, and paid out by cheque, signed by both.

THE PLACE OF THE SUNDAY SCHOOL
IN THE CHURCH.

BY THE REV. J. D. HERRON IN "THE
LIVING CHURCH."

About two years ago I wrote a letter to *The Living Church*, in answer to an objection to the Sunday school as a part of the machinery of the Church. The correspondent, whose objection called forth my letter, claimed that the Sunday school, as generally conducted, was an impediment rather than a help in the extension of Christ's kingdom, in that, instead of encouraging Church attendance on the part of the children, it made them indifferent to the regular services of the Church.

This conclusion was reached, through inductive reasoning, by asserting that in very many instances this was the condition, and then by generalizing from this premise that the Sunday school is an impediment and a failure. My letter in reply aroused such a widespread interest, and I received so many notes of inquiry from all parts of the country, both from rectors of large parishes and from women in struggling missions, that I resolved in due time to write more fully of the Sunday school system to which I then referred, and which has clearly proved that the Sunday school, as an auxiliary to the Church, need not be a failure.

To substantiate my position I was obliged to refer to my own work; and to explain the system and prove its success, I shall be under the same necessity now. This, I trust, will be a sufficient apology for any apparent self-assertion.

I will lay down three propositions: The Church does not recognize the Sunday school as an institution. Both by rubric and by canon the children of a parish are placed under the direct supervision and tutelage of the minister.

The instruction which the minister is in duty bound to give to them is simply and solely the catechism, and the doctrine, constitution, and liturgy of the Church. (Title I, Canon 21.)

The duty of Church attendance is laid upon the children in the office of Baptism, in the words: "Ye shall call upon him to hear sermons."

A Sunday school which is founded upon these principles and which fulfills these duties will, of necessity, be successful in accomplishing the purpose which the Church demands, the extension and the building up of Christ's kingdom upon earth. A Sunday school which is not so founded, and which does not so work, will be a failure, and very likely an impediment to the work of the rector of the parish. The problem to be solved is, how to bring the Sunday school, as at present constituted, upon this basis and within these lines of operation. There are two plans. The first is for the rector boldly to assert his prerogative, to disband his Sunday school, to reorganize it as a Church-instruction class, and to teach it himself. The second is to keep the Sunday school organization intact, and by the application of "machinery," to move it gradually upon this basis and within these lines.

It is simply a question of tearing down your house and building it over again; or of applying hydraulic jacks and rollers and moving it wherever you want it. I take it that if the problem is to be solved at all, the latter is the only practical plan. What machinery can accomplish this end? In the first place, a few impediments must be cleared away.

I have before me a book entitled "The Sunday School Prayer Book." It was published thirty years ago, with the recommendations of seventeen Bishops of the Church. The learned editor in his preface used these words: "The children practically form a congregation by

themselves, with a worship and teaching of their own. They need, therefore, a Prayer Book of their own—not by any means, a substitute for the great manual (any more than attendance at Sunday school is a substitute for attendance at church), but rather as an introduction to it—a sort of primer prayer book, so closely resembling it in form and arrangement as to engage their interest and affection, and yet so childlike in character as to be out-grown with childhood."

With all due deference to the superior learning of the editor, I submit that the principle which these latter words embody is false and pernicious. While the Sunday School Prayer Book did not fulfill the happy anticipation of its sponsors, the false principle upon which its use was founded has become more or less rooted in the Sunday school, and is one element of its failure to accomplish its true end.

If the children "form a congregation by themselves, with a worship and teaching of their own," it is neither by the authority of the Church nor by the demand of the children. It comes to pass only by the selfishness, or the thoughtlessness, or the carelessness, or the ignorance, or the stupidity of parents, governors, teachers, spiritual pastors, and masters.

If they need a worship of their own, the Church is wrong in demanding that they shall be taught the worship of the Lord's Prayer and the Sacraments. If they need a teaching of their own, the Church is wrong in ordering that they shall be brought to "hear sermons," since the only sermon of which the Prayer Book takes note is the sermon at Holy Communion; and also wrong in her canonical provision for their instruction.

Therefore, since the Church has provided no "primer prayer book," and since she has ordered that the Prayer Book shall be the manual of instruction for the children, two impediments must be cleared away:

First, all lengthened forms of service adapted from the Prayer Book. The Sunday school does not assemble for worship but for instruction; and the only authorized worship is that of the Prayer Book, rubrically rendered. Anything which would make the Sunday school seem like a "children's church" must operate against an attendance upon the divine ordinances.

