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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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No. 1. }

MONTREAL, WEDNESDAY, JULY 25, 1894.

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ECCLESIASTICAL NOTES.

In the Diocese of Vermont there are 32 priests and 2 deacons; 7 candidates for Holy Orders, and 6 postulants.

THE Rev. C. O. Leaver Riley, of Preston, Eng., has accepted the appointment to the See of Perth, Western Australia.

REV. Canon Ainger, lately Reader in the Temple, has been appointed MASTER in succession to Dean Vaughan, resigned.

AN unflinching test of the healthful condition of Diocese in the degree of interest exhibited in Missionary work outside its own limits.—Bishop Davies.

SIR GEORGE EDWARDS has given the sum of £3,500 to the Bristol Bishopric Fund, raising it to the minimum required by the Act (enough to secure £2,000 a year).

A bequest of £30,000 has been left by Lady Fitzgerald for such religious purposes as may seem best to the Bishops of Cashel and Killaloe and the Rev. W. E. Burroughs.

THE importance of circulating intelligence as to the general missionary work of our church is too often overlooked. The Divine command to preach the gospel was limited to no race or land.

THE latest news by cable from Rome is that Rev. Mr. Fischer, pastor of the American Methodist Episcopal Church in Rome, has become a Roman Catholic, and has been duly baptized in that faith.

A GOOD IDEA.—A Parish in Oregon has Church Arbor Day. The parishioners gather and trees and shrubs are planted, and flower beds laid out. In three years they have beautified their grounds.

THE Archbishop of Canterbury, in a speech lately delivered, referring to the Roman Church, said that the principles of the Catholic Church (not R.C.) made the Roman Church no fitting ally for the members of the Protestant Church.

It is the little men who deem themselves indispensable in the church, the world, the community in which they live, that always seem to be bullied by a sense of their own importance. The greatest men either forget their greatness, or never even know it.—*The Church.*

THE Church Missionary Society still deplores the absence of men recruits, and it will only be with the greatest difficulty that the autumn locations can be arranged. The bishopric of Northern Japan is still vacant,

and other positions of importance are waiting to be filled. It is a little curious that women offer more readily than men for service in the mission field. But then their home ties are not so great. Or is this also one of the ways in which daughters revolt?

THE Bishop of Winchester has, says the *Times*, restored the ecclesiastical palace of Farnham Castle in such a manner as more than to revive its ancient splendour. The building has been thoroughly decorated and restored throughout, but care has been taken not to injure any of the good features of the castle, which is especially rich in historical associations.

THE Dean of St. David's (the Very Rev. James Allen), who is in his ninetieth year, has intimated his intention of resigning his Deanery, which is in the Bishop's gift, on St. James' Day. Mr. Allen, who lives in the simplest possible way, has for years devoted the greater part of his stipend as Dean to the restoration of the noble Cathedral, of which Her Majesty is one of the Canons.

A well-known Methodist professor of Theology was accosted in the street the other day by one of the men of the Salvation Army, says *The Morning* (London.) (General Booth's follower politely requested him to accept a tract, the subject of which was "How to be Saved." The Wesleyan thanked him, and added, "I am a teacher of theology myself." "Oh, take it," said the other, "do not despair because of that; salvation is possible to anyone."

THE Bishop of Michigan (Dr. Davies) said in his last convention address: The growth of the church has been steady and healthful. The number of confirmations has not fallen below that of last year, and that was the largest in our Diocesan history. I rejoice in the proofs everywhere exhibited of faithful diligence on the part of the clergy in the preparation of their candidates for that holy rite, and in the devout and reverent congregations to which I have ministered.

SOME handsome donations have been promised towards the Burnley Church extension scheme. Canon Parker, the rector, has endowed each of the proposed two new churches with £150 a year, and also heads the subscription list with a donation of £2,000. The total subscriptions received or promised up to date amount to £7,105, and in addition Mr. Thomas Townley-Parker has given a site for one of the churches. It is proposed to expend about £10,000.

CANON BOWERS makes public a statement of the Bishop of Llandaff at Cardiff, which is eloquent as to the condition of the Church in Wales. The occasion was the consecration of a new church, and the Bishop said: "In this diocese during the last ten years we have consecrated more new churches than the diocese of

London. We have provided over 40,000 extra sittings; this, probably, no other diocese could say. I have ordained 20 Nonconformist ministers, and I might have ordained 62."

OXFORD has conferred the degree of Doctor of Divinity *honoris causa* upon the Right Rev. Wm. David Walker, Bishop of North Dakota. The Bishop was presented for the degree by the Regius Professor of Divinity, who, in a Latin speech, referred to the celebrated Cathedral Car, or the Church of the Advent, which the Bishop has had constructed. Bishop Walker also, along with the Bishop of Iowa (Dr. Perry) last week received the degree of LL.D. at Dublin. The two Bishops, with the new Lord Chief Justice, were afterwards the guests of the College.

THE Committee on Christian Education and Christian Literature in the Diocese of Michigan say, they are profoundly impressed with the inutility, and indeed the misuse of many of our Sunday School libraries, and with the fact that there is too frequent a lowering of right standards and literary taste, in the juvenile fiction and books of adventure now offered, in the place of attractive religious and moral narrative. The end of the church is specific. It is a spiritual end. And one of the spiritual instrumentalities afforded us for the improvement of the young is in the book we give them to read. The point is one of great weakness in the church. And when from among its members the post of librarian is sought as a spiritual trust, and an equally conscientious attention given to the selection and distribution of lesson papers which are not as often read, the difficulty may be corrected.

ONLY 10 parishes of the Diocese held a regular weekly celebration of Holy Communion when Bishop Hall, of Vermont, made his first Convention address in June last. He expressed the hope "that before long every parish would have a Sunday Eucharist, or at least that every priest will celebrate within the limits of his cure each Sunday, either at an earlier hour or at the forenoon service. It is well that on different Sundays the hour should be varied, so that all classes of persons may have frequent opportunities of being present. Along with more frequent celebrations of the Holy Communion, there is needed careful instruction, that people may come to the Sacrament both intelligently and devoutly, after an earnest preparation. In too many cases I fear no real preparation is made beforehand, even for an occasional communion, and no special devotions have been recommended. The practice of celebrating the Holy Sacrament in the afternoon, in mission stations at a distance from the central church, where the Sunday service is generally held at that time, I cannot approve."

THE same Committee further truly say:—Nor should the parochial and missionary work done in our own diocese be passed by, and our

own diocesan publication as means for disseminating missionary intelligence. No *parish* paper can take the place of a *diocesan* paper. Many in their remote districts need to be quickened to good works by the knowledge of what others are doing here. And the work done in the missionary field of our own diocese is for self sacrifice, efficiency, and satisfactory results, surpassed in no foreign or domestic field. If we lament, as many of us do, the rapid and all-absorbing intrusion of the Sunday newspaper, it can most effectually be crowded out by the introduction of good literature from our Sunday-Schools, parish libraries, and by our missionary and other religious periodicals. To this serious attention should be given by Christian people, more especially those who have intrusted to them the rearing of families and their training, both by their instruction and example."

THE following significant record of Church work in the Diocese of Llandaff during the last month will be read with interest; 6th, the old parish church of Lisworney was opened after complete restoration at a cost of £750; 13th, the Bishop consecrated a portion of the new cemetery near Abergavenny, and afterwards admitted two Roman Catholics into the communion of the Church of England at Llanfihangel, after a public renunciation of their errors and their acceptance of the doctrines and discipline of the Anglican Church; 15th, the Bishop consecrated the new church of St. James, in the parish of St. John, Cardiff, erected at an outlay of £10,200, and supplying accommodation for 900 worshippers; 18th, the Bishop re-opened the parish church of Ystrudfodwg, enlarged at a cost of £3,000, to hold 300 additional worshippers; 20th, the Bishop preached at the re-opening, after complete restoration, of the ancient parish church of Penmark—the cost of the work, £750,—and on the following day his Lordship consecrated the new chancel and north aisle of the parish church at Newcastle, Bridgend, upon which the outlay has been £2,800.

THE UNACCOUNTABLE INDIFFERENCE

Nothing shows more how imperfectly the Bible is understood than the comparatively small interest taken in the Jewish cause. Persons cannot account for themselves; and as Buchanan remarks, it might well be called infatuation, were it not prophesied that it would be. "This is Zion, whom no man seeketh after." "O Jerusalem, who will go aside to ask how thou doest?" This country has an awful amount of neglect to answer for, for which a time of reckoning must come. God "is displeased with them that are at ease, and that help forward the affliction of His people." (Zech. i. 15.) This work is not only the work of the Lord, but truly the first of all in order and importance. We do not mean, of course, that the salvation of an individual Jew is of more importance than that of a Gentile. The souls of all are of equal value in the sight of God. How, then, it may be asked, can one subject be said to have a prior claim to the other?

The Jew is the lever to raise the world; the promise is, "When He shall remember His mercy and His truth to the house of Israel, all the ends of the earth shall see the salvation of God. In the Jews is unconquerable energy, and only bring them under Christian impulse, and they will move along, as Saul of Tarsus, with an accelerated ratio, in the great work of proclaiming the Gospel. "When the Jew has the Bible in his hand, and the Saviour in his heart," said the Bishop Ripon, "he will take

the lead in Missionary enterprise, for it is written, 'Many of all nations shall take hold of the skirt of a Jew, saying, We will go with you, for we have heard that God is with you.' "They shall raise up a standard to which all nations shall flow in."—*The late Rev. T. W. Carr.*

VIVID PICTURE OF A TRUE EPISCOPATE.

[Extract from the sermon delivered in St. Paul's cathedral, Syracuse, N.Y., by the Rt. Rev. Dr. Potter, Bishop of New York, on the occasion of the celebration of the twenty-fifth anniversary of Bishop Huntington's consecration.]

We may well own that the conditions under which the Church began her life in this land and extended her influence throughout this commonwealth, were not originally greatly favorable to a high standard of conduct or to great spiritual enthusiasm. The colonies were the refuge of younger sons of decayed families, of often disreputable clergy. That among them there shone, in the ministry of this Church and in many a devout and blameless home of the people, some of the best examples of Christian discipleship, you and I well known. But neither the age nor its social conditions were greatly favorable to these, and there were especially wanting those circumstances of persecution and heroic constancy to high convictions under many hardships, which will always touch the often austere narrowness of Huguenot, Hollander and Puritan with the fine light of saintly purpose and steadfast self-surrender. And yet how, since, the Church in this land, and pre-eminently in this State, has thriven and grown! The courtesy of my brother, the Bishop of Albany, whose affectionate salutations I am privileged to bring you to-day, has placed at my disposal a group of statistics which, as they pertain to the quarter of a century whose close we celebrate to-day, I may venture briefly to recapitulate here:

During the last 25 years the growth of population in this State has been about 268,500, or 70 per cent. of the population of 1868. During that time the increase of communicants of the Episcopal Church has been at the rate of 165½ per cent. Of clergy the increase has been at the rate of 42 per cent.; of churches at the rate of 50 per cent.; of Sunday-school teachers at the rate of 67 per cent.; of pupils at the rate of 70 per cent.; of contributors at the rate of 207½ per cent. In this diocese the rate of increase of population has been 19½ per cent. in 25 years, while the ratio of increase of clergy has been 55 per cent.; of churches and missions, 33 per cent.; of communicants 97 per cent., and of contributors 118 per cent., and almost all that has been done in this State has been accomplished under the leadership of five Bishops, of whom only one was born and nurtured in this Church.

