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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII. }
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MONTREAL, WEDNESDAY, JUNE 3, 1885

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ECCLESIASTICAL NOTES.

CHURCH MISSIONS IN CUBA.—*Church and Home*, Florida, gives a most interesting account of the second visitation of Bishop Young to the missions in Cuba. The Bishop reached Havana, February 24, 1885, and was met by delegations from five vestries. Only two missionaries of our Church are actively engaged in these missions, the Rev. Juan B. Baez, presbyter, and Mr. Albert Diaz, lay reader. But the result of their labors is very wonderful, as shown by the Bishop's visitation, when congregations were crowded to discomfort, the interest very great, and confirmation classes exceedingly large. In Gethesemane Chapel, Havana, March 1, eighty were confirmed. At Guanabacoa, six miles east of Havana, March 4, the chapel was full of people, the street full and almost crushing into the building, restrained with difficulty by policemen. Ninety-six received the "laying on of hands," and forty others were prevented from receiving the rite, being unable to make their way through the crowd to the chancel rail. On Sunday, March 8, seventy-four were confirmed in Mantanzas. Altogether three hundred and twenty-five were confirmed in six congregations. Last year one hundred and sixteen were confirmed in two congregations. Bishop Young asked for \$3,000 for the aid of these missions, and received an appropriation of only \$1,000; \$500 was added by the Diocese of Florida, but the Bishop fears this most promising work must decline, unless special offerings are made for the same immediately.

THE CHURCH-WARD DRIFT.—At the Yorkshire Congregational Union, which met the other day at Wakefield, one speaker, Mr. Armitage, stated that "there was no fact in the religious history of our time more remarkable or more joyful than the great revival in faith and godliness which had taken place in the Church of England." Another speaker, Mr. Best, said that "young people were gradually drifting away from Congregationalism to the Church, because they preferred her services. Indeed it was surprising that so many young people did attend chapels, for they could find very little which appealed to them there." A third speaker, with reference to this point, complained that "their 'Churches' thought too much of themselves and too little of the outside masses."

A GOOD IDEA.—There is a box placed at the west door of St. Mary Abbot's Church, London, into which papers are dropped by those wishing for intercessory prayer on any subject they may feel anxious to offer before the throne of grace. This box is opened by the Vicar alone before the Wednesday Bible reading and before the Saturday devotional meeting, and the subjects of intercession are offered at these two services. This is one way of promoting that mutual sympathy and care for one another's joys and sorrows, which must always be the strength of congregational life.

FRUITS OF THE LONDON MISSION.—One outcome of the London Mission has been the formation of nine different Bible classes on week days in St. Mary Abbot's parish, as well as nine Bible classes on Sundays. The Confirmation classes have also been greatly strengthened in number; and many adults were prepared for baptism on Whit-Sunday, previous to being confirmed by the new Bishop of London.

HONORABLE MENTION.—The Bishop of London performed his first act of church consecration in his new diocese on Saturday, when he consecrated the Church of St. Mary the Virgin, Primrose Hill, a little edifice on the north side of London's only hill, which has for some years enjoyed the double distinction of being the solitary free and open church in the rich and important parish of Hampstead, and the only church which has provided a double daily service throughout the year. The pleasant impression left upon the minds of those who have been present at the confirmations already held by His Lordship were strengthened by the service of Saturday, and the address which the Bishop gave will long be remembered by those who were privileged to hear it. Such hopeful and energizing words as those which fell from the Bishop's lips cannot fail to produce a healthy fruitage.

THE DISESTABLISHMENT AND DISENDOWMENT OF THE IRISH CHURCH.—The following letter from the Primate appears in the current number of the *National Church*.—"The Palace, Armagh, April 7th, 1885. DEAR SIR.—I have no difficulty whatever in answering your queries. The disestablishment of the Church of Ireland has been only an evil, with no compensating benefit whatever. It has been of no advantage socially or religiously, and instead of conferring strength has caused weakness. Long may our Heavenly Father in His mercy avert so great an evil from the glorious Church of England! I have been twenty-nine years a rector, and thirty years a Bishop and Archbishop, and have had long experience of ecclesiastical affairs, and I hesitate not to say that I regard disestablishment as a most disastrous failure.—I am, yours most truly, M. G. ARMAGH. W. E. Helm, Esq."

THAT UNMARRIAGEABLE SISTER-IN-LAW.—The fates fight against the unmarried sister-in-law. Mr. Broadhurst's Bill, permitting marriage with a deceased wife's sister, was down for April 23. It was called on at 1.20. When the clerk at the table called out the measure nobody answered. The member for Stoke was talking to a friend in the cloak-room, never dreaming that any measure of his would come forward. The next order was immediately called, and (though Mr. Broadhurst does not admit it) our sisters-in-law are debarred from the pleasure of wedding us for another year.

A GOOD EXAMPLE.—Canon Trench, to whom the Diocese of Liverpool has been, and is in many ways so deeply indebted, is now turning his newly-rented church to practical public use. He is Vicar of All Saints, Notting Hill, London, and on Sunday evenings, when the pew-holders have departed, has a service at 8.30 p.m. when the seats are free. If other clergymen, suffering under pew-holding congregations, and under a bondage from which they cannot emancipate themselves, were to invite the spiritually poor and lame, without respect of persons, to pray and read God's Word with them for a few minutes at the close of each Lord's Day, they might find that the time was very profitably occupied.—*Monthly Paper of the Open Church Association.*

THE POPE AND THE IRISH R.C. CLERGY.—A correspondent of the *St. James's Gazette* writes:—

Private letters from Rome inform me that the Pope has expressed himself very strongly regarding the conduct of the Irish clergy when the Prince of Wales visited Dublin. The Holy Father says it is a disgrace to the Church that the Bishops and Priests were the one only corporate body in the country that did not send a deputation to welcome H.R.H. He says truly enough that whereas under the British rule the Church enjoys far more liberty of action than under any other Government in Europe, and is never interfered with in any way, the Irish prelates and priests ought to have seized the opportunity of shewing their loyalty; whereas they have held aloof, and have tacitly shewn their approbation of what the avowed revolutionists in Ireland are doing. There are now in Rome a number of Irish Bishops; and it is reported in clerical circles that Leo XIII. intends speaking very plainly to them respecting their duties to the Government under which they live, before they return to their own country; and it is by no means improbable that at Whitsuntide he may issue a pastoral letter on the subject.