Second, all instruction which is not based upon, and which does not illustrate, the doctrine, constitution, and liturgy of the Church, of which the Prayer Book is the compendium. To make Sunday school instruction effective for the end in view, it must create a hunger for the service of the Church which precedes or follows. As the keynote of this instruction, the children must be impressed with the fact that they are members of the Sunday School only as they are members of the Church, and that they have the same right to own a Prayer Book and to take their place in the Church service, from the opening Sentences to the Benediction, as any adult member.

With these impediments swept away, the machinery can be applied. There are two ends in view: First, to secure a regular and prompt attendance at the school instruction. Second, to secure the attendance of the scholars at the service of the Church. For the accomplishment of this, the first machinery is a system of awards. Here an objection is made, that children ought not to be paid for doing their duty. But one who has learned the difference between the burnt-offering and the peace-offering, and who knows that Christ was both, that He did the Father's will simply because it was the Father's will, and at the same time had a motive for so doing—even "the joy that was set before Him"—would not make such an objection. Objections have been made to the Gospel morality, that it is not perfect, since at every step rewards are offered; and of no dif-

ferent kind is the objection to Sunday school awards. But an award differs from a prize. It is not something given to the best scholar, but to every scholar who reaches a certain standard.

This system requires a careful record of attendance, behavior, and lessons, for the Sunday school, and a record of attendance at the Church service. Then at the Christmas festival the awards are given; first for Church attendance, and second for meritorious work in the Sunday school.

A powerful incentive to the children is an honor roll, published either monthly or quarterly, with the names of those who have been regular and prompt at church and Sunday school. Published quarterly it can come within the means of any Sunday school, as the increased attendance will increase the contributions. Then, with a scholar's record card of attendance, to be punched with early and late punch marks, the machinery is complete.

I would not speak so confidently of these principles and methods of Sunday school work if they were not all in successful operation in the parish under my charge. And the "proof of the pudding" is, after all, what the people want. I will be pardoned, then, if I give a short account of the work as it is in actual progress:

The school assembles at 9.30 a.m., and each scholar brings a card of attendance. Each scholar has a number, and this number is kept by the registrar, by the librarian, and by the teachers, on their class-books or class-cards. The school is opened with the Creed, the Ten Commandments or the Duties, or some other portion of the Catechism, set to music and sung by the children, and then the Lord's Prayer and the Collect. All these form a part of the instruction. Then the classes are formed and forty minutes are given to instruction. Then all three departments re-assemble together, and the superintendent gives the report of attendance and contributions. Then the school closes with a short service.

The close of the school is timed so that the teachers and scholars can be in their seats for the Church services when the processional begins. Two records are kept of church attendance; one by the scholar on his record card, and one by the registrar. The registrar's record is made from little tickets which the teachers give out to their classes, and which the scholars give up as they go out of the church.

What is the result? From the roll of honor for this year's first quarter, I quote: Scholars enrolled, 130; average attendance, 86.

It is only right that I should state that the Sunday school methods which I have employed during my eleven years' ministry here are an application of those which I learned in St. Augustine's chapel, Trinity parish, New York, under the Rev. Dr. Kimber.

I do not know what need there is of a children's Church or a Sunday school Prayer Book, when any Sunday I can look down and see the eight-year-old daughter of my senior warden, with her Prayer Book open, taking her place as "the child of God," and a ministering priest in His holy service.

If you know the love of Christ, His is the latest Name you will desire to utter: His is the latest thought you will desire to form; upon Him you will fix your last look upon earth, upon Him your first in Heaven.

You

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Another page of life
Is opened unto me ;
O blessed Spirit, write thereon
What seemeth best to Thee.

Write lovely acts of love !
Write holy thoughts of praise ;
Yea, write a copy, Spirit dear,
Of one of Jesus' days.

And every mark of mine,
Oh ! wash it, wash it white ;
Let nothing on the page appear
But words that Thou dost write.

And then, lest some should miss
Whence all the sweetness came,
When Thou has written all the rest,
Write underneath Thy name."

—Selected.

Molly and Nan.

CHAPTER VI.

The first home-coming of boys from school is always an anxious time to those who love them best, particularly in the case of boys like Philip and Dick, who plunge straight from home into the world of a big public school instead of being sent, as so many little fellows are, to fight their own way when they are barely out of the nursery.