What is the explanation of a growth so rapid, so steady and, in its relative proportions to the growth of any other Christian body, so remarkable as this? It is undoubtedly to be explained in part by that enduring law of reaction which, in the case of all occasional or exceptional movements by way of protest or reform, whether in society or in the Church, tends, when the particular force which produced it is expended, to return to its original centre. An organized ecclesiastical life has enduring advantages over one that is unorganized or whose organization is merely of a temporary or extemporaneous character. The sect idea (using the word according to its derivation and not in any invidious or unbrotherly sense) must always stand for a part, and not the whole; for exclusion, and not for inclusion; for an activity

which is intensive, and not extensive. And so, as the horizon of men's knowledge expands, as they come to grasp the facts of history, whether in other times or their own, they have come to find it, in many instances, impossible not to exchange earlier prejudices for a wider vision, earlier antipathies for a larger charity, earlier crudities for a philosophy of religion at once more historic in its traditions and more catholic and comprehensive in its doctrines and worship. The idea of a Church, rather than of a "religious society," has at length dawned upon them, and they have welcomed it as at once the solution of manifold theological difficulties and the venerable and gracious home of every best spiritual aspiration. They have seen in the Church not alone the place of a reverent worship, but of crowds so simple and elementary, so happily free from over-nice definitions and over-confident anathemas that they have turned to it with inexpressible relief as the Church of Him who said, "Forbid him not; for he that is not against us is on our side," and again, "Come unto Me, all ye that are weary and heavy laden," doubter, prodigal, fallen one—come, with no sect-fashioned shibboleths on your lips, but only the sense of sin and the need of its forgiveness, "and I will give you rest."

But while all this is true, it is not the whole truth. The growth of this Church in this land, and especially in this commonwealth, and pre-eminently, I venture to think, in this diocese, has been due not only to influences that are organic and historic in their characteristics, but also to those that are individual and personal. When you have said for the system, the polity, the ritual, the historic inheritance, in one word, of any Church, all that can be said as explaining its achievements, you cannot leave out that other element in those achievements which is personal and individual. In speaking of it here to-day, I know very well how distasteful will be anything that I may say to him whom it chiefly concerns. Indeed, so conscious have I been all along of the characteristic and habitual shrinking from undue publicity, ostentation, blazonry, whether of insignia, regalia, or personal service of him who is the Bishop of this diocese, that when I heard recently that he had somewhat suddenly and unexpectedly departed for a foreign land I confess I was greatly tempted to apprehend that his invariable modesty and diffidence would lead him to remain away until these various commemorations were concluded! I am glad that he has not done so; and I shall be sorry if any loving word of mine shall give him pain; but I must beg him and you to remember that in what I shall have further to say this morning that personal element in the history of this diocese to which I have referred will be present, not surely for any mere purpose of fulsome eulogy (of which let me say I quite agree with your Bishop that we have, in these days, whether it be of Bishops or of other people, quite too much)—but rather and chiefly as illustrating its large importance in the life and work of the Church.

And from this point of view, it belongs to me first of all to say that this diocese has been fortunate in its *intellectual leadership*. An episcopate of power does not necessarily depend upon intellectual gifts of the highest order, and it is well that it is so. With whatever responsibilities of administration and governance a Bishop is charged, there would be something of incongruity in a condition of things which demanded that in a kingdom supremely of spiritual force, its rulers and leaders should always conspicuously excel in mental endowments. As a matter of fact, it is a happy and inspiring feature of the episcopate in all lands that it has achieved often the largest and most enduring results when these have been vouchsafed in very modest measure. The life of that really great French prelate, Nicholas Pavillon, Bishop of Allet, as written by the present Archbishop of York, is

one which no one who has read it will ever forget. But Nicholas Pavillon was great by virtue not of his intellect, but his soul. He persuaded and won, and overcame, not by the force of an acute mind, but of a dauntless and transparent character. He built for Christ with large and enduring results, not because he was an ecclesiastical statesman, or an exceptional theologian, but because he was a fearless and heroic spirit. And so have other men wrought and built, in all ages of the Church, to the glory of God and the lasting well-being of their fellow-men.

And yet we may not forget that the gifts of intellect are the gifts of God, nor fail to be thankful when they have been generously bestowed upon those who are called to the episcopate. And so, to-day, we remember here with affectionate pride and gratitude those exceptional teaching powers and that fine gift of both intellectual and spiritual vision which long ago made the name and the fame of him who is your Bishop known in two hemispheres. How many readers and disciples he has had, wherever the fruits of his pen have gone, it would not be easy to calculate; but one of them, to whom his printed works came just at the moment when he was turning his face toward the holy ministry, and who has borne his grateful testimony to their influence upon another and more informal occasion in this diocese, would repeat that testimony here. With him, as with many another, it was then true that truth became at once a more luminous and a more potential thing; potential both in the realm of the imagination and of the will, from the day when he first read a volume of discourses entitled "Sermons for the People," all the way on to this hour. The clear and sure discrimination that from the outset seized fast hold upon essential things, the vibrant sympathy that brought them down from the upper air of speculation and laid them close beside the human heart and life, the unerring spiritual apprehension and lofty, yet not dryly austere, conception of the enduring bonds that bind the soul to God, these are things in the intellectual ministry of your first Bishop which one at least who is largely indebted to them will always gratefully remember.

And so will multitudes of others here, for they have had much to do with translating the Church of all these regions to the people and in lifting the conception of the office of a Bishop to its rightful level. It has often been said by those who loved and revered him, and I am not sure that I have not said it myself, that your Bishop might have been placed in a field where, more even than here, his exceptional gifts and training might have done great work for the Church. But it is well for us to remember that the problems which some have thought to be peculiar to one part of our country, like New England, are no less the problems, even if not in the same measure, of all the rest of it. The intellectual history of beliefs in America can never be written without reckoning in that considerable and impressive movement which, in England and in this country, issued in what is known as Unitarianism, and which, whatever we may say of its grave doctrinal defects, as we view them, nurtured and inspired some of the most memorable teachers and beautiful lives that recent times have known. To have known this important movement from within, to have been in one sense a part of it, to have recognized and appropriated the best that there was in it, and then to have discovered that which was wanting in it, and to have outgrown it; this was a preparation for a place of leadership in the Church which, when it was coupled with rare gifts of shepherdship, with large wisdom in discerning and influencing the times, with comprehensive intellectual sympathies guarded by a sensitive reverence for revealed truth, exceptionally fitted him, whose it was, for the work which was to be done here.

(To be continued.)

BAPTISM, THE BRIDGE OF LIFE.

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God created Man in His own Likeness to be a kind of first-fruits of His creatures. And it seems to have been determined in the Divine Counsels, that this god-like state should be the first stage of a yet higher life; that the Second Person in the Blessed Trinity should, in His own good time, take upon Himself the human nature which He had created, and ennoble it far beyond its primary condition. But it pleased God also to suffer His purpose to be interrupted almost defeated. He had conferred on the first human beings the power of interrupting it, and they did so, of their own free will. They fell from the god-like state in which they were created; so that their nature was very much damaged, degenerated beyond the power of self-recovery, and had to be almost re-made—certainly started from a fresh source, before the great Son of God would proceed with His purpose of imparting His higher dignity.

Moreover, it had pleased God so to construct human nature, that it should be perpetuated by inheritance; that not only animal life, but bodily qualities, good and bad, and qualities of mind and spirit, should be derived by inheritance. And as men inherit the bad qualities of the degenerate life of the first men (since they fell from the original god-like state) so must men inherit, in some way, good qualities to supersede and replace the bad ones, which would otherwise continue to taint them.

This inheritance of good, God established, not by making, but by becoming a second Adam, or Head of the system of human inheritance. He took and maintained human life in body, soul and spirit, as Jesus of Nazareth, in birth, death and resurrection, and he ordained a system and arranged a means by which individual men should supernaturally become inheritors of His Life, with its good qualities, whilst the old life, with its bad qualities which they had naturally inherited from fallen men, should die out of them by degrees.

The outward machinery to effect this change is the Sacrament of Christian Baptism. It conveys the gift of Regeneration (as it is called) the Gift of inheriting the Life of Jesus of Nazareth, as a new Source of Human Life. How it does this, we know not! But this we do know, that unless a man (or woman) be regenerated by the Spirit of God in Baptism, they have no title to the Life of the Second Adam, without which they cannot live eternally, or have part in that Exaltation which is the final purpose of God. This we do know, that if any child of the first Adam be baptized, he is thereby made an inheritor of that life of the Second Adam; he is placed in the fair way of final Exaltation to the permanent partaking of the Divine Nature.

Moreover, he is made an inheritor, by being taken into the family of inheritors, which is the Catholic Church, which shares the Life of Christ.

The foundation of the Catholic Doctrine of Baptism is the principle of inheritance.

[i.] Inheritance of Degeneration.

[ii.] Inheritance of Regeneration.

The one from the first Adam, the other from the Second Adam. The one by Nature, the other by Supernatural Gift. The one leading to Death, the other to Life.

Baptism, the Bridge whereby men may pass from one to the other.

THE CONSTITUTIONS, APOSTOLICAL.

A book of great value in the evidence it bears to the practices of the primitive Church, but whose actual date cannot be ascertained. A large portion of it—the first six books—was compiled, probably from materials of various dates, before the year 300 A.D. There are two different forms in which it appears, and quotations from it in Epiphanius and others do not agree with what we have in many places. It seems very likely that the compilation varied in several sections of Asia Minor. There is also a very old Syriac and an Ethiopic translation of these six books. They contain directions upon almost every topic of discipline and usage in the Church, and form a useful collection of evidence as to the practice in the third and fourth centuries. They claim to have been written or contributed to by the Apostles themselves. There is a parallel line of teaching (though but little direct similarity) in the "Paedagogus" and "Stromata" of St. Clement of Alexandria (190 A.D.) The seventh and eighth books were added later, and form a sort of Pontifical (*i.e.*, collection of offices of Episcopal ministrations) for the Eastern Church. The Clementine Liturgy closes the eighth book. It is often supposed to have been the work of some ritualist, and never put in use, but Daniel (Codex Liturgicus, Orient, Fasc. I,) tries to show that it was in common use in Antioch in St. Chrysostom's time before he arranged his own Liturgy. The following outline gives some idea of the work: The Constitutions profess on the face of them to be the words of the Apostles themselves, written down by the hand of Clement of Rome. Book I describes in great detail the manners and habits of the faithful laity. Book II is concerned chiefly with the duties of the Episcopal office and with assemblies for divine worship. Book III relates partly to widows, partly to the clergy and to the administration of baptism. Book IV treats of sustentation of the poor, of domestic life, and of virgins. Book V has mainly to do with the subject of martyrs and martyrdom, and with the rules for feasts and fasts. Book VI speaks of schismatics and heretics, and enters upon the question of the Jewish Law and of the Apostolic discipline substituted for it, and refers incidentally to certain customs and traditions, both Jewish and Gentile. Book VII describes the two paths, the one of life and the other of spiritual death, and follows out this idea into several points of daily Christian life. Then follow rules for the teaching and baptism of Catechumens and liturgical precedents of prayer and praise, together with a list of Bishops said to have been appointed by the Apostles themselves. Book VIII discusses the diversity of spiritual gifts, and gives the forms of public prayer and administration of the Communion, the election and ordination of Bishops and other Orders in the Church, and adds various ecclesiastical regulations, (Smith's Dictionary of Christian Antiquities, p. 119, Am. ed.) "With much alloy there is much of the most venerable antiquity in these remains." (Prof. Blunt, Eccles. History)—*Church Cyclo-pædia*.