"THE MONTH OF MARY."—The Month of May is now known in the Church of Rome as "the Month of Mary," and is accordingly devoted to her service. The language used by popular writers of the Church of Rome concerning the Virgin Mary is often of a most idolatrous character. Bonaventura's *Psalter of the Virgin* is well known to Romanists abroad, and is now issued (somewhat abridged) in English by a Roman Catholic publisher. In it the Psalms of David and the *Te Deum* are addressed to Mary instead of God. In Liguori's *Glories of Mary*, issued with the imprimatur of Cardinal Manning, occur many horribly idolatrous passages and also several stories which, were they true, would be anything but honourable to the Mother of God. It is not true that Protestants cast dishonour upon the Virgin Mary, but Roman Catholic writers such as those just named.

AN INTERESTING DISCOVERY.—The *Jewish Chronicle* notes that among the results of recent Russian advances into the heart of Central Asia is the opening of communication with hitherto unknown Jewish congregations. Two of the most interesting of the communities are to be found at Merv and Sarakhs. In both places they are Jews from Persia and Afghanistan. The Shocket at Merv originally came from Meshed (in Khorassan), where forty-five years ago the Jews were forced to embrace Islamism. The spiritual head of the Jewish community is a certain Rabbi Mordecai, who is at the same time the wealthiest silk manufacturer in Merv. The congregation possesses six Scrolls of the Law and a copy of the Talmud. A school is held in the synagogue. Many of the Jewish families, who at Meshed were obliged to become Mohammedans now reside at Merv, but they secretly observe Jewish precepts, and nearly every household has its own Shocket. The bulk of the unwilling converts made their way, under cover of the pilgrimage to Mecca, to the Holy Land. The Jews in Merv seem to be in a good position, for, with but five exceptions, all are merchants; and when three years ago a "messenger" came thither from Palestine, he left Merv the richer by about £200.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Paul's Alms House of Industry.*—In the large city of Halifax, the only distinctively Church charitable institution we have is the St. Paul's Alms House of Industry. The annual report of the institution has just been published, and from it we learn that the number of girls admitted to the Home during the past year was seven; those sent to the country four; those now under training twenty-one. Now the Committee submit to the consideration of the parishioners and the Christian public, that the School of Industry might be far more utilized than it is, and that, greatly to the advantage of many girls who at a very tender age roam the streets in quest of charity, and to the community at large. There is ample room for FIFTY GIRLS or more, and means for their support would never be found wanting. If all who are interested in the welfare of the young in Halifax were cognizant of the aims and operations of the House of Industry, the Committee feel assured that a large addition would be made to the number of girls now enjoying its privileges. The Committee do not think it unnecessary or a useless repetition to again say that the object of establishing the St. Paul's Alms House of Industry was that of endeavoring to rescue young girls, who were badly cared for by their near relatives or nominal guardians, from going astray as they grew up, by giving them a home, where they would be at once free from the strong temptations to which the surrounding circumstances exposed them, and also receive a practical training in those various kinds of work which would fit them to become useful domestic servants. Much credit is due to the management for the successful way they carry on this very important work.

DARTMOUTH.—The rector, the Rev. J. L. Bell, has resigned this parish and left with his family for England. The Rev. Mr. Smith has temporary charge of the parish. Rev. A. D. Sylvester and Rev. W. C. Wilson preached at Dartmouth Sunday week, and the Rev. H. How, of Newport, took both services last Sunday. Dartmouth is an important centre for Church work. We hope that the parishioners will be loyal to the clergy of the Diocese, and select from them a man active, aggressive and full of good works for the glory of God and the extension of His Church.

MAITLAND.—We regret to hear of the rector's indisposition, occasioned by an accident. The rev. gentleman, while on a fishing tour, was thrown from the waggon and received severe injury to his arm.

PUGWASH.—The Rev. F. F. Sherman, who was obliged to take rest from his work, has been visiting the United States. The rev. gentleman has been offered an important parish in Lawrence, Mass., and will, with the Bishop's permission, accept the same.

AMHERST.—Whitsunday dawned upon us bright and clear. Quite a large number partook of Holy Communion, of which there were two celebrations—at eight and eleven a.m. At a short service at three o'clock, there were eight children baptized and one received, and again at Evensong there were two adult baptisms. At the close of the service, after the benediction had been pronounced, the National Anthem was sung, being the birthday of Her Majesty Queen Victoria.