Aunt Delia was glad therefore to throw herself into Nan's scheme of a museum tea-party, and further to suggest that they should all dress up in clothes from the "acting cupboard," and keep themselves hidden until tea-time arrived, in order that she might have the first few minutes with her boys alone in the drawing-room.

Their father had gone to meet them at the station, and when the children had all been in for the last time to show themselves to her, and to have finishing touches put to their remarkable costumes, she sat down by the fire, her knitting lying untouched on her knees, and fell to thinking of the years that had rolled away since she had sat in that room as a bride. How quiet it had seemed to her at first, after the constant coming and going in her old home, and all the fun and merriment with her sisters and brothers ! How different it looked now that there was some memory associated with everything in it ! There stood the same old piano to which the children had sung their baby songs, grouped round her in the evening ; the same rocking-chair on which she had comforted them all in turn when they were ill or in trouble ; everywhere signs of the living presence of a "careful tender mother of many children," to whom men and women look back in their after life and say each individually, "She was my mother."

No wonder Aunt Delia smiled as her thoughts wandered back to the days before she was married, and she remembered the amazement of friends, and the disappointment of relatives, when she insisted on marrying the man she loved, and on "burying herself in the depths of the country," instead of making what so many people are apt to call a "good marriage," on matter how unsuitable it is in other than worldly respects.

"They need not have been so anxious about me," she reflected ; "I don't think any of them are so happily married as I am, except dear old Hugh. How good he was to me always !" And so one train of thought led on to another, and in imagination she saw herself a

girl again, the favorite among many sisters, full of honest enjoyment in the fun and pleasure with which her life seemed surrounded ; once more she was back in the big easy-going old home, with its open doors and west country hospitality ; or in the stiff London house where lived the rich widowed aunt, who had really been both fond and proud of her, but who would never understand or forgive her love for the simple country clergyman. And yet as she thought, she felt more than ever sure that all these things had been worth forfeiting.

Presently Bill began to bark in the hall, and in another minute she heard the well-known voices, and felt two pairs of strong arms thrown about her neck, and knew that her boys had brought back to her the same loving hearts as they had taken away ; though she saw with pride that they had gained something in their contact with others, which the quiet, happy life at home had failed to give them.

"There, now I must look at you both," and she held them at arm's length, and turned their bright faces to the firelight. "How you have grown ! The old room looks just the same doesn't it ? It is lovely to have you back again. Bill has been quite restless ever since father went. I'm sure he knew you were coming, for we've talked of nothing else the last few days."

"Where are all the others ?" asked Philip, as he warmed himself by the fire, with one hand still in his mother's, while Dick and Bill rolled on the floor in an ecstasy of happiness, respectively kissing and licking each other's face.

"Why, they've planned a surprise for you in the museum, and I promised we would go there as soon as you had got your things off. You'll be kind to little Molly, won't you ? I fancy that she will be rather homesick at Christmas-time, and that she is afraid she will be in the way with Nan and you ; and she is such a nice little girl. I am so glad for Nan to have her. They sleep in your old bedroom, so you must have the little end room, and Dick next door."

"Leave that silly dog alone, you old baby, and let's come up now," she added, and they went out into the dimly lighted hall together, and up the staircase, with Bill pattering after them.

Meanwhile the children in the museum were in the wildest state of excitement.

"They must have missed the train," groaned Nan, as she put the teapot down to warm ; while Paul, regardless of a head encumbered with a white wool mat and sundry sticks of pampas grass, ran to listen at the door for the twentieth time.

Molly was feeling rather shy, in spite of corked whiskers and a brown paper hat—a mixture which made her kind little face look quite ferocious, and Robin was casting longing eyes at the bread and jam, for it was past his usual tea-time, when steps were really heard coming along the path followed by a terrific knocking.

The two little girls stood arm-in-arm as host and hostess, with Robin as their page, while Paul flew to open the door, and amid a burst of laughter ushered in his mother and the boys, who had dressed themselves up in the first garments that had caught their fancy, Dick looking very comical in his mother's garden hat, with Bill tucked under his arm.

Then followed a shouting and hugging, and laughing, and when at last the hubbub subsided, and they all settled down, the bloom was gone from their finery, and Bill had retired into a corner to worry Paul's head-dress, his mouth full of fluff.