OPPORTUNITIES wear the humblest dress; they hide themselves behind the simplest disguises; there is nothing in them that arouses our interest or awakens our suspicions; for the most part we pass them by as the most commonplace things in our environment. This is the subtle and dangerous test which they apply to us. If they came with their value disclosed by the splendor of their attire, there would be no test of character in the manner in which we met them.

Trial Trip. } ONE YEAR'S Subscription
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GUARDIAN, Montreal.

News from the Home Field.

Diocese of Nova Scotia.

LINWOOD.

Christ Church.—A very successful picnic under the auspices of this church was held on July 16. About \$140 was cleared. The object in view is the purchase of an organ, which is now ensured.

BAYFIELD.

St. Mary's.—The Rural Deanery of St. George met here by invitation of the Rector, Rev. C. Sydney Goodman, on Wednesday, July 11th. At the celebration of Holy Communion in the church at 11 a.m. the Rev. Rural Dean Hamilton officiated, assisted by the Rector, and the Rev. R. M. Leigh, of Canso, preached the sermon. At 7 p.m. Evensong was sung in the church and short addresses delivered by each of the clergy present. A large congregation was assembled, and the offertory was donated to the Diocesan Widow and Orphan's Fund. The Chapter met for business at the Rectory at 3 p.m. There were present: Rural Dean Hamilton, Rev. T. C. Mellor, of Guysboro, R. M. Leigh, of Canso, and C. Sydney Goodman, of Antigonish parish. The following business was transacted:

Resume of the history of the Deanery given by the Rural Dean; A motion carried appointing the Rev. C. Sydney Goodman Secretary of the Deanery; Amendments and alterations in the Constitution and Rules to be brought forward at next meeting; next meeting to be at Port Mulgrave on Sept. 19, Rev. C. Sydney Goodman to be the preacher; A missionary meeting to be held at night. Special subject for next meeting's consideration: What is best to be done when asked to bury an unbaptized person. Special Scripture: I St. Peter 3, 18.

Rural Dean Hamilton resigned the Deanship. The Rev. T. C. Mellor was nominated as Dean of the Deanery of St. George. The choice of the Deanery will be submitted for the Bishop's approval.

It is reported that the stipend of the Bishop of the diocese is some \$2,000 in arrears. This portion of the total stipend of \$6,000 is to be raised by assessment on the parishes and missions, but it has fallen behind somewhat.

The closing exercises of King's College last month were brilliant and interesting. Some practical steps were taken towards placing the Institution upon a stronger financial basis and for securing greater interest and confidence. This will be welcome news to all Church people. It would indeed be lamentable should this, the oldest educational institution of the Church, fail of proper support and close its doors. The College is entering upon its *second century*, and, as was well remarked by Mr. Wilcox, M.P.P., at the *Encenia*, "is a trust" which Church people are called upon to preserve. The Professors and others more directly connected with the institution have proved their recognition of this trust character by contributing towards the relief of the present financial pressure upon the College *one-tenth* of the salaries hitherto enjoyed by them. The President has assumed the duties of Bursar and Manager without additional emolument, thus affecting a further saving of \$300; and other means has been found effecting further reduction in outlay to a total of \$2,000 for the ensuing year. Their action should be met by increased contributions from the dioceses of Fredericton and Nova Scotia, both of which are interested in the College. The Bishop of the diocese, referring to this matter at the *Encenia*, said: "It would

be easy to carry on the work of the college if you had the means. When the funds are low and the debt heavy there are two things to do—economize and get rid of the debt. Kings always wanted a good article. It wanted a good president and it got one. It wanted professors who were up in all subjects, and it has them. It is to keep them, not through the endowment of chairs by rich men, but by the sacrifice of the professors themselves. When they begin by giving one-tenth, we should go away and see if we can't do likewise. Now that the dark clouds have passed away we may go home and express our sympathy in a practical manner. The institution is in some sense a unique one. It is the oldest in this part of the world. It might not have been established, it might not have been carried on, but it has been established and it has been carried on, and it would be a national calamity to discontinue it. We are assured its doors will remain open this year, but we have no assurance after that. His Lordship thought it as well to begin now. He would like to have five people give \$1,000 each. He would like to have ten people give \$500 each. 'I will be one of these,' said the Bishop. He would like to have twenty-five give \$250 each. He would like to have 100 give \$100 each. Rev. Mr. Campbell, of the Board of Governors, said he would be one of the latter. Judge Hanington said he would be another. So did Rev. E. V. Harris, Warden Foster and Dr. Trenaman. Several others were assured. Archdeacon Kaulbach renewed his offer to the Board of Governors of \$200 a year for five years. The Bishop then said he would like to have 200 persons give \$50 each. His appeal for donations of \$25 was responded to by Rev. H. H. Pittman and Mr. Allison, sr."

The Board of Governors of King's College is to be increased by the addition of one from each deanery in Nova Scotia and New Brunswick, and three from the arch-deaconry of P. E. Island. The new Board will meet twice each year. At their first meeting they will appoint a College Council and a Finance Committee. The new College Council will consist of ten members appointed by the Board of Governors from their own body, five of whom are to be nominated by the alumni and the President of the College.

On the Sunday afternoon during the last meeting of Synod (June 24) the Brotherhood of St. Andrew held a mass meeting in Argyle Hall, Halifax, at which a large number of the clerical and lay delegates were present, besides the general public. Addresses were given by Mr. A. B. Wisswell, President of the local assembly, Rev. Canon Partridge, D.D., Rev. W. J. Ancient, Rev. H. How, and the Bishop of the Diocese.

The Board of Home Missions of the Diocese reported at last Synod that it was thankful to report signs of progress of an encouraging nature. The diocese is being gradually educated to systematic giving. The number of parishes is increasing which are adopting the system propounded by what is known as the Tangier scheme. The parishes of Ship Harbor and Beaver Harbor are giving the method a fair trial, and hitherto with excellent results. Other parishes have made this plan their own, so far as regards extra parochial objects, alone retaining the old methods of subscription and donation for current expenses within the parish. Truro has done this. The Board presses most strongly the covering of all objects in the weekly gift, if the circumstances of any parish render it possible and wise. This was recommended as a solution to financial difficulties and for the dissipation of worries under which the diocese is now laboring.

Diocese of Fredericton.

FREDERICTON.

The Lord Bishop of the Diocese and Mrs. Kingdon have chosen Little Metis for their summer resort. His Lordship conducts services on Sunday, much to the satisfaction and benefit of church visitors.

The Sunday School offerings during the past year amounted to \$523.30, against \$234 the preceding year.

The sales at the Book Depository reached \$912.86, nearly double that for the previous year, owing, it is supposed, to establishing the depository at a new point on Germain street. There was also stock on hand amounting to \$2,142.80.

The corresponding committee of the Diocese in connection with the Board of Management of the Dom. and For. Missionary Society reported a falling off in the contributions to the Society in its branches of about \$946. The particulars of the contributions and disposal thereof as given were:

Algoma general purposes	\$229 22
" stipend	21 15
Indian Homes	75 35
Domestic Missions	184 48
Northwest	151 86

Total..... \$661 96

Contributions by Rural Deaneries were:

St. John	\$622 87
Chatham	84 69
Woodstock	79 20
Fredericton	67 70
St. Andrews	66 29
Kingston.....	64 38
Shediac	55 75

Total..... \$1,046 66

The diocese is pledged to \$300 a year for the Bishop of Algoma stipend fund, and how the whole stipend is to be raised is a serious matter. Bishop Sullivan has intimated that the work cannot be continued unless a sum of say \$10,000 is annually raised for a general mission fund in that diocese. What is to be done with Algoma is the pressing question. The committee stated that the proposal to make a paid secretary and treasurer of the Board of D. & F. Missions at a salary of \$1,800, had been opposed by the members of the committee from this diocese, and the salary had been subsequently raised to \$2,000, and of this, of course, they did not approve.

The Lord Bishop thus referred to the progress of the Church in his diocese in concluding his Synodical address:

"Amid much to cause anxiety and regret, it is a matter of thankfulness that there is much to encourage. Within the last week three churches have been consecrated in the newly-occupied district of the Tobique; and in the diocese at large though the number of professing members of the Church has decreased in the last ten years, the number of communicants has increased. Twenty years ago the recorded proportion of communicants to the membership was somewhat small.

Ten years ago the percentage had doubled on the previous decade. During the last ten years the number of communicants has increased; and the percentage has increased 25 per cent, though the number of the members of the Church has decreased.

This is a matter for much encouragement. Nor is it without a corresponding encouragement in temporal matters as we should expect. Where there is a deepening of the spiritual life, there is commonly a corresponding enlarge-

ment of the desire to help on the work of the Church.

We should expect, therefore, that as the communicants have increased the revenue of the Church from voluntary offerings would also increase. Nor is it, otherwise. In the last ten years the revenue from this quarter has increased over four thousand dollars, and the increase has been progressive. The average yearly increase from all sources, from aided parishes and from self supporting parishes, for the last five years has been \$500. This would make the average annual increase for the preceding five years \$300, or a little more. The increase therefrom has been progressive.

On all grounds we may thank God and take courage. But let this courage be seen in the daily round of our lives. Our privileges as Churchmen are great. We have the historic guarantees of the apostolic ministry. We have the glorious inheritance of the beautiful English Bible, translated by the English Church for the English-speaking race, whether they own the tender authority of the Church or not. We have the priceless inheritance of our Liturgy gradually enriched from the earliest antiquity of the Christian Church. Let us strive to be worthy of our birth and high calling. *Noblesse oblige.* The only thing necessary, said one, is to preach the Gospel. One thing more necessary (was the correction) is to live the Gospel. If we do this we shall save ourselves and them that see and hear us."

The Liverpool, N. S., *Advance*, says the Rev. James DeWolfe Cowie, formerly of the Fredericton, N. B., diocese but recently of San Mateo, California, was telegraphed to by Bishop Kingdon to assist for the present in the Cathedral services, and left San Mateo for Fredericton Saturday. Before leaving he handed in his resignation to his parishioners but they refused to accept it, preferring to grant him leave of absence for several months. The rev. gentleman is a son of our esteemed postmaster, A. Cowie.

Diocese of Montreal.

MONTREAL.

The Sunday School of Grace Church, Point St. Charles, had its annual picnic on Saturday week, going this year to Isle Heron. Six hundred or more persons attended, and the day was thoroughly enjoyed by all.

St. Simon and St. Jude's S. School had its outing on Wednesday, 18th July. The attendance was large and the day a happy one for all.

The Junior choir of the Church of the Redeemer, Cote St. Paul, spent a pleasant afternoon at Laprairie on Wednesday, 1st inst., under direction of the Lay Reader in charge of the Mission. The Sunday-school and congregational picnic will, it is expected, take place about the middle of August.