CHESTER.—The visit just past of his Lordship the Bishop has been a specially interesting and memorable one for the parish, in consideration of the fact that we had two buildings waiting for consecration, as well as a goodly number of candidates for the Apostolic rite of laying on of hands. His Lordship arrived here on the evening of Saturday the 9th, and on Sunday morning at 10.15 the

service began at the parish church with the consecration of the handsome new chancel, completed last autumn and now thoroughly furnished, followed by the confirmation service and a celebration of Holy Communion. The morning was so very wet that a number of the candidates who lived at a distance were prevented from attending, but still the rector was able to present a class of forty-seven, of whom thirty-five, together with a large number of the congregation, partook of the Holy Eucharist. After a hurried luncheon, his Lordship proceeded with the rector to St. Mark's Church, Western Shore, where we found a crowded church awaiting us, and had a very hearty service, during which twenty-four more candidates were confirmed, after which we hurried back to Chester for the evening service, when his Lordship again preached to a large and attentive congregation, and spoke a second time of his satisfaction with the completion and arrangements of the new chancel. On Monday morning the interesting service for the consecration of churches was again called into use for the consecration of the mission Chapel at Chester Basin, —dedicated in memory of St. John the Evangelist—and fourteen candidates were confirmed, making a total of eighty-five in the whole parish. After a substantial lunch, kindly provided by Mrs. N. W. Kedy, the Bishop left for Mohone Bay, expressing himself as well pleased with his visit to the parish and with the work being done here. His Lordship's addresses, both at the consecrations and at the confirmations, were specially impressive, and will, we trust, be long treasured up and profited by all. Among the number of those confirmed were persons of all ages from 15 to 82 years of age, of whom were eleven who had only received Holy Baptism within the last fortnight, while there would have been many more candidates for confirmation if it could have been arranged to take place before the fishermen left home, several of whom had been attending the rector's classes, but had been obliged to leave before the time of the Bishop's visit.

ALBION MINES.—Our choir is suffering from removals. Miss Belle Rutherford and her friend Miss Harvey leave for England, by the "Caspian," Mr. and Mrs. R. E. Dawson to a residence a long distance from the church; Mrs. Dawson has been our organist. Then we had great help temporarily from Mr. Manfred Sawyer, of Halifax, but he has returned home. The rector appealed for help on Whitsun evening, and no doubt God will send it, to render His worship more hearty and solemn than a plain read service can be.

WESTVILLE.—The Rev. D. C. Moore repeated his lecture, "A Winter in Europe," in Union Hall on the 23rd May, for the widows' and orphans' of the Vale Colliery explosion. Western Star Lodge A. F. and A. Masons were the movers in the affair.

DIOCESE OF FREDERICTON.

FREDERICTON.—A good deal of excitement has prevailed here during the last two weeks in consequence of the call for volunteers for the North-West. The call was quickly and nobly responded to by the volunteers and the clergy were not behind hand—as the Rev. G. G. Roberts, rector of Fredericton, the Rev. sub-Dean Alexander, and the Rev. H. Montgomery each volunteered for service as chaplain for the New Brunswick contingent. Mr. Roberts was selected and has been in camp with the volunteers at Sussex, holding daily services and early celebrations on the Sundays.

Lieutenant-Colonel Maunsell having been informed that owing to the capture of Riel and the surrender of Poundmaker and other chiefs, the services of the volunteers would not be required, the Rev. Mr. Roberts was able to return to Fredericton. Much disappointment prevails among the men in regard to this order as they were anxious to go to the front and show some token of their love and loyalty for this "Canada of ours." Whilst Mr. Roberts was absent his duty was taken by the Rev. H. Montgomery.

ORDINATION.—Rev. J. C. Titcombe, of Canterbury, was ordained priest, and Mr. E. J. B. Williams, lay reader, at Douglas Harbor, was ordained Deacon on Trinity Sunday by the Metropolitan; the sermon was preached by the Coadjutor-Bishop of Fredericton.

BATHURST, N.B.—This parish has lately had the privilege and happiness of a visit from Bishop Kingdon. On Sunday morning, the 10th ult., his Lordship preached in the parish church a most interesting sermon and celebrated the Holy Communion. Notice had been given that the evening offerings would be devoted to the general funds of the Diocesan Church Society. After Evensong the Bishop delivered a very forcible address in connection with the work of that Society. His Lordship's constant and active supervision of the missionary work of the Diocese enables him to speak in such a practical and sympathizing manner of the pressing needs of the Church that his appeals cannot fail to reach the hearts and consciences of all honest and faithful members. Early on Monday, the 11th, his Lordship left for Richibucto, Kent County.

DIOCESE OF QUEBEC.

LENNOXVILLE.—At the annual meeting of the corporation of Bishop's College, on the 25th inst., the Rev. Thomas Adams, M.A., St. Johns college, Cambridge, was appointed as successor to the Rev. Dr. Lobley, in the joint offices of principal of the College and rector of the Grammar School.

As the College already possesses in the Rev. Philip C. Read a first-class classical professor, who, in addition to his special college work, undertakes also the senior classical form of the school, it was necessary to secure the services of a gentleman specially strong in mathematics, with a view to maintain the high position to which the mathematical work of the college has been brought by Dr. Lobley. The new Principal fulfils this condition, as his record of 19th Wrangler shows. To this he adds high scientific attainments and a practical acquaintance with the results of modern science. When the British Association last met in York (England), Mr. Adams was one of the local secretaries, and by his attainments and practical business ability won the highest encomiums from the leading scientific men of the day. Mr. Adams has also had practical experience and great success in the training of boys. He was for some time senior mathematical master in St. Peter's school, York, where he had charge of a boarding house, and his testimonials show that he exercised a most useful influence over the boys under his charge. Thence he went to the high school at Gateshead as head master, which post he throws up to take the higher work, spiritually and educationally, of both College and School at Lennoxville.

The governors of Bishop's College would seem to be specially fortunate in having so soon secured for so important an educational post, a man so eminently qualified in every way as Mr. Adams seems to be.

Mr. Adams is nephew to the celebrated senior wrangler and astronomer who, simultaneously with Mr. Leverrier, the French astronomer, worked out and discovered, a few years ago, the planet "Neptune." Mr. Adams is already well and favorably known in Montreal, through his connection with the British Association, and he will meet with many friends on his arrival in September next. We trust that under his fostering care both the College and School will maintain and even increase the high reputation the institution has acquired.

The Rev. Dr. Lobley returns to the old country immediately after the convocation for the granting of degrees at the end of June, and he will carry with him great regrets at his departure, and kind wishes for his future.