"There are only six spoons," said Nan blandly, as she presided over the tea-pot with a radiant face, "so the seventh will have to stir his tea with the sugar-tongs. We made the cakes ourselves, and the baked apples are lovely."

"What a nice mad tea-party we're having,"

said Dick, when they had nearly finished ; and putting one foot on the table, and thrusting his hat far back on his head in imitation of the mad hatter, he gazed full at Nan, and exclaimed, "Your hair wants cutting !"

"You shouldn't make personal remarks," she answered good-humoredly. "Look the poor dormouse is asleep !"

"Let's put him in the tea-pot, then," cried Dick, and seizing hold of Robin, who only smiled sweetly, and murmured, "No, I'm not," he held his head downwards, and then, as that had no effect, poured a few drops of warm tea on his nose, until his mother came to the rescue.

"Poor little boy !" she said. "It's long past his bed-time ; and we must all come in and get you big boys unpacked. Look, Robin, Philip's going to carry you on his back as he used to do. Wrap up well, all of you, and we'll come back and put everything straight to-morrow."

That was the beginning of very happy holidays to the children—happy, though their Christmas gaities were limited to two or three old-fashioned parties, disrespectfully called Noah's Arks by the boys, where young and old joined alike in playing "Family Coach" and "General Post," and where the proceedings always ended with a big dish of snapdragon ; happy thought the nearest approach to the pantomime was a travelling menagerie which took up the entire street at Wheatacre for a whole day, and which went slowly past the rectory gates, to Robin's huge delight. As for clowns and conjurers, they were all quite content with the performances which were given in the barn by day, and in the hall by night. Indeed any one would have been hard to please who was not impressed by Dick's appearance in his father's dressing-gown turned inside out, on the occasion of the school-treat, the masterly way in which he brought a loaf of bread out of an innocent-looking hat, and the *aplomb* with which he partook of lighted candles !

Molly's parents were still rather undecided in their movements, and it was agreed on all sides that for the present Bramblemere should continue to be her home—an arrangement which was hailed with great delight, for Molly was a favorite with every one. She seemed to fit in quite naturally with the other children, and Aunt Delia felt with relief that it was a different thing for Nan to scour the country with her brothers, when she had such a nice little companion to keep her from growing too tomboyish. But even the longest Christmas holidays will come to an end, and when the boys were really gone, the little girls wandered about disconsolately, unable to settle down to anything.

Together they bemoaned the quietness of the house, the utter dullness of school-room tea, cricket in the barn, and evenings which it was possible to beguile with "Snap" or "Old Maid"—games which are apt to become tedious when only played by two !

"If it wasn't for Valentine's Day in less than a month, I don't know what we should do," grumbled Nan, at the end of a long day which had seemed a very long one, what with heavily falling snow outside, and a shortness of temper within ; "and that won't be half as much fun, because I don't suppose mother will let us go out at night (if it's like this at least), and you can't have 'snatch Valentines' unless you do."

"I don't know what those are," said Molly, who was helping Robin to paint a very bright tomato in Sutton's *Illustrated Catalogue*.

"Don't you ? How funny ! I like them almost better than Christmas presents," said Nan, quite brightening up at the thought. "You get your things together, and then some one goes out and rings the door bell, and you all run to the the door, and sometimes you find a parcel, and then just when you're going to pick it up, it's pulled away by a string, and you have to go back again. Oh ! I can't explain it,

but it's splendid fun, and part of it is you get all sorts of silly presents." "Last year I was a 'natch Valentine," said Robin proudly, sucking his brush in defiance of all rules. "Phil putted me into a hamper wif a lot of tickling straw, and Dick carried me into the drawing-room and they all so s'prized."

"Yes! we thought he was in bed, you know. You should have seen him, he did look so funny," and Nan laughed at the recollection. Presently they were all seated round the fire, with an apple apiece roasting them; Hannah found them in the best of tempers, deep in plans how to welcome St. Valentine.

(To be continued.)