PERSONAL.—The Rev. Canon Norton, D.D., Rector of Christ Church Cathedral, has gone to Point au Pic for his holidays.

The Rev. G. Osborne Troop, M.A., Rector of St. Martin's Church and his family are at Georgeville, P.Q., for the summer.

The Rev. H. W. Garth, B.A., assistant at St. Martin's church, has returned to duty after a short sojourn at Murray Bay.

Rev. F. Renaud, rector of St. Thomas' church, and family have gone to one of the Atlantic seaside resorts for a short visit, under medical direction.

Rev. Prof. Wilkinson, of Bishop's College, Lennoxville, is doing summer duty at Pointe Claire.

The Rev. Mr. Allen, Secretary of the S.P.C.K.

London, Eng., and Mrs. Allen were guests of his Lordship the Bishop of Montreal last week.

EPISCOPAL APPOINTMENTS.

July 29th, Sunday, Portage du Fort, Rev. H. Plaisted.

July 31st, Tuesday, Shawville, Archdeacon Naylor.

August 1st, Wednesday, Clarke's, Rev. H. Plaisted.

August 2nd, Thursday, Thorne West, Rev. J. L. Flanagan.

August 3rd, Friday, Thorne Contro, Rev. J. M. Coffin.

August 5th, Sunday, Hull, Rev. F. R. Smith.

August 6th, Monday, Chelsea, Rev. A. A. Allen.

August 7th, Tuesday, Kazabazua, Rev. W. E. Kancan.

August 8th, Wednesday, Wright, Rev. W. E. Kancan.

August 10th, Friday, Alleyne, Rev. J. H. Bell.

August 12th, Sunday, North Wakefield, Rev. J. Boyd.

Diocese of Rupert's Land.

SOMERSET.

To the Editor of the CHURCH GUARDIAN:

SIR.—On Wednesday, July 4th, 1894, a little church was opened at Norquay, a part of this Mission, about eight miles from here. This was a red letter day in the history of the English Church in this neighborhood. This little church was built at Beaconsfield some few years ago, when Norquay and Beaconsfield were both flourishing and promising settlements; but things have changed, nearly all the settlers from both places went to other parts of the Province where they could have railway facilities, etc. So a short time ago it was decided to move the church as near the centre of the two places as possible. After a great deal of difficulty and hard work this has been accomplished; it has been re-seated and neatly painted inside at a cost of about \$160, which includes removal. But it is a pity that there is no chancel furniture, such as altar, altar linen, altar cloth, prayer desk or reading desk. The people are so few and poor, they cannot do more than they have, and it was a pity to see a few boards nailed together doing service as altar, prayer and reading desks. Who will help this small and struggling congregation by the gift of these or the means to get them? The little church looked very pretty inside, and is seated for about fifty; 75 made their way in on Wednesday, and a large number stood round the door outside.

Morning prayer was read by the Incumbent, the Rev. A. Tansey, the Lessons being read by the Rev. N. Hewitt, Rural Dean, Manitou, who also read the anti-Communion Service; the sermon, a most suitable and practical one for the occasion, being preached by the Rev. G. Rogers, general missionary of the Diocese. The Sacrament of the Lord's Supper was afterwards administered, the Rev. G. Rogers being celebrant, a large number of Church people from other places partaking of the Body and Blood of Christ.

We ask for the prayers and help of our fellow Churchmen on behalf of the work in this Mission.

Any help will be most gratefully acknowledged, or any information given, by the Incumbent,
REV. A. TANSEY,
Somerset P. O.

SYNOD NOTES.

There was a marked increase in the income to Home Mission funds during the past year, according to the Treasurer's report, an increase of \$4,601 in the general offertories. The total amount of revenue raised in the Diocese for

Church purposes was \$68,097, a small decrease over last year. There had been an increase of \$7,368 in the amount paid on account of Clergymen's Stipends; an increase of \$51,643 in the total assets, and \$20,150 in the amount of insurance carried on Church property.

Some discussion took place as to the responsibility of church wardens for non-payment of salary to the clergy, and the opinion was expressed that in most cases where this occurred the wardens and vestrymen were at fault.

The support accorded *St. John's* Collogo financially by the Diocese was complained of as inadequate by one of the delegates, which elicited strong expressions as to its importance from the Archbishop, Archdeacon Foster, and others, the former speaking of it as the corner stone of the Church.

The report of the Committee on *Primary Education*, read by Dean Grisdale, was so important that we give its conclusion in full, together with the report of the discussion thereon taken from the secular papers by our correspondent.

Your committee would urge that pressure be brought to bear by this Synod upon the clergy and laity of the Diocese to induce them to bestir themselves in good earnest to secure religious exercises and the teaching of the Ten Commandments in every school in this Province. This is in no shape or form a question of politics at all, it is simply a question of getting our clergy and laity to translate their Christian professions into earnest and actual deed. If in any part of this Christian country the voice of prayer is silent, the Word of God closed and the commandments of God untaught in our schools then the fault does not lie with the Legislature, but it does lie in a large measure with Christian people of every denomination who are shamefully remiss in making use of the instrument for good, which in the providence of God the Legislature of the Province has put into their hands.

In the second place your Committee would urge that communications be opened by the authority of the Synod with the Synod or conferences of other religious bodies with a view to securing on their part concerted and vigorous action in the lines already referred to in this report.

Archdeacon Fortin in seconding the adoption of the report said that they should rejoice that religious education in the schools was being taught. The ten commandments, however, were not in the school series, but from present indications the matter will be taken up shortly. The question was a most important one and the speaker hoped the Synod would do all in its power to urge upon the proper authorities the desirability of the commandments being taught.

Considerable discussion then ensued on the reports received from the country parishes concerning religious teaching in the schools.

It was moved by the Dean and seconded by Sheriff Inkster that:

The Synod desires its members, whether clerical or lay, to use their united efforts in their several localities to secure in our public schools the teaching of the Ten Commandments, and the use of religious exercises at the close of school as authorized by law.

Rev. Mr. Hewitt, of Manitou took up the discussion of the motion. He believed the reason that the religious teaching in the schools had received little attention in the country was the apathy of the country clergyman. The teaching of the ten commandments was compulsory and was provided for by the Advisory Board, so the Synod was justified in endeavoring to see that the rule was carried out.

After some further discussion the resolution was carried.

Archdeacon Fortin then moved the following resolution and made a speech in support of it— "That in order to secure the objects of the

committee on primary education, this Synod invites the cordial cooperation of other Christian bodies in this Province, and that a copy of these resolutions and of the report be forwarded to the secretaries of the Methodist conference and Presbyterian synod respectively.

This started a long discussion. Mr. Roy believed that continual agitation against the School law was not unwise. The Roman church should be included in the resolution and copies of it sent them.

Other speakers took up the same question. Mr. Howell believed in one School law. The existing one was as good as possible. Great care had to be taken that no party was offended and no line of charge drawn. He suggested that the resolution should be made general. His Grace pointed out that this was not what was desired. The two bodies had been mentioned as they were ones which would most heartily co-operate. He did not think the Roman Church would lend their support. Archdeacon Fortin was of the opinion that it would be useless to ask the Romanist to co-operate in seeing the law carried out. The teaching of the Ten Commandments in their view was a Protestant teaching. Mr. T. D. Robinson spoke in favor of the resolution being made general. His Grace pointed out that there was no desire to overlook anybody. It would be a pity, he said, to divide the Synod on the question.

The Dean suggested that the last sentence be struck out and in this form the resolution was carried.

FESTAL SERVICE.—The Archbishop and over 50 clergy, headed by the surpliced choir, went in procession from Christ Church school house to the church for the festal evening service on the first day, where a very hearty choral service had been arranged by Canon Pentreath. The hymns were led by an octette of brass instruments from the Battery Band. The famous Hatton Quartette sang an Anthem. The whole service proved most inspiring to the clergy fresh from their isolated missions. The congregation filled the large church. The sermon was preached by Rev. S. MacMorine, of Portage la Prairie, on "The Church of England, her Mission in this land, and how she can best fulfil it."

Some statistics of the Diocese of Rupert's Land for the year ending Easter, 1894: Sunday services, 7,725; Communicants, 5,425; Baptisms, 1,112; Marriages, 259; Burials, 533; S.S. teachers, 446; Scholars, 4,272; for Mission work, \$4,725.66; Amount paid Clergy by Parishes, \$27,167.41; Assets, \$354,640.92; Debts, \$106,880.23.

Contemporary Church Opinion.

Southern Churchman, Richmond, Va.:

Everyone acknowledges the evil of divergent sects at home, but their evil is augmented when perpetuated abroad. What cares the Hindoo or Chinese or Japanese Christian for Cranmer or Calvin or Luther or Wesley? Should their thoughts or practices agree with them, when what they want is the knowledge of God as made known by Christ and the righteousness of God given by Christ? The evils are apparent; but their cure not so easily discovered. Hence one great benefit of Chicago-Lambert proposals is that they have made Christian people reflect; is this *poly-steeped* Christianity of ours according to the mind of Christ who prayed that His people might be one? Church unity may not be in our day; but we can hope that as larger Christian unity is entertained by Christ's disciples, so the day for Church unity will be brought nearer.

We will not say the little spurts of unity which every now and then are made public are of no use. It is not possible for Christian men to meet as disciples of the one Lord without some good. But when Mr. Smith, sent by the Methodist Conference to welcome the Baptist Association, has made his speech and shaken hands, he goes out the Methodist he came in and leaves the Association as Baptist as when he entered. So likewise when these brethren exchange pulpits; both have preached to the edification of their respective hearers, but neither are nearer in matters of Church unity than before, nor their congregations. Something more is needed than Christian compliments and good wishes. This is what Christ's people are thinking about just now, and may the Spirit of God lead us all into high and holy and wise purpose. Every Christian can add his mite toward its furtherance, both by desire and prayer for it.

Irish Ecclesiastical Gazette:

SUNDAY IN FRANCE.—The awful deed of wickedness perpetrated on a Sunday in France shows once more that Presidents of Republics are quite as objectionable to lawless men as the most despotic of Monarchs. It is, however, pitiable to observe how that Sunday was spent by the public authorities of Lyons in one public display after another, at the Exhibition, the Palais de Commerce, and the Theatre; the Archbishop and other ministers of religion taking their part in the proceedings as if it was not the Lord's Day, and as if the devout observance of the day by public worship had given place to a public holiday. This is what some people in high places, and even in the Church, wish to see acclimated in our own Islands; that the Lord's Day should become a day of public amusement, and private dinner parties, cutting off those who cater for such recreations from leisure, rest, and worship. So long as morals are influenced by religion, and religion is sustained by leisure and worship, will the rest and devotions of the Lord's Day be in a large degree a measure of the religious aspirations of a Christian nation. This is not one of those things which they manage better in France; the doings at Lyons being our witness.

PRIVATE PRAYER FOR A SUNDAY SCHOOL TEACHER.