The Rev. Jno. Ridley, assistant minister of the Cathedral, who takes his departure for the Diocese of Huron in the course of a few weeks, was pre-

sented at Whitsuntide with a special offering, amounting to \$165. The entire amount, expressive of the good-will of the congregation, was put upon the plates on Whitsunday.

SHERBROOKE.—*Opening of the Church of England Home for Waifs and Strays.*—The Church of England Home for Waifs and Strays was formally inaugurated yesterday afternoon, at the building of that institution in East Sherbrooke, in the presence of a large number of ladies and others interested in the work.

The proceedings were opened with a service consisting of suitable prayers and suffrages.

After the service, Rev. B. B. Smith introduced the Rev. J. Bridger of Liverpool, England, who spoke substantially as follows:—

It affords me much pleasure to meet you all here to-day to witness the completion of the work which was commenced about a year ago. The kind and liberal help of good friends in England, and the hearty co-operation of the Sherbrooke committee, have enabled us to day to open this delightful Home for little girls in connection with the Church of England Waifs and Strays Society. This movement in the Church of England is, I think, a most important one, as it marks what may be termed a new departure in the work of the Church among the poor. Noble men and women have for years been engaged in this most important work of taking children from wretched homes and influences in England, and sending them to a purer atmosphere in this great country. All honor to those good people who have done so much in this field of work. A great blessing has undoubtedly rested on their efforts. We heartily wish them every success. It is however surely the special work of the Church that she should have some distinct organization by which the lambs of the flock should be kept within the fold of the Church, and their early years surrounded by such influences as would make them faithful and consistent members of their Church. Hitherto, so far as I can learn, no special Church organization has existed for the supervision of children in Canada, and it was felt by many and earnest liberal church people in the old country that something should be done in this direction as a distinct Church of England effort. I was asked to find out a suitable part of Canada for the placing of a Home for children, and, in a happy moment, after making due enquiries I selected the beautiful town of Sherbrooke as the most suitable locality for such an institution. On my return to England last year, the committee met and it was decided to appeal for help to begin the work. Thanks to the munificence of one lady, ever foremost in works of mercy, and the untiring energy of the Hon. Secretary, Mr. E. de M. Rudolf, the money was soon obtained. The Committee in Sherbrooke was formed and set to work with a hearty good-will; the Bishop of Quebec undertook the presidency of the Canadian work; our excellent friend, Mr. H. B. Brown, has been a most able and hard-working Hon. Secretary to that committee and our good friend the Rev. B. B. Smith, who, I am sorry to hear, is just leaving this neighbourhood, has done everything in his power to make the movement a success. The ladies of Sherbrooke too have wrought nobly in this good cause. With such help it need not surprise any one that we are here to-day to witness, with thankful hearts to Almighty God, the completion of our home. We to-day formally open this building. I have brought out a most excellent matron in the person of Miss Bradburn, whom the children already love and you all will esteem very highly, I am sure. We want these children placed in respectable families as soon as practicable so that room may be made for others. You can see for yourselves how carefully these children have been selected. Their healthy faces and beaming countenances bear witness to their good physical condition. Should this movement succeed, as I have no doubt it will, other homes will be established in the Dominion.

We commend this work to the sympathy and support of the Church people in Canada. We ask them to take a kindly interest in this most import-

ant movement. We would wish them to look out for suitable people who would be willing to adopt these little ones as they are sent out from the Old Country. We need hardly say that any contributions, whether in money or in kind, will be most acceptable. Above all, we ask for their prayers, that this work, so happily begun this day, may redound to the honor and glory of God.

DIOCESE OF MONTREAL.

Notice has been given by the Secretaries that, in accordance with section 10 of the Constitution, the Twenty-sixth Annual meeting of the Synod of the Diocese of Montreal will be held in the Synod Hall, Montreal, on Tuesday, the 16th day of June. There will be Divine Service with Holy Communion in the Cathedral at half-past ten o'clock. The Rev. W. H. Naylor, Rural Dean of Clarendon, preacher.

The Synod will meet for business on the first day at two o'clock in the afternoon, and afterward at ten o'clock each forenoon during the session, unless it be otherwise ordered by the Synod.

UNFINISHED BUSINESS OF LAST SESSION.—Dr. L. H. Davidson's motion (see p. 33 last report),

"That inasmuch as the property, buildings and real estate held by the different Parishes and Missions in this Diocese partake of a parochial, as well as a diocesan, character, it be enacted by this Synod:

"That no sale, disposal or exchange of any property held in any Parish or Mission for the purpose of Church work, shall be made, nor shall any mortgage be granted thereon, without the consent of the Lord Bishop of the Diocese, which consent shall only be given after the Bishop shall have submitted the proposal to the Executive Committee of the Diocese and to the legal adviser of the Synod:

"That no application shall be made to the Legislature of the Province of Quebec for authority to mortgage, sell, or in any way to interfere with or change the trust connected with the grant of any property held by any Parish or Mission within this Diocese for the purpose of the Church, otherwise than in the name of the Synod, and after due submission and consent thereby given."

Rev. H. W. Nye's motion (see p. 34 last report):

"That this Synod highly appreciates the excellent work that has been accomplished by the Montreal Theological College, and requests the Corporation of that institution to take into their serious consideration the propriety and expediency of placing it more directly under the supervision of the Synod."

The following notices of motion have been given:—

Rev. W. Ross Brown will move:

"That the appointment of grants from the Mission Fund be made, not to the Mission or Parish as is now the rule, but to the clergyman, so that his time of service and position in the ministry may be taken into account."

Rev. F. H. Clayton will move:

"That whereas the furnishing of a duplicate Register of Acts of Baptisms, Deaths and Marriages to the Civil Government is deemed unjust, burdensome and expensive, proceedings be taken by this Synod tending to the removal of the same."