[Continued from p. 7.]

inferred from the history of the past. There ought to be some fruits of industry and prudence laid up both by bachelor and spinster before they become man and wife. A bachelor who has been accustomed to spend all his income or wages upon himself will not have much to spare for a family, and the spinster who has not practised economy and industry in her single state will make but a poor mate, and be anything but a helpmeet for her husband. Early and unprovided marriages are a great cause of poverty and misery in after life. "Marry in haste and repent at leisure" has as much truth in it as any of our time-honored proverbs. Do not be led away by fancy or passion, but consider well what is before you. Love at first sight may be very pleasant and romantic, but love for a lifetime must be matter-of-fact. If love have no deeper root than a fair complexion and a pretty face it will not last long. Better a well-considered marriage like those in patriarchal times, where bridegroom and bride had never seen each other, than a hasty match where the faces indeed are seen, but the temper, the disposition, and the heart are all unknown. Above all, let every marriage be begun, continued, and ended in the fear of God.—H. and Heart.

Contemporary Church Opinion.

The Family Churchman, London, Eng.: It is curious to note how the different Protestant sects hanker after Episcopacy to-day, the very thing which at the time of their schism many of them most fervently denounced. We do not in this connection refer to the Spanish Reformed bodies, which, whatever may be their merits or demerits desire to obtain valid Apostolic succession from the hands of duly consecrated Bishops. We refer to the recent proposal in the Wesleyan Conferences to introduce a new order into the Wesleyan ministry. We regret to say that the tone of the discussion on this proposal was not calculated to promote Christian charity, much less Church reunion. An influential committee recommended that England and Wales should be divided into thirteen districts, each under the superintendence of a minister liberated from ordinary preaching and pastoral functions, and bearing the title of "separate chairman." The commit-

tee were immediately accused of attempting to create an order of Methodist bishops. The committee did, indeed, deny the imputation, but claimed that "separated chairman" would prove of great usefulness in counteracting the influence of the Anglican Bishop of the Diocese, which, according to Dr. Rigg, who advocated the recommendation, was an "enormous influence." Fears were also expressed that the institution of "separated chairmen" would tend towards assimilation to the National church; on this point we regret to have to remind Wesleyans that Christian union is something which Christ prayed for, and which the best men of all Christian denominations are praying and hoping for. But we agree with the principal objector, Dr. Pope, that the proposal, if adopted, would probably widen the cleavage between the Church and Wesleyanism. For those who have not Holy Orders, to take upon themselves to minister the sacraments is a grave thing, to arrogate to themselves the office of a Bishop is graver still. The Anglican stand point is a perfectly clear one. The Orders of the three great branches of the Catholic Church are valid, and also the Orders of certain minor branches, such as the Old Catholics. But the orders of the Protestant Nonconformist sects are invalid, and however eminent, however pious, however learned their ministers may be, they are merely laymen. The fact of their calling themselves Bishops will make no difference at all. The historic Episcopate is the true basis of the Church—a spurious Episcopate will not make a sect part of the Catholic Church of Christ. In view of the strange confusion which prevails in some minds—even among Churchmen—as to this, it is well to be clear. We speak in no spirit of intolerance, but because it is the truth. We have a high regard for the Wesleyan body, though we regret that they have drifted so far from the purpose of their founder. We are glad to see that English Wesleyans discern the power and influence which resides in the Anglican Episcopate.

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These examinations are worked through the secretaries of the local associations. Great similarity exists between the work and organisation of this Society and that of our own; they both deal with the instruction of the young, and both work on diocesan and parochial lines; therefore should the C.E.T.S. at any future time inaugurate examinations for juvenile Temperance workers, those of the C.E.S.S.I. would supply a very good model of the interests created by these examinations; and the good results that follow lead me to conclude that the best way to insure the systematic training of workers in Temperance principles, is to adopt a similar scheme in our Bands of Hope, and that for our Society this is the better method of the two for dealing with the teachers. The proposed examinations ought to be open to all Juvenile Temperance workers, whether those engaged in giving instruction in their own Band of Hope, or to the more occasional worker willing to address other Bands of Hope. On the whole, the latter would reap most benefit, for wider knowledge would give a firmer grasp of the subject, and supply a larger stock of arguments than usually characterises such efforts; indeed, it would be an excellent plan to make proficiency in these examinations a *sine qua non* for the Society's speaker, except in the case of those who are members of the Staff or in Holy Orders.

One advantage of this scheme is that the Society possesses an organisation in the rural deanery, with its representative secretary, and in some cases union, which could easily carry it out, without much additional labor to the staff, and with comparatively little expense, which by charging an entrance-fee might be covered.

The increased circulation of C.E.T.S. literature would be another gain, for in many of the subjects the Society's publications might be employed as the text books on which the examination could be based.