O Thou who has promised Thy especial Presence and help to those who teach in Thy Son's Name, be present with me, Thy unworthy servant, I beseech Thee, and help me faithfully to instruct the dear children committed to my care. Enlighten my mind, warm my affections and move my tongue. The preparation of the heart is with Thee. Give me what I ought to say. Give me patience and gentleness, and such a reverent and devout manner that all my actions, tones and looks, being filled with Thy Holy Spirit, may draw these children nearer to Thee. Grant to each one of them a living faith in their Saviour, a tender conscience, pure and truthful lips, and a constant growth in all Christian graces and virtues. Fold them in Thy blessed Church. Being baptized, may they have strength to keep the vows of their covenant with Thee. Bless all who teach with me, and our Superintendent and Minister. Enlarge this school if it may please Thee, and may order and harmony ever prevail in it. O Lord, increase my faith and diligence. Save me from discouragement and from laboring in vain. And so lead me on, merciful Father, that with those children of my charge I may be brought at last into Thy eternal and glorious kingdom, through Jesus Christ who gathered children into His arms, Thy Son, our Lord, to Whom, with Thee and the Holy Ghost, be all praise and glory, now and forever! AMEN.—*Selected.*

HOSPITAL SUNDAY IN LONDON, ENGLAND.

(From the *Irish Ecclesiastical Gazette*.)

Sunday, 10th June, was London Hospital Sunday, and finding myself there by chance, I thought it a good opportunity to see London services at their best. The day was well selected, being just at the very height of the season, and the churches were, of course, crowded. At one hotel we saw evident signs of the importance of the occasion, as some ladies from the country were very eager to know the hour when Mr. Ridgeway was to preach at St. Margaret's, Westminster, in the evening, purposing, as they did, to begin the day at All Saint's, Margaret street, for which they started at 9.30, to be in time for the 11 o'clock service, as they said they would otherwise have no chance of a seat. We contented ourselves with a less fashionable quarter, and made our way to St. John's, Red Lion Square, where we read that the Bishop of Brisbane was to preach. Not knowing the exact hour of service, we arrived at 10.15, three-quarters of an hour too soon, to find a large children's service going on, the children filling the church. This church is one with which the late Dr. Littledale was somewhat connected. It is, of course, High, but not Ritualistic. It is very handsome, with a great deal of splendid stained glass, though situated in a very poor neighbourhood. The singing was very good, and the congregation large and devout. We had Litany and sermon by the Bishop, which was in aid of his own diocese. The chanting and singing was hearty, the choir very large, and, of course, surpliced in vestments, the altar decorated with splendid tryptich, abundance of flowers, and a large brass cross. The service lasted one hour and forty minutes, longer than most London services of the present day. I am afraid the P.D.A. would get an apoplectic fit if they were to inspect the London churches. Every description of church has nowadays a large brass cross over the altar. Even the Evangelical churches do not recognize this as any breach of the Canon law of the Church, as the prosecuting counsel asserted it to be in the trial of the St. Bartholomew's case. Archdeacon Farrar's church—and he is a great authority with the P.D.A.—has a cross inscribed and depicted on the altar cloth. We went into a church where the Evangelical Dean of Armagh some time since held a mission—St. Mark's, Middleton square,—and there we found the inevitable brass cross over the altar, while, in the evening, we found just the same in St. George's, Bloomsbury, where one of the ablest Evangelical preachers of London ministers—Mr. Boyd-Carpenter, brother of the Bishop of Ripon. St. George's is one of the old-fashioned Georgian churches of London, more like a pagan temple, both externally and internally, than a Christian church. But it is not like a great many city parish churches, both in London and Dublin, a mere howling wilderness as regards a congregation, more like, in fact, a deserted pagan temple belonging to a dead religion than to a living religion like Christianity. St. George's was packed from end to end. There was a choral evening service, large surpliced choir, a good anthem, but withal so evangelical in tone that no one turned to the east at the Creed, a practice almost universal now in London. The sermon was both able and eloquent on the text "My yoke is easy and My burden is light," upon which the preacher based a clever discourse on obedience and service as the great secrets of a happy and useful human life, ending naturally with an appeal for London hospitals and the immediate service to which we were now called. St. George's has daily service, weekly H. C. and saints' days celebrations, as most London Evangelical

A WARNING.

churches have now. We looked in at St. Paul's to see the new decorations, and found hundreds in the church, some engaged in praying, others in gazing; the new reredos is very fine, but we could not judge of Mr. Richmond's mosaics because of the immense height at which they are placed. On the whole we were profoundly impressed by the life and activity everywhere manifested in the Church and services which seemed to be levelling up to a standard which was evidently well appreciated by the mass of the people. Circumstances have called me to visit several other places in the South of England, and it is everywhere just the same. We visited quiet country villages, and there we found hearty services and nice churches, and the inevitable altar cross. I tried a very large and well-known watering place, and it was still the same; the most Evangelical have not discovered a cross to be the idol and the spiritual harlot which the P.D.A. and its orators call the Christian symbol in Ireland. At the watering-place we found the churches worked at the highest pressure. Town churches are not there shut from Sunday to Sunday. There were celebrations daily, and at least on Thursdays at eight and again at twelve for invalids. Are there not Dublin suburbs and watering places where there are numerous invalids to whom this Thursday celebration would be a blessing? There was litany with two hymns as a separate service at twelve on Wednesday and Friday, and celebration on Sunday at 6, 7, 8, 9, and 12.15, children's service at 3, and evening service twice, at 4 (for servants, etc.) and at 7. The best preacher we heard at the watering place was an old Dublin friend, Dr. Weldon, and we never regretted the loss Dublin sustained in his departure more than when we listened to his vigorous oratory in an English church. There is one point we specially noted, that all the churches we looked at or attended stopped the morning service at the 3rd Collect, and then proceeded to the Holy Communion, omitting the litany. Most of them inserted the sermon after the 3rd Collect, and some had then the Holy Communion as a second and separate service, matins to the 3rd Collect, and a hymn and sermon with offertory lasted one hour and a quarter. The Communion office by itself then lasted nearly an hour with musical *Trisagion*, *Gloria in Excelsis*, etc. I terminate these desultory remarks by quoting that I have even found the cross depicted upon the altar-cloths of churches owned and worked by the Colonial and Continental Society, where, to my surprise, I have even found short surplices and long cassocks, and the official turning to the East at the Creed. The P.D.A. must look sharp.

OUR PRAYER BOOK.

The Prayer Book is a wonderful book for the majestic simplicity of its English undefiled, its archaic rhythms, its beauty, borrowed in generous measure from the Scriptures. In its prayers all the ages meet to worship. Its creeds bind the world in the unity of the faith. Its canticles harmonize all tongues in bursts of praise. Its offices blend the penitence of the sick room, the prison, the battle-field and the family in one solemn *Miserere*. Its benedictions descend gently as the dew of heaven upon the infant that has just come from God, and the parting soul that takes its flight to God. A wonderful book it is for its tractile power upon the wills of men to win them away from the imperfections of systems which can be loved only by those who are ignorant of the better way. A little black-letter volume, well thumbed, picked up by accident from a dusty shelf, was the discovery of a new world to one who, with eager surprise, found there what his soul longed for.—*Bishop McLaren*.

At this season many—we wish we could say all—of our readers who live in cities will be making their preparations to leave town for the mountains or the seaside. It is to be hoped that none of them will forget to carry their Sunday along with their Sunday clothes. It is a mournful fact that two many church-members behave as if they left their Church covenant and duties behind them shut up in their Prayer-Books on the last day of their attendance at the sanctuary. They do things and engage in amusements on Sunday which they would never dream of at home. I have heard a man speak of going to see a spectacular play of which the morality was at least somewhat doubtful. "I thought you did not go to the theatre," said I. "I do not here!" was the answer, "but it is different in New York where no one knows me!" I could never have any confidence in the man afterwards. A Christian should be a Christian at all times, but he should if possible, be doubly careful of his conduct when he is removed from the restraints of home; and when he is thrown among those who perhaps have never learned respect for religion. Let me entreat you, dear fellow-Christian, to bring no scandal on your profession. It has been justly said that one inconsistent church-member does more harm to the cause of Christ than ten open scoffers or unbelievers. And be sure your sin will find you out. "If we deny him, he also will deny us." You cannot leave your religion at home and take it up again as you left it. Your spiritual life will suffer if indeed it be not wholly extinguished, and it may be you will find your support wanting when you need it most. And do not be satisfied with a bare profession. You will never be placed where you cannot do good. If there is a place of worship within reach you can attend it, even though it may not be that to which you are accustomed. Your presence will be a help to the minister, who too often is sorely in need of encouragement. You can, perhaps, help the Sunday-school by a timely gift of books or cards, or by supplying a class now and then. And if such attendance be impossible, you can join in the prayers and praises of God's people at home by means of your Prayer-Book. It would not be amiss to carry with you two or three copies of the pretty new edition of the Prayer-Book to give away as you see opportunity. You can buy half a dozen for ninety cents. I have found such a gift highly appreciated even by persons who do not belong to our Church. In fine, dear reader, let your motto be: "I have set God always before me!" and your determination "to shew forth his praise not only with you lips, but in your life."—*Parish Visitor, N. Y.*

DUTIES OF DAILY LIFE.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the appointed exercise of Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill breeding, their perverse tempers; to endure their neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom He has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves.

To bear with vexation in business, with disappointments in our expectations, with inter-

ruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Selected*.

THE ANSWER OF FAITH TO THE PESSIMISM OF THE DAY.

(From the Convention Address of Bishop Tuttle)

It may be said, it seems as if true, that materialism is the faith and worldliness the practice of the day; that selfishness and sin in dominant force work discordant wrangling and one can see no end thereof. But, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may not forget that we live under the dispensation of God the Holy Ghost. These Sunday days of the latter half of the Christian year on which we just have entered are, in the old service books, Sundays after Pentecost, taking their source and inspiration from Witsun Day. With God the Holy Ghost the guide and leader, the personal inspirer and worker for good on the earth, how shall Christians lose heart and faith, however self and Satan, sin and death, may seem to have the high hand?

Besides representing the Blessed Saviour by lighting the reason and conscience and hope of every man that cometh into the world, He, God the Holy Ghost, has the three divine institutions, the Family, the State and Church, for the channels of His grace and the instruments of his beneficent activity. Let the world intensify its seductions. Let pride swell, and gain grow, and sense tyrannize, and self claim imperial rule; and Satan shout cries of victory. Yet set against them is an opposing host. And God the Holy Ghost is the Commander-in-Chief. And the Home, the State, and the Church are the powerful intrenchments. These three are not settings up of our own for defence; the sharpened stakes of an improvised stockade protection. No, they are walls of adamant and strong towers heaven reaching, furnished by the Almighty Himself for refuge and succor to the souls whom He hath made.

Clanging discord shall not bring disintegration and dissolution. Arrogant selfishness cannot choke to the death brotherly kindness and love. The perplexing questions of practical economics touching the making of wealth and the distributing of wealth shall not run on to ruinous distraction of men's thoughts and aims. Because God the Holy Ghost is the Divine personal worker on earth for good. And because the three divine institutions, the Family, the State, and the Church, are the everlasting embodiments for earth of His beneficent activities. If pessimism be loud-voiced to-day it is because it does not so much as know whether there be any Holy Ghost; and it does not realize the tremendous and enduring strength of protection to the better in man afforded by the divine institutions which God's goodness hath set up on the earth.

TEARS are but finite; 'tis but a while that we shall weep; after a few showers that fall from our eyes we shall have a perpetual sunshine. In heaven the battle of tears is stopped.