Dr. L. H. Davidson will move:

"That Rule 26 of the Order of Proceedings of the Synod be amended (1) by the addition of the following words after the word "Synod" in the 10th line thereof:—The Printed Journal of each Session having been compared with the written minutes or notes of proceedings taken during the Session, and certified by the signature of the Lord Bishop of the Diocese (or of the chairman or presiding officer in his absence), to a statement attached to one or more copies of said journal, mentioning the number of pages therein and the number of words corrected, and countersigned by the Secretaries of said meeting, shall be held to be the true and authentic record of the proceedings of such session; and two or more of such certified

copies shall be kept on file by such Secretaries. And (2) by inserting before the word "copy" in the 10th line of said Rule 26, the word "certified."

ST. GEORGE'S Y. M. C. A.—At the weekly meeting of the St. George's Y. M. C. A., on Thursday evening, 28th inst. Very Rev. Dean Carmichael presided. Dr. Cameron, the appointed essayist being with the Garrison Artillery, his place was taken by Mr. Fred. Hamilton, who read a very interesting paper on "Wars and rumors of wars," specially dealing with the trouble in the North-west and the difficulty between England and Russia. A general discussion followed. At the next meeting Mr. Kyte will read a paper on "Spontaneous generation."

St. Jude's Church.—Under the auspices of the Ladies' Aid of St. Jude's church a "tableaux vivants" entertainment was given on the evening of the 28th May, in the lecture hall of the church. There was a large and appreciative audience. The Rev. J. H. Dixon presided. The programme, which was carefully selected and excellently carried out, was participated in by Madame Monsell, Miss Carlisle, Miss Lulu Smith, the Misses Dixon, Miss Mathews, the Misses Findlay, and Messrs. H. Tucker, J. McBoyle, E. W. Mills, J. Mathews, J. Dixon, McKeeman, Findlay, Pitt and Nottingham.

Church of St. James the Apostle.—The Rev. H. Kittson, M. A., is assisting the Rev. Canon Ellegood in the parish of the Church of St. James the Apostle. On Sunday the 24th, he officiated at the Church of the Redeemer, Cote St. Paul, administering baptism to one child, and preaching an impressive Whitsunday Sermon. The Holy Communion also was celebrated, 23 communicating.

DIOCESE OF ONTARIO.

ONTARIO DIOCESAN CONFERENCE.—In accordance with a resolution adopted at the last Session of Synod, of the Diocese of Ontario (p. 40 Journal) the Lord Bishop has signified his intention of holding a Conference of the Clergy and Laity on the evening of Wednesday, June 10th. The following subjects have been selected by the Committee for discussion, and the gentlemen named will either read a paper or give an address upon their respective subjects:—

1. The Obligation of the Tithe. Rev. E. P. Crawford, M.A.; R. Vashon Rogers, M.A.
2. Women's Auxiliary to the Board of Missions. Rev. H. Pollard; Judge McDonald.
3. The importance of Lay coöperation in the spiritual work of the Church. Mayor Smythe, LL.D.; Rev. Wm. Lewin, M.A.

The appointed speakers and writers will be limited to ten minutes each; volunteer speakers to six minutes. The Rev. Dr. Morrison, rector of Ogdensburg and Archdeacon of the Diocese of Albany, has kindly accepted an invitation to be present and address the Conference. The Lord Bishop of Ontario will take the chair at 8 o'clock.

W. B. CAREY,
Chairman Conference Committee.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe acknowledges with many thanks the following subscriptions:—

Maberly Church Building Fund.—Per kindness of Rev Rural Dean Grout, M.A., Lyn, \$66; Miss Warren, Harper's Corners, per quilt, \$2.65; Mrs. T. Bedford-Jones, Napanee, \$2. Cash in bank to date, \$872. **Restoration Fund, St. Stephen's Church, Bathurst.**—\$76. **Grave Yard Fence Fund.**—\$15. For all these refreshing sign of life and interest taken in Church work in this mission, we can but with grateful and full hearts thank Almighty God—The energetic lay reader, Mr. P. T. Mignot, was on Whitsunday presented with a complimentary address and purse of \$16.50, by the choir of St. Paul's Church, Oso, and their friends, in appreciation of his services as choir-master
Laus Deo!

KINGSTON.—The Bishop of the Diocese will administer the rite of Confirmation in St. George's Cathedral, on the 7th., at evening service.

The Girls' Friendly Society in connection with the Church, held their regular weekly meeting on Monday evening in St. George's Hall. Sixty-one members and associates were present.

St. James.—A very cordial reception was given to the Rev. J. K. McMorine, in the school-house on Saturday evening, the 23rd. The clergy of the city and others made addresses.

DIOCESE OF TORONTO.

A CLERGYMAN'S FAREWELL.—We clip the following in reference to the Rev. A. W. Macnab, son of Rev. Dr. Macnab, of Bowmanville, Ont., from the *Pasadena and Valley Union, Cal.*:

COMPLIMENTARY CONVERSATION.—Last evening Mrs. Winston's residence on Los Robles Avenue was the scene of a brilliant and pleasant gathering of the members and many friends of the Episcopal Church, Pasadena, who had come together to bid farewell to the Rev. Alex. W. Macnab and his wife, on their approaching departure for Canada. The grounds were brightly illuminated with Chinese lanterns, while the rooms, lit up with elegant floral decorations, were crowded with guests. The feature of the evening was the presentation to their minister of the following address, accompanied by a purse of a hundred dollars. The Rev. Dean Trew made the presentation on behalf of the congregation:

"All Saints Mission, Pasadena, Cal.,

April 23, '85

To the Rev. Alexander W. Macnab, Missionary in charge of 'All Saints Mission,' Pasadena.