The particular scheme which I venture now to put forward would have three grades—viz., 1 Preliminary; 2. Intermediate; 3. Advanced. An entrance-fee of 1s. 6d. would be charged for each examination, and a certificate of proficiency granted to every candidate who had undergone the whole course of three years' study and passed the three grades satisfactorily. A further fee of 2s. might be imposed before granting the final certificate. Prizes and certificates of merit could also be awarded to those

candidates who attain a high standard in the preliminary and intermediate examinations.

The subjects of the Preliminary Grade would be: 1. The Formation and Management of Bands of Hope: Text Book, "The Nation's Hope," by W. M. Gee, C.E.T.S. 2. How to make a Juvenile Temperance Address and the way to give a Band of Hope Lesson. An outline address and lesson to be given by the candidate. The Intermediate Grade would comprise: 1. Brief History of the Temperance Movement. 2. Biographies of Temperance Workers—Text Book, "Illustrious Abstainers," by F. Sherlock. 3. History of drinking Customs in England Text Book—"Nineteen Centuries of Drink in England," by Dr. Valpy French. 4. The Work of the C.E.T.S. (this is a subject about which people are sadly ignorant)—Text Books, Lectures on "History and Work," "Missionary Efforts," &c. The Advanced Grade, really the most important, and therefore the hardest, would deal with the following subjects—viz.: 1. The Scientific Aspect of the question—Text Books, Taylor, "Easy Lesson on Alcohol," "The Case for Abstinence," 2. The Religious Aspect; especially arguments to meet objections to total abstinence from the Bible, and also reasons for supporting the dual basis of the C.E.T.S. (these arguments are not so much for work with children as to enable a teacher to answer the objections of parents, &c.) Canon Ellison's book on the Church Temperance movement would be an excellent text book for this aspect (published by C.E.T.S.).

A POSTMASTER'S STORY.**A STRANGE ATTACK AND THE DIRE RESULTS THAT FOLLOWED.**

Mr. Robert Sharpe, of Starkville. Tells of His Sufferings—Lost the Use of Both Hands and Feet and was Forced to Give up Business—The Timely Action of a Friend Pointed the Way to Renewed Activity.

From the Bowmanville News.

Mr. Robert Sharpe is a well known resident of Starkville, Durham county, who has been living in Canada for about thirteen years. He is by trade a blacksmith, and on coming to this country located in the township of Haldimand, in the County of Northumberland. After working there for a time he purchased a residence and shop at Starkville, where he worked at his trade and established a nice business. Being both courteous and obliging, he was well liked and was appointed postmaster for the place. He was in the best of health, and, with the exception of a slight asthma trouble, had no complaint of any kind. In the month of March, 1892, he attended an auction sale in the neighborhood, and came home in the evening apparently all right, but during the night was taken with a chill, accompanied with a violent pain, which gradually grew worse, and before morning he went into convulsions and became unconscious.

A doctor was summoned who bled him freely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few

days. This however, was not verified, and although he could go around he was fast failing in health and at times would be in agony of pain. One doctor said he had sciatica, and another told him that his trouble was rheumatism of the spine and that he would never be better. He tried many medicines but all failed to do him any good. At this time he was so weak that he could only hobble around with the assistance of two sticks, and had to give up work. The pain continued day and night and finally he lost the use of both hands and feet and often lapsed for death to relieve him of his suffering. About this time Mrs. Sharpe wrote a letter for him to a friend for whom he had worked when he first came out to the country, and this friend sent him a couple of boxes of Dr. Williams' Pink Pills, urging him to give them a fair trial. Before the second box was done he felt somewhat better and purchased another supply. To hasten the story, Mr. Sharpe continued the use of the Pink Pills until he had taken fourteen boxes, by which time he had completely recovered and is now as well as ever he was, and has lost all the asthma trouble as well. He is now able to do a hard day's work, and is loud in his praises of Dr. Williams' wonderful Pink Pills. As the reporter was leaving a Mr. Stark, an intelligent farmer who lives close by, called, and verified all that Mr. Sharpe had said, and referred the reporter to others in the neighborhood who knew the circumstances as well. One who had never seen Mr. Sharpe before would not think, looking at him today, that he had come through the ordeal he has, as he seems the very picture of health and both he and Mrs. Sharpe attribute the whole cure to Pink Pills.

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