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CALENDAR FOR JULY.

- JULY 1—6th Sunday after Trinity.
 " 8—7th Sunday after Trinity.
 " 15—8th Sunday after Trinity.
 " 22—9th Sunday after Trinity. [Notice of
St. James.
 " 25—ST. JAMES. Ap. & M. [Athan. Crood].
 " 29—10th Sunday after Trinity.

SUNDAY TEACHINGS.

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

TENTH SUNDAY AFTER TRINITY.

To obtain our petitions we must ask such things as please God. This is the central thought of the *Collect* and of the special Scriptures for this day. We ask such things as please God when we pray not only for the manifestation of the spirit to each in his own way, but also for grace by such manifestation. If our blessed Lord on one awful occasion offered a petition which was *not* granted, how much more liable are we to be sometimes refused. The qualification of our Lord's Prayer in the garden "if it be possible," cf. prayer of St. Chrysostom "Fulfil the desires and petitions of Thy servants, as may be most expedient for them." 1 Peter iii. 12, St. Luke xviii. 10-15. St. Paul's prayer refused, 2 Cor. xii. 7-10: yet answered in God's way. Solomon's Prayer and its results, 1-Kings iii. 5-15. What he *might* have asked: what he *did* ask: the latter were such things as pleased God: Humility necessary for effectual prayers. "Not my will, but Thy will be done"—the undertone, so to speak, of the soul's offering. We ask: i. That God will hear prayer. ii. That He will guide us by His Spirit in prayer. Prayer like action is an appointed means of "our fellow working with God," under his light and grace.

There is a touching connection between the Gospel and Epistle of this day, which seems as if it could be hardly accidental. The Gospel shows our Blessed Lord weeping over Jerusalem. The Prince of Peace had come to her offering the "good things" which are ever the fruits of His Presence: but her eyes had been blinded by her wilfulness, those gifts had been rejected, and now they were hid from her. With such an experience before the New Israel of God, St. Paul exhorts them not to be ignorant of the spiritual gifts with which they have been blessed. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is that she should ever remember and use her spiritual gifts, and know the value of Christ's presence in the time when he visits her with His salvation. The *Epistle* deals more directly with the gifts of the spirit, and declares the work of Christ in the soul to be the work of the Holy Ghost. The Fall of Jerusalem as prophesied in the *Gospel* the most striking example in History of a worship and a devotion perfect outwardly, but failing in spirit to please God or avert the doom which falls upon those who forsake the Fear of the Lord.

The First Morning Lesson, 1 Kings xii., gives examples of the results of asking such things as do not please God, e.g. Rehoboam seeking counsel of the young men, v. 9, 10, 11. The division of the kingdom. The setting up of the false worship of the calves to turn away the hearts of the people from Jerusalem, where Jehovah had set his Name. "This thing became a sin," v. 30.

ii. *Morning Lesson*, Acts xxviii. to v. 17. The prayer of St. Paul in the house of Publius, the occasion of the healing of the sick. The happy ending of a perilous voyage, the answer to the prayers of the Apostle, chap. xxvii. 23, 24, 35.

The First Evening Lesson, 1 Kings xiii. The unholy altar where such things as did *not* please God were offered in sacrilegious worship, overthrown and dishonored. Jeroboam punished for his irreverence and want of holy fear, and neglect to offer a worship pleasing to God, and in accordance with pious teaching and precedent. The disobedience of the old prophet marred the perfection of a life offering, a life of sacrifice. To be accepted of God, the life as well as the prayers we offer must be lived in perfect obedience, i.e. submission as to details to the Divine will. The smallest matter becomes a duty. God claims to rule everywhere and in everything. What "the Lord says," the saints rule of life, v. 23, not what nature demands, or the world suggests. Of how many may it be said, "alas! my brother"—where there lacks entire submission to God with cheerfulness and joy—we all need to cultivate a greater indifference to "the blandishments of the senses and to the demands of the flesh." Man does not live by bread alone—a truth almost forgotten amid the material prosperity of the Church. "The kingdom of heaven is not meat and drink, but righteousness, and peace and joy in the Holy Ghost," Rom. xiv. 17. The Apostle appears to have grasped a higher ideal of Christian Life than the one which is popular in our day.

The Second Evening Lesson, St. Matt. xv. to v. 21. The Pharisees "asked," but not such things as "pleased God." Mouth and lip service, but no heart. The pure heart (v. 17) must accompany the fervent petition. Humility promotes sincerity—sincerity gives power and point to prayer. Prayer the recognition of the supernatural. The appeal to the unseen forces of Life—the opening out of the soul to the author of its being. The pure heart, the tender conscience, the confidence of a simple faith all add to our praying power as it were—see St. James v. 16: "The prayer of a righteous man," its characteristics.

IS BAPTISM BY IMMERSION NECESSARY.

RIGHT REV. GEO. F. SEYMOUR, S.T.D., LL.D.,
 Bishop of Springfield.

The use of water in Baptism by the express appointment of our Lord cannot be dispensed with. Nothing can take the place of water, neither milk nor wine nor any other liquid, nor can the sacraments be administered without water.

This point is conceded by all. But there are many who insist that not only is water necessary to render the sacrament valid, but there must be water in sufficient quantity to *immerse* the subject of baptism, and the body must be covered with the water in order to fulfil the command of Christ. Now this demand for immersion as a matter of necessity, as much as are necessary water and the form of words, "in the name of the Father, and of the Son, and of the Holy Ghost," we believe to be a grave mistake.

In the *first place*, Christ has not so commanded. He nowhere prescribes immersion, as He expressly does water and the formula of

words in giving His commission to His Apostles.—(St. Matt. xxviii. 18-20, St. John iii. 5.)

It is perilous to add to the commands of God an opinion or preference of man, however venerable or appropriate it may be, and to urge in its support, "thus saith the Lord." Of course, this is for the most part done in ignorance, but the excuse for or palliation of the error does not in the least diminish the mischief which it is calculated to do, and hence we desire in all kindness to seek to remove this misconception, which so widely prevails.

In the *second place*, the Church Catholic has never held or taught that immersion is necessary to make the sacrament of baptism valid, and that in case one were baptized without plunging his body completely under the water, he must in order to receive the benefit of the sacrament be rebaptized.

The Church Catholic throughout the world, and during all the ages has never so taught, and again we say it is perilous and presumptuous for any man or any number of men to supersede and contradict the authority of God's Church everywhere and always expressed and recognized and respected by all.

The Church Catholic has always used immersion where and when it is not inconvenient and unsafe in preference to any other form, but she has never insisted upon it as necessary. In the Anglican Branch of Christ's Church immersion is preferred, if precedence of statement may be so construed. The rubric for infant baptism reads, "He (the Minister) shall dip it in the water discreetly, or shall pour water upon it," &c. and that for adult baptism, "Then shall the Minister take each person to be baptized by the right hand . . . and then shall dip him in the water or pour water upon him," etc.

The question is not whether immersion is right and proper, even to be preferred, where it can be conveniently and safely practiced, but whether it be the *only lawful form*.

Our Baptist brethren insist that it is, and as holding such an opinion we would bring them in the presence of our adorable Lord, and ask them reverently to listen to Him.

The occasion, is the night before our Lord is crucified, and the place, the upper chamber. He lays aside His garments and girds himself with a towel and pours water into a basin and proceeds to wash His disciples' feet and to wipe them with a towel. When He comes to Simon Peter, the latter demurs to His divine Master's performing so menial an office for him on the ground of *humility*, and he urges in apparent distress, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Then at once St. Peter took the position of our Baptist friends, and exclaimed, "Lord, not my feet only, but also my hands and my head, wash me all over, dip me under the water, *immerse me*." For the moment St. Peter is a Baptist, but our Lord gently rebukes him, and we never hear of St. Peter's reverting to his old, and we may say, very natural mistake again.

Our Lord's reply to St. Peter enunciates a great principle, which covers the whole ground, and corrects not only St. Peter's mistake, but the misconception out of which such a mistake arises. When St. Peter urges, "not my feet only, but my hands and my head," wash me all over, for only so far will I be benefitted as the water touches me and cleanses me, our Lord rejoins, "He that is washed needeth not save to wash his feet, but is clean every whit." That is in the use of water as a symbol to represent the office and work of the Holy Spirit no more is required than that it should touch some part of the body, it matters not which, the foot, or the hand, or the head, and the object is attained completely and fully, just as much as if the person were immersed.

This is the obvious meaning of our Saviour's words, and they forever put to flight the low material idea that baptism, like a bathing of the

body, cleanses only so far as the water reaches. The use of water in baptism is for a symbolic purpose appointed by the Divine Master, and He has the undoubted right to explain that purpose and under what conditions it is secured. This He does in His response to St. Peter's entreaty that he should be given a bath.

Our Lord, it is true, on this occasion was not administering baptism, but he was dealing with the symbolic use of a material element for a spiritual purpose, and that is precisely the place of water in the Sacrament of baptism; and consequently it is impossible to escape the relevancy of our Lord's words here spoken to the Sacrament of baptism without evacuating from them all point and meaning.

The same principle of interpretation here laid down by our Lord in relation to water as a symbol of cleansing applies with equal force to the employment of bread and wine in the other great Sacrament of the Gospel; it needs not but to eat a morsel and take a sip, and one is as spiritually fed and refreshed as if he had partaken of a full and hearty meal. To deny the truth of this principle is to contradict our Lord and overthrow the whole sacramental system of revelation. This is our *third point*, and it seems to us to be decisive, as it is the *Master Himself who teaches*. (St. John xiii. 4-11.)

It may possibly occur to some as an objection, that Baptism on scriptural authority has for its symbol burial, and burial according to our custom seems to imply immersion, a covering over. It is quite sufficient to say that this is a mistake. What we technically call burial is scarcely if ever a covering up the coffin, it is the application of our Lord's principle, that for symbolic purposes the part carried with the full significance as though the whole were employed, and hence the burial is effected by three handfuls of earth, "earth to earth, ashes to ashes, dust to dust." The grave diggers complete the work.

Throughout the area of ancient civilization occupied by Greece and Rome, the superstition of the people led them to attach the greatest importance to the fact of the burial of the corpse, and hence it was to them a question of the gravest practical moment what is the least which will suffice to bury the body so that the soul may pass the mystic river in Charron's boat, and the answer was "three handfuls of earth," hence when in ancient times the subject of that civilization saw the Minister of Christ pour three handfuls of water on the head of the infant or adult in baptism, he was reminded of the three handfuls of earth cast upon the soldier slain in the battle or as an act of charity upon the unknown dead, and he likened baptism to burial. Those times, those ancient times, fixed our customs, and we say with the great Council of Nice, "Let the ancient customs be maintained."—*Church Helper, Mich.*

THE ANGLO-SAXON CHURCH.

(Bishop Whipple, Minnesota Convention Address 1894.)