REV. AND DEAR SIR.—On behalf of those who have enjoyed and profited by your ministrations during the past twelve months, we desire to express in a few brief words, our very deep regret that you are about to leave us. Beginning the discharge of the duties of your sacred office here at a time when circumstances had overcast the prospects of the church amongst us, your zealous and devoted labors have resulted, by the blessing of God, in the strengthening and growth of the church to an extent beyond our warmest anticipations of what was possible. We would assure you most earnestly that your name, and that of Mrs. Macnab, who has indeed proved herself a help-meet for you in every way, will long be cherished in affectionate remembrance and esteem; and we would venture to express the hope that when at work again in your distant Canadian parish, your memory will recall at times the faces of your many friends in Pasadena and the San Gabriel valley. We would request your acceptance of this purse as a small but hearty token of our feeling of grateful affection; and in conclusion, we would pray earnestly that the blessing of the Almighty will always rest upon you and Mrs. Macnab, both personally and in your labour of love in the Gospel.

Signed on behalf of the congregation of 'All Saints Mission,' Pasadena, California.

J. M. RADEBAUGH, Warden.

W. S. ARNOLD, Treasurer.

CHAS. SCHARFF, Secretary.

Mr. Macnab responded, thanking the people warmly for himself and his wife, for the most unexpected favor; and, as he said, entirely undeserved, for he had but tried to do his duty in furthering the interests of the Church he loved. The part which he had been privileged to take under God's grace, in assisting to build the church, was but the outcome of gratitude for his restoration to health, and the many benefits received in this favored land. He assured them that Pasadena would ever be remembered by himself and Mrs. Macnab with feelings of warm sympathy and pleasure, and that the events of that evening would not soon be forgotten.

PERSONAL.—The Rev. W. C. Bradshaw, Rector of Ashburnham, has been elected Grand Chaplain of the Council of the Royal Arcanum for the Province of Ontario.

The Rev. W. T. Smithett will preach the anniversary sermon at St. Peter's Church, Verulam, on the Festival of St. Peter, June 29th.

Professor Clark, of Trinity College, was one of the speakers at the recent anniversary meeting of the Upper Canada Bible Society held in the Metropolitan Church, Toronto, on the 20th ult.

ANNIVERSARY SERMONS.—The members of the Sons' of England Benevolent Society in the City of Toronto, attended Divine service at St. James' Church in that city, on the 24th ult. The sermon was preached by the Rev. E. W. Sibbald, Grand Chaplain of the Order, and the offertory was distributed equally between the Protestant Orphans' Home and the Home for Incurables.

The members of Lansdowne Lodge of Sons of England, Peterborough, attended service at St. John's Church on the same day, when the sermon was preached by the Rector, the Rev. J. W. R. Beck. The turn out of members was somewhat small.

NORTHWEST TROUBLES.—The wounded volunteers in the Northwest have excited much interest throughout Ontario. An offer of a party of trained nurses from Toronto to undertake the care of these men was made to the Government and accepted by them. They have started for Moosejaw and are under the control of the Mother Superior of the Sisters of St. John's. Four nurses from Toronto, one from London, and one from Perth make up the party. Dr. Canniff accompanies the nurses as an escort. It is proposed to establish a base hospital at Moosejaw, and the wounded will be transported there as rapidly as circumstances permit.

WYCLIFFE COLLEGE.—The annual convocation of Wycliffe College was held on the 22nd May. The occasion was not very public owing to the building operations going on at the College, only the trustees, the council and students were present. The chairman, Col. Gzowski, stated that the financial condition was very satisfactory, the college not being in debt. An additional staff of professors and other expenses required that the sum of \$2,000 should be subscribed towards maintenance above that now received. Three of the students were absent in the Northwest as members of the Queen's Own. One of the number, Mr. Lloyd, has been appointed Chaplain to the regiment. Two former graduates, viz., Rev. F. H. Du-Vernet and the Rev. Edwin Daniel, have been appointed as professors, the former taking the chair of ethics, the latter the history and literature of the Old Testament. Five students go forth as graduates, Messrs. Miles, Hobson, Daniel and Gaviller. The proceedings terminated with the singing of the doxology and the Rev. T. C. Des-Barres pronounced the benediction.

GIRL'S FRIENDLY SOCIETY.—The Ashburnham branch of the Girl's Friendly Society observed their first anniversary recently by holding what they termed a "Pink Social." The decoration and drapery of the room was pink and the waitresses bloomed in attire of the same hue. Tea was served, the cakes being iced in roscate colours and flowers of various shades ornamented the tables. A sale of articles made by members was conducted throughout the evening.

SEE HOUSE.—At last, after interminable delay, a move has been made in the direction of securing a suitable residence for our Bishop. The architects have advertised for tenders for the erection of a See House, and it is sincerely hoped the work will be prosecuted vigorously until it is finally completed, and this rich and prosperous Diocese spared further disgrace in not providing a local habitation for the esteemed prelate called to rule over them.

ANNUAL MEETING.—The second annual meeting of the Girl's Friendly Society in Canada took place on the 14th ult., at St. George's School-house, Toronto. The attendance was disappointing, and it is evident that unless more interest is taken in

this organization by the city members and their friends, not much enthusiasm will arise from the annual meetings.

Rev. John Pearson presided in the absence of the Bishop of Toronto. Revs. J. D. Cayley, W. H. Clark, and W. C. Bradshaw were also present.

Letters of regret at inability to be present, from Mrs. Medley, Fredericton, the Bishop of Niagara, and others, were read.

ANNUAL REPORT.

Rev. J. D. Cayley read the annual report of the council. Continued success and prosperity during the year was recorded. Two new diocesan organizations had been formed, one for the Diocese of Nova Scotia, and one for the Diocese of Huron. Mrs. Body, the president of the Society from its foundation, had resigned that office, but accepted a seat at the council. Mrs. S. G. Wood had been chosen to fill the office. One new branch had been formed at Ashburnham, and others were in process of formation in the parishes of the Church of the Redeemer, and Grace Church, Toronto. The branches had sent in satisfactory reports.