I said in my sermon at the opening of the last Lambeth Council, "I reverently believe that the Anglo-Saxon Church has been preserved (if her children will accept this mission) to heal the divisions of Christendom and lead on in the work to be done in the last time." She holds the truths which underlie the possibility of the reunion—the validity of all Christian baptism in the name of the Father, the Son and the Holy Ghost; she administers the two Sacraments of the Church as of perpetual obligation, and makes faith in Jesus Christ as contained in the old Creed a condition of Christian fellowship. The Anglo-Saxon Church does not perplex men with theories and shibboleths which many a poor Ephraimite cannot speak. She believes in

God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ His only Son; and in the Holy Ghost—three Persons and one God; but she does not weaken faith in Triune God by human speculations about the Trinity in Unity. She believes that the sacred Scriptures were written by inspiration of God, but she has no theory of inspiration. She holds up the atonement as the only hope of a lost world, but she has no philosophy about the atonement. She administers the Sacraments appointed by Christ as the channels of grace, but she has no theory to explain the manner of Christ's presence to penitent, believing souls. She does not explain what God has not explained, but celebrates these divine mysteries as they were celebrated for one thousand years after our Lord ascended into heaven, before there was any east or west in the Church of God. Is it not true that nearly all which separates disciples of Christ are human theories, human speculations, human philosophies about things which belong to God; what God has planned; in what way God works? It is not enough to accept, "Thus said the Lord?" Is not the whole duty of man "to do justly, to love mercy, and walk humbly with God?" Is not love—love of God, love to man, the only key to all perplexities of human life?

I know all you can tell me of the flaws in Christian character, of errors in doctrine, of past persecutions and present narrowness. But I love to find in history and see in daily life how the spirit of God has passed over these human barriers and changed poor fallen men into Christian heroes and saints of the Church of God. No one branch of the Church has a long roll of saints and martyrs. No one Christian body has been gathering sheaves into the Heavenly garner. If you ask to-day what is the power which can go into the slums and cesspools of humanity and rescue the lost; what is the spell which gathers men in crowds to hear and hang on the speaker's words as if it were God's messenger of pardon? It is the story of the love of Jesus Christ told with the passionate hopefulness of one who has himself grasped the hand of the Saviour.

It is not the methods of a Church mission, not the machinery of a Salvation Army, which saves men. It is because, out of a heart quickened by the Holy Ghost men are told of Jesus Christ, the only name under heaven whereby any one can be saved. I believe with my whole soul in the Faith, the Sacraments and the Orders of the Church. I love them because they were given to us laden with the love of Him who died for us on the Cross. I do not believe any man can take them to his heart until he has learned repentance towards God and faith in the Lord Jesus Christ. There are some rifts in the clouds which have looked so dark. There is more of love between Christian men. Hearts are drawn together. Reunion will come; come in unity, come in fulfillment of our Lord's prayer; not by our plans, but by the indwelling of the Holy Ghost in sanctified hearts and lives consecrated to Christ's work.

"WOMAN'S SPHERE."

There is a great run just now on "advanced" fiction by "advanced" women. Those who are wise will not read it, for it is often dull, vulgar, and offensive to every canon of good taste. But lately, however, it has developed a new feature, in the shape of covert attacks upon Christianity, which makes it positively dangerous. Christianity is represented as aiding and abetting in the "subjugation" of women. Even the words of the Marriage Service are distorted to support those strange views. It is high time that some one seriously pointed out the absurdity, nay more, the wickedness, of all this.

Christianity, it is true, never contemplated a condition of things in which women should forget every obligation of sex, as these "shrieking sisters" seem inclined to do. St. Paul was the man to deal with such as these, he would soon have silenced their so-called arguments, and have shown how opposed alike to religion and to nature are their tenets. In all lawful and rightful things Christianity conferred an immense boon upon women by recognising her as man's partner in all that relates to her personal and spiritual being. By elevating the position of women, Christianity did everything for humanity and civilisation. The Pagan world recognised women not at all as man's helpmeet. Even this truth escaped the sagacity of Aristotle and Plato, the loftiest minds of the ancient world. Even among the Jews, where the relations of the sexes were placed under restraints unknown in heathendom, women occupied a position infinitely inferior to their position in Christendom. Divorce was permitted for other reasons than immorality, and the husband was not strictly limited to one wife. But Christ declared that "from the beginning it was not so," and that the ideal and divinely-ordained relation between the sexes was one of equal morality. But the fact is, these "modern" women are not only attacking Christianity but marriage; and Christianity, by prohibiting licence, upholds the marriage tie on grounds alike of high expediency, morality, and true religion. Most of these "grievances" of women are imaginary in the present day. The only tangible inequality is of Nature's creation. Women are physically weaker than men, and they have to suffer the pains and perils of child-bearing. This alone will prevent, as the Divine Law intended that it should prevent, the absolute equality of women with men. Otherwise, women are the spoiled children of our latter-day civilisation. They have many privileges, few disabilities, and a great work is open to them in their own sphere. The "Advanced" woman asks, scornfully—What is woman's sphere? We have no hesitation in answering that it lies with the home and the family, and in the wide field of human sorrow and human pain. It is in this sphere that the women of all ages have satisfied their loftiest ambitions, and by doing so have raised themselves to a pinnacle of greatness which men have envied in vain. "The hand that rocks the cradle rules the world." A woman's interest should centre in her home—while it is for man to go forth to the camp, and to the court, and to the Senate, there to exercise those faculties which God has given him for the wise ruling and management of humanity.—*The Family Churchman.*

DUTIES OF EDUCATED MEN.

(From Harvard Baccalaureate Sermon by Bishop Lawrence, Mass.)

"The man of the truest culture will be the man of the deepest religious sympathies. Instead of cutting down his faith to its barest elements and studying how little he believes, he will count faith a noble thing and see how much he can believe. He will look at religion not as a series of statements, a list of dogmas or a bunch of emotions, but as communion with the great Spirit who embodies all truth, justice and love; every good and every perfect gift from science, from culture, from history and from experience is from Him. Thus will go hand in hand the development of character, of culture and of faith.

"The self-sacrifice, the sweet charity and the great hopes that still fill the lives of God's children must touch and inspire you. No man or community can live on the spiritual inheritance of the past without becoming spiritually bank-

rupt. The hope of the present cannot be in the religion of the past, but in the faith and in the life of the present.

"And in the third place (and I speak very practically), if you think thus, if you believe that faith and Christ have their place in the present, you have an immediate and a life-long duty, that of expressing the faith in your words and character, that of giving to the world in your life the truth, the purity, the public spirit and the self-sacrifice of Christ Himself."

Family Department.

Over The Sea Wall.

CHAPTER VII.

A DAY OF ANXIETY.

"Cousin Olivia! Cousin Olivia! Have you seen Guy this morning?" I was just finishing dressing when I heard Maudie's voice outside my room, speaking in tones of audible anxiety. I opened my door and let her in.

"Seen Guy, dear? No, I have neither seen nor heard him. What is the matter? Is he missing? That is nothing so very wonderful, is it? He often goes out early by himself."

"I know," answered Maudie, trying to smile; "but somehow I'm afraid he has done something more to-day. Didn't you notice yesterday how excited he was, and how he kept asking such a lot of questions about Brother Reginald—where he was and when he would come? He wasn't quite like himself all day; but, then, I didn't feel quite like myself either. I don't think we can tell till we know what is going to be done with us. And now this morning Guy is gone; and he must have got up much earlier than he has ever done before, because he had to let himself out by the window of the garden room, so that nobody could have been up to open a door for him. Cousin Olivia, I wish I knew where he was."

Maudie was not generally disturbed by Guy's vagaries, which often kept him missing for several hours together, and so I was rather surprised at her present anxiety.

"He will turn up safe and sound, I have no doubt, very soon," I answered. "Why should he not, Maudie?"

"Oh, I don't know—but I'm afraid."

"A afraid of what, dear?"

"I'm afraid he has run away, to be out of Brother Reginald's way. Don't you remember he was always talking of having a hiding place? He hasn't talked so much about it lately, because you and Aunt Lois told him he would have to stay and see Brother Reginald; and I said so too, because I knew we ought. But I am afraid he has had the idea in his head all the time, and has gone alone. I wish he wasn't quite so brave. He is never afraid of anything."

"Well, Maudie, if he has gone and hidden away somewhere, you may be sure that he will get tired of it, and come out again pretty soon. He will be hungry before dinner time."

"But he may have got some food with him. Mrs. Diggles makes us such lots of cakes, and she always gives Guy anything he asks for."

"Well, but you will see he'll get tired of cakes a good while before he will expect to do so, and we shall have him coming home to ask for something different. Long before Brother Reginald is here—he is not coming till eight o'clock, you know—Guy will be back all safe and sound. I really do not think you need make yourself unhappy, Maudie. I never knew anybody with a better talent for taking care of himself than Guy."

Maudie smiled a tremulous little smile, and then her eyes filled with tears, and out came

the real fear which had been weighing on her spirits all this while.

"Oh, Cousin Olivia, I am so frightened least he should have gone off to join the gipsies!"

"The gipsies!" and I started at the suggestion. "What do you mean, Maudie? What gipsies?"

"Don't you remember, Cousin Olivia—the gipsies he went and talked to on his birthday? He has often said how jolly it must be to live in tents and go wandering about. He thought they were very nice kind people; and, you know, there was that pony. He has often spoken about that pony, and said he meant to have it for his own some day. I am so afraid that he has run away to them to get out of Brother Reginald's way. If he has, perhaps they will steal him and carry him right away, and we shall never see him any more!" and Maudie fairly broke down, and sobbed aloud, whilst I felt a very different sort of fear entering my mind, and I ran hastily across to Aunt Lois' room to take counsel with her.

It was the very day on which Mr. Douglas was expected. He had taken rooms for himself at the hotel, but he had answered a letter from Aunt Lois, explaining the children's whereabouts, by a politely worded intimation that he would do himself the honor of calling at our house at 8 o'clock in the evening, if we would excuse the lateness of the hour, to see his brother and sister, and thank us for good offices to them. We had all been rather upset and excited by the thought of what might follow this visit, and of course Guy had entered into the situation with his accustomed sharpness and vivacity. Really the little fellow was so daring and so independent, that there was no knowing what he might attempt or accomplish. He was so engaging in his ways that he always made friends, and hardly ever met with a rebuff, and his love of adventure might well prompt him to think that the life of a wandering gipsy tribe would be just such as would suit himself.

I could see that Aunt Lois was a little alarmed at the idea started by Maudie, though she would not show it.

"I don't for a moment suppose he has done anything so daring," she said, "but he is such an audacious mortal that it is just possible he has started off with some such idea in his head. However, a little fellow of his size does not get over the ground very fast, and if we send coachman after him in the dog-cart, he will pick him up before very long and bring him home. Guy always has so many ideas on the way that his progress is never very rapid."

Both Maudie and I heaved a great sigh of relief as we heard this sensible counsel. We had both forgotten the time it must take Guy to reach his gipsy friends, and of course he could be caught and brought back long before he had reached the camp.

At that moment a message was brought up by Mary from the stables. Coachman had been up to the house with it himself.

"If you please, ma'am coachman thinks you should be told that Billy the pony is missing from the paddock, and also the little saddle and bridle that Master Guy uses when he rides. He says that these must have been taken out of the harness-room last night after dusk, for all the doors are locked up, and nobody could have been into the stable-yard this morning before he came. Master Guy so often comes about the stables at odd times, that he could easily have got them whilst the men were at tea or supper. He thought he had better let you know; though he says there is no call to be afraid for Master Guy, as he rides wonderful well, and doesn't know what fear means, and old Billy is very steady, and wouldn't play no pranks even if he had a worse rider on his back."

We all gazed at Mary and then at each other in consternation.

"If he went on the pony he will have got

there before now. He has had more than two hours start."

This was what Aunt Lois said, and Maudie turned pale and dissolved into tears. We all felt much disturbed and anxious, and the first thing we did was to summon coachman to a conference.

We told him our fears and he scratched his head, and said it was true enough that Master Guy was wonderful set on that pony the gipsyman had told him of. He had talked to them all at the stables about it, and had declared he meant to have it some day.

"And he's that audacious, is Master Guy, he don't know what fear is, that he don't," and coachman's face expressed a sort of proud admiration of Guy's pluck and independence in the midst of his anxiety. "He'd no more be afraid of all them dark-skinned gipsy folks than he would be of you or me. And he don't like the thought of that there brother of his—there's no mistake about that. He's talked a lot of stuff about running away to sea, or doing a heap of things to keep out of his way. It's like enough, this gipsy idea being uppermost in his head, and he that set on the pony, that he's ridden off to their bit of a camp. It's just the sort of thing an audacious youngster like him would like to do. And if you can spare me, ma'am, and think it best, I'll put Black Prince in the dog-cart at once and go after him. The horse can do his ten miles an hour with a two-wheeler behind him, if he's put to it; and old Billy likes to take his time, besides being all soft, having little but grass. I might almost catch him on the road—leastways, I think I shan't be long behind. I can be off in ten minutes, if so be as you wish it."

We were only too glad to do anything toward the recovery of our truant, and coachman was bidden to lose no time and not to spare the horse. We sat down with but little appetite to our breakfast, but were very hopeful as to the result of coachman's pursuit. He was a shrewd man and a faithful servant, and he loved Guy only second to ourselves. Maudie dried her tears and tried to make her pretty excuses for Guy's over-independence and undoubted self-will and naughtiness in this morning's escapade. Aunt Lois smiled at her, but shook her head also.

"I'm afraid, dear, that however much we all love Guy—and we do love him very dearly—we cannot deny that he is showing that he is rather too much spoiled, and that it is time he should be placed under more discipline. If Brother Reginald should decide to send him to a regular school for little boys, you must try not to be too much disappointed, for I begin to think it will be the best place for him, though of course he will not go now before the middle of September, so you will still have a nice long time together."

A reprieve was something, and Maudie was old enough to understand that Guy had overstepped the boundary line this morning between an independence that was just permissible and one that was actual disobedience and naughtiness. Hard and fast rules had not been laid down in the house, because the children were but visitors for a short time at present; but the little boy knew perfectly that he was not allowed to ride alone, and that he had never been on the roads without coachman or one of the grooms beside him. Also he was quite old enough to know that he had no right to go off like this without a word to anybody, and that it would make Maudie, at least, very unhappy and anxious.

"Maudie's unselfishness is teaching him to be selfish," observed Aunt Lois to me, as the little girl went to post herself in a window that commanded a good vista on the road by which the truant might be expected to return, although it would be of necessity a long time before she could expect to see coachman back, however suc-

cessful he had been. "She thinks so much of him and for him, that he does not think enough for himself—not in the way we want to see him think. He is a dear little fellow, but there is no question about it, he has been spoiled, though with him the spoiling has taken a different effect from the one we associate with the word. He is not fretful or peevish, or cross, but he is mightily bent on his own way, and generally contrives to get it, through his pretty winning talk and his force of character. If he were to go with Maudie to one of those mixed homes for boys and girls whose parents are in India, the chances are that he would make himself the pet and plaything of the house, and get another year or two of spoiling almost the same as if he stayed here with us. It is not for us to decide, of course. But if Mr. Douglas proposes a little boy's school for him, I should not think it right to oppose the decision."

"I suppose not; you generally know best, Aunt Lois. But he does seem such a baby for boarding school—only just seven."

"But he is as tall and as strong as many boys of eight; and he is as forward in mind, too, though not at his book. Still he is brimming over with intelligence, and will soon make up for the lack of regular teaching. He is a dear little fellow, and I shall grieve to part from him, but I am convinced that school is the place for him, and will do him more good than anything. He is sure to be a favorite wherever he goes, and I do not think Guy could fail to be happy anywhere."

But we had not got him back yet. We tried not to be anxious, but it was rather a poor attempt; and at ten o'clock a fresh alarm came upon us. Mary looked into the room with a scared face, and seeing that Maudie was not with us, advanced towards the window where we were sitting, and said—

"If you please, ma'am, I don't want to frighten you, but Dick the stableboy has just been to the back door to say as Billy is back in the paddock again. He found him just outside, walking round and round trying to get in. And he's got the saddle and bridle on all safe; but Master Guy has't been seen nowhere about the place, and they all turned out to hunt the place over before Dick came to tell us, for fear we should be frightened."

Frightened we most certainly were. It was a terrible thing to think what might have happened to the child. The only comfort of any kind was that coachman was upon the road we believed him to have taken, and that if the little boy had been thrown, he would come upon him before long.

"And he might have got off Billy himself, ma'am, as Dick do say, to run after a butterfly, or pick a flower, or stretch his legs a bit. And Billy, he might think as he'd done enough, and set off for home by himself. They all say he is a bit artful, is Billy. But I thought I must come and tell you about it, though I don't want to frighten you."

Well, we could not sit still after that. We went out into the stable-

yard, and found that all the men on the place were there talking and speculating. One of the gardeners had been down the road, and had got one rather important bit of intelligence. An old road-mender, who was at work not half a mile away from the house, told him that just when he got to work, at six o'clock in the morning, a little boy on a brown pony had come riding up, and asked him to pull the girths of the saddle tight, which he did. The little gentleman was very merry and free-spoken, and told him he was going out for a spree, and he opened his purse to give him a penny for his trouble, and showed the old man quite a lot of money.

(To be Continued.)

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Mission Field.

THE S.P.G. SOCIETY'S GRANTS FOR 1895.
[From the S.P.G. Mission Field for June.]

It is with profound thankfulness that we announce that the Society has been enabled to make some provision for a large number of the needs of the Church abroad. In addition to renewing annual grants to the extent of about seventy-eight thousand pounds for next year, it has been able to make now (annual) and exceptional (single sum) grants amounting to about £17,000.

It is the latter which naturally claim our chief attention. We are now face to face with the simultaneous opening of numerous parts of the world which had been practically closed or ignored until the present time. In Africa there are vast tracts like Matabeland, Mashonaland, Bechuanaland, Pondoland, Basutoland, Zululand, and Lebombo making obvious their claims, their needs, and their opportunities. In Western Canada, settlement still goes on with a rapidity which the Church struggles hard to rival, as well as it may. In Central America there stretches southward from Honduras for about a thousand miles, a string of little settlements of English people, for whom until now the Church has had the opportunity of doing almost nothing. In North Borneo work that might engage a score of Missionaries has been in the hands of but one or two. Of India the needs are, of course, immense. In addition to the call for extension, there have been lately heavy requirements in the Missions themselves for new, enlarged and improved buildings. Western Australia, hitherto the part of the island continent that scarcely attracted settlers, is, in consequence of the discovery of goldfields and other natural riches, being occupied by people more numerous and more widely scattered than the Church can easily follow. In Queensland, floods and financial disaster have combined with other causes to cripple the Church when it should be advancing.

Let us now see how far it has been possible for the Society to do something to meet demands so diverse and so numerous. It has been a task of no slight responsibility to weigh the various applications, and to find out, not only how great the necessities were, but how help might be most usefully distributed. Beginning with Africa and the adjacent islands, where the Society is spending about £20,000 a year, now grants are made for eight dioceses. To the dioceses of Bloemfontein there is an undefined, but enormous appendix in the shape of Bechuanaland. The Bishop, Archdeacon Gaul, and others show how many English speaking people are scattered there. The progressive Missions in Basutoland (at the opposite or eastern end of the diocese) require further subdivision, while it is of great importance that a Native College should be established for the Basutos. These

are not all the requests from from Bloemfontein, and the Society has acted upon a suggestion of the Bishop's to the effect that if all asked for could be given the most helpful course would be an addition to the block grant, leaving its appropriation to the Bishop and Diocesan Board. The annual grant is accordingly raised from £1,488 to £2,000.

St. John's (Kaffraria) is the diocese of South Africa where the Missions to the heathen are most extensive and elaborate. The Bishop wants to strengthen the staff at the Native Theological College, and to increase the Native ministry. The grant is now increased by £100 to £3,580 a year, and £1,000 is given to be spent as a further addition of £200 a year for five years.

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(To be continued.)



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The case of "Little Nell," whose miraculous cure was reported in the newspapers, with a subsequent letter from the Rev. Samuel Harding, is but one in a series of similar cases in Glasgow. The latest is that of Miss Lizzie Duncan, a young woman who has been snatched back to life. She was in what is termed a "decline"—wasting away by inches before the eyes of her parents, and her sad condition seems to have been known to a number of people. Consequently

when she was found to have escaped the threatened death, and to be, apparently, as well as anyone in Glasgow, a tremendous impetus was given to the prevalent talk, and an *Echo* reporter was directed to make a searching investigation, with the result that this strange story was entirely confirmed.

Arriving at 208 Stirling Road, the reporter was conducted into the presence of Mrs. Duncan by a rosy-cheeked young woman, who proved to be Miss Duncan, who looked in no way like an invalid.

"This is the lassie," said the mother. "Heaven knows that a miracle has been wrought upon her. Eighteen months ago Lizzie began to pine away. The color left her entirely, and she appeared to be as weak as water. One Sunday morning she said, 'Oh, mother, I canna rise to-day,' and before she had got out the words her whiteness became like that of a corpse, and she fell away into a faint. I sent for the doctor, who said she had heart disease. When he saw her again she had grown worse, and the doctor said 'The poor lassie is very far through. We expected that poor Lizzie would not live long. There was no color in her face. She was wasting away, her cheek bones sticking through as if they would break the skin. Her arms and legs were just bones. The doctor said, 'Lizzie may stand the winter, but, if she does, that will be all.' One day, however, I chanced to read of several cases in which dying persons had been restored to life by a new scientific method—some pills, not like other medicine, but altogether of extraordinary virtue, called Dr. Williams' Pink Pills for Pale People. I said to my husband, 'In the name of God let's try Dr. Williams' Pink Pills. Well, before the first box was empty there was an improvement. She persevered, and when she had finished her fifth box she was perfectly well, and there is not now a stronger young woman in the townhead of Glasgow, though at one time she was a living skeleton. You can ask any of the neighbors' said Mrs. Duncan in conclusion, 'or any person in the street, and they will confirm my story.'

"I am stronger than ever I was in my life," added the daughter, "yet I can hardly describe how ill I was. I was certainly dying. I could neither go up nor down stairs. I was afraid to walk on account of the fluttering sensation at my heart. I took Dr. Williams' Pink Pills as my mother described, and feel that they saved my life."

Miss Wood, the lady who drew the reporter's attention to the case, said that the parents had their daughter's photograph taken, for they thought that she would soon be sleeping in her grave. Lizzie once visited her, and was so weak that she had to carry her back to her house. "The change," said Miss Wood in conclusion, "has been wonderful. She is now a sonsie lass, and Dr. Williams' Pink Pills have been an instrument in God's own hands."

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