The Chairman was much pleased to hear that the Society was in a flourishing condition, because there was in his judgment no work more important for the welfare of society and for the present and future welfare of the Church and for the good of immortal souls than that of helping to keep others in the way of truth, and purity and goodness. It was of greater importance to preserve in the right way those who are pure and rising than to reclaim those who have gone astray. He encouraged the Society to continue work.

Rev. W. H. Clarke made a few remarks.

A discussion then followed, taken part in by the ladies, regarding the best methods of extending the work of the Society.

HOMES OF REST.

Mrs. Foster, of Carlton, offered a suggestion which was received with much favor. She was of opinion that something might be done towards providing rooms at different places in the country, where girls, convalescent after illness and requiring change, might be cared for.

The general opinion was that something should be done immediately towards carrying this into effect.

After the matter had been discussed, on the motion of Mrs. Foster, an invitation was extended to ladies having country homes to provide temporary accommodation for those requiring rest.

Several matters relating to the working of the branches were discussed.

A vote of thanks to Mrs. Body, for the services she had rendered as president, was adopted.

The proceedings then terminated.

DIOCESE OF NIAGARA.

HAMILTON.—The young ladies of the congregation of the Church of the Ascension, some time since, of themselves, formed a society to work for the Shingwauk Home. The closing meeting was held on Thursday, May 21st. The Rev. H. Carmichael took the chair. An excellent box of clothing and useful articles was ready for the Bishop of Algoma to take with him, when he goes to his Diocese, for the Indian children. The young ladies adjourned till the fall, when they will resume their excellent work.

ST. THOMAS' CHURCH.—A novel scheme in connection with Sunday school work, (and one which is worthy of imitation) was inaugurated at St. Thomas' church lately, when Canon Curran, Mr. Burns and Mr. Acres distributed 120 potted flowering plants to 120 of the school children. Between this and August the children will cultivate the plants, which will then be placed on exhibition, and the children that have best succeeded in furthering the growth of the plants confided to their care will be rewarded with handsome prizes. It is hoped that love for flower cultivation will be excited in the breasts of the little ones. The plants were provided by the Sunday school.

ST. MARK'S MISSION CHURCH.—This new place of worship, on Herkimer St., near Garth, was opened on Tuesday evening last, by the Lord Bishop of Niagara, assisted by Revs. Carmichael, Curran, Massey, Ford, (Toronto) and others. The building is a very neat frame structure and ecclesiastical in design. The interior is comfortably, though not expensively, fitted up. There is a chancel, with raised altar (upon which stand cross and vases) having dossal hangings and frontal. The seating capacity is set down as 105, but the benches are so arranged that more accommodation can be given if found necessary. The estimated cost is said to be about \$700, and this sum has been secured by gentlemen outside of St. Mark's congregation. Services will be held every Sunday afternoon at 4 o'clock and every Thursday at 8, the rector, (Rev. R. G. Sutherland, M.A.) conducting the same. The Sunday School will be under the superintendence of Mr. F. G. Whatley, who is thoroughly competent to manage so important an auxiliary to a church. It is intended, during the winter months, to hold a night school, which, no doubt, many young people in the neighborhood will appreciate. The growth of the city in this direction has increased greatly during the past few years, and a building similar to the one referred to had been asked by members of the Church of England living in the locality; the want is now supplied and gratifying results will doubtless follow.

ST. MARK'S CHURCH.—At this church, on Whitsunday evening, before a large congregation, the rite of baptism was administered to two female adults. The service was most impressive and interesting. The choir marched from the chancel to the font, two of the smallest youths bearing the baptismal shell and scroll. Rev. R. G. Sutherland, M. A., made a most appropriate address, taking for the basis of his remarks, Galatians iii. 27, "For as many of you as have been baptized unto Christ have put on Christ."

The Bishop of Niagara will hold a confirmation in St. Mark's on Thursday evening next, 28th inst. at 8 o'clock.

ST. LUKE'S.—Notwithstanding the falling rain the confirmation and other services held by the Bishop of Niagara at St. Luke's Church, John St. north, on Whitsunday were very largely attended, the little church being crowded with worshippers. The day will long be remembered by the many that were present. The service was conducted in a very sober, and at the same time most dignified and reverent manner. The Bishop's address was admirable and edifying in the highest degree. It treated of the Holy Spirit's work in the world and His presence in person in the Church and with each of its members, as a guide and Comforter, the difference between an influence and a person being made clear by a simple yet most telling illustration. The men and boys of the choir took their portions of the service very firmly and well, and it was supposed by some present that well-nigh 100 members partook of the Holy Communion for the first time in St. Luke's from their Chief Pastor's hands. Many, nay all, must have gone to their homes saying "It was good to be there."

DIOCESE OF HURON.

LONDON.—Rev. Canon Innes was taken suddenly ill Sunday evening, and was unable to hold services at St. Paul's as intended. Rev. Mr. English read the prayers, at the close of which the congregation was dismissed.

St. Paul's.—The adjourned meeting of St. Paul's Vestry, called in connection with the appointment of an assistant minister, was held in the Bishop Cronyn Hall last night. The Special Committee reported in favor of Rev. R. Hicks, the rector's nominee, who officiated at the Chapter House a month or two ago, and after discussing the question it was resolved to accept Mr. Hicks.

Bishop and Mrs. Baldwin have returned from attending the Twenty-sixth International Conven-

tion of the Y. M. C. A., held at Atlanta, Ga., last week. In the course of the session the Bishop delivered an address on the question, "Is the Bible adapted to the young men of to-day, and if so, why?" The *Atlanta Constitution* thus refers to the address:—"Bishop Baldwin delivered his beautiful address in a very earnest and impressive manner, which enlisted the closest attention. It made a deep impression on the convention and the large congregation of spectators. The address was a model of strength and beauty, as well as of deep spiritual thought."

See House.—The plans for the \$10,000 See House to be built on the Huron College grounds, are in the course of preparation, and tenders will shortly be asked for.

LONDON, SOUTH.—A parlor concert was given by Mrs. C. S. Hyman, on Tuesday evening last, in aid of the Rectory Fund of St. James' Church. A good programme of vocal and instrumental music was rendered. An abundant supply of refreshments were served. A collection was taken up amounting to nearly \$60.00.

Special sermons were preached on Sunday, 24th May, (the Queen's Birthday) in many of the churches in London and the diocese on the subject of **LOYALTY.**

GODERICH.—Rev. Percy Owen-Jones, of St. George's Church, Goderich, has been invited to Ottawa. The salary offered him is \$2,000 a year.

EXETER.—The Rev. E. J. Robinson has been preaching a course of sermons on the Lord's prayer, which are highly appreciated by the congregation, judging from the attendances at the services.

RESIGNATION OF VERY REV. DEAN BOOMER.—The Very Rev. Michael Boomer, LL.D., D.D., Dean of Huron, Principal of Huron College and Rector of the Chapter House, has, owing to physical infirmity, resolved upon retiring from the active duties devolving upon him in connection with the two latter positions, which he has so worthily filled for the past thirteen years. To his numerous friends, who have not been uninformed of the rev. gentleman's failing health, the news of his resignation will not be a matter of surprise. All will, however, wish for the Ven. Dean many years of rest from arduous labors which have been blest in many ways to the Diocese of Huron. The following interesting letter, containing his resignation of the charges named, has been received by his Lordship Bishop Baldwin, and will be read with painful interest:—

"My ministry has extended over a period of *forty-six* years, and has been confined to two pastorates. In 1839 the venerable Bishop Strachan sent me to Galt, at that time a small village, containing only three Church of England families, having neither church building or parsonage. During a very happy and peaceful pastorate of thirty-three years God so blessed the ministry of His Word that a substantial church, rectory and school buildings were erected, all free of debt, an endowment of \$6,000 secured, and a congregation gathered, whose support of missions was second only to that of the first church in the diocese.

"In 1872, at Bishop Hellmuth's earnest solicitation, I left Galt, and was appointed to the joint charge of the Chapter House congregation, and the Principalship of Huron College. Necessarily a large portion of the pastoral work in connection with the former fell to the share of my assistant, but it was my happiness, no less than my duty and privilege, that my College duties never prevented in any way the discharge of my ministerial duty and pastoral oversight, and the interchange of Christian sympathy with the members. And it pleased God, while in the discharge of that duty, the work of my life, to call me aside.

"To the Right Reverend the Lord Bishop of Huron:

"MY LORD,—The Council of Huron College having expressed their willingness to provide for me, as the retiring principal, a suitable residence

by a grant of \$200 per annum, with the privilege of my remaining in this house until it shall be required for my successor, I herewith place in your Lordship's hands my resignation of the incumbency as rector of the Chapter House of the pro-Cathedral of the Holy Trinity in this city, and also the position of Principal of Huron College, the former to take effect on the 1st June, the latter on the 1st October, both next ensuing.

"In placing these resignations of my life-long work in your Lordship's hands as Bishop of the Diocese, I desire to express my sense of thankfulness to the Great Shepherd and Bishop of the Church, that he has permitted me to exercise my ministry in His Church as long as I have. And as I believed myself called of Him to the work, I now no less recognize the same Divine gracious will in the re-call, and I regard it as a mark of the Heavenly Father's favor and love, that no hand short of His own interposed to bring my earthly service to a close.

"Will your Lordship at an early day say for me a few kind words to the Chapter House congregation. That God's blessing may rest upon them, one and all, is the prayer of my heart.

"In resigning the principalship of Huron College I will trouble your Lordship to express my sincere thanks to the Council for their uniform consideration for my wishes and comfort at all times, adding my special thanks for their continued kindness.

"I cannot finally sever my connection with the college without saying to your lordship that my work here has been indeed a labor of love. I look back upon thirteen very happy years spent within these walls. I have been deeply conscious of the responsibility laid upon me. I have felt my own insufficiency for the greatness of the work—the duty training and thoroughly furnishing the minds of the students to be worthy standard-bearers of the Cross, teachers of the Word and faithful ministers of Christ and His Church. While I know that my work was more with the letter of the Word, I trust that I never failed to point them to the source of all life, where alone the letter can be made profitable.

"May God in his infinite mercy accept the years of my ministry, blessing what has been in accord with His will and pardoning what has been amiss, for Jesus Christ's sake.

"I remain, my Lord,

"Yours faithfully, in the bonds of

"Christ and His Church,

"(Signed,) M. BOOMER.

"Huron College, London, Ont., May 22, 1885."

DIOCESE OF ALGOMA.

The following contributions are gratefully acknowledged: Per Mrs. Marcus Smith, Ottawa, \$9; per Mrs. Ross ("20 minutes society"), \$13; St. Paul's Sunday-School, Uxbridge, (for Shingwauk), \$24; St. James' Church, Orillia, \$13.82; per Miss Peebles, Montreal, \$3; The Hon. W. Cayley, \$50; Mrs. Freer, Winnipeg, \$5. Also from Mrs. Marcus Smith, 3 boxes and 1 bale; "20 minutes society," per Mrs. Ross, 1 box; per Miss Peebles, 1 box; Mrs. Jones, Ottawa, 1 box. E. ALGOMA.

The Bishop removed to Sault Ste. Marie last week. He requests that all communications by mail or otherwise be addressed accordingly.

PORT ARTHUR.—Few clergymen win so warm a place in the affections of their congregations as Rev. J. K. McMorine occupies in the hearts of the members and adherents of St. John's Church, and few congregations, it may be added, exhibit their regard so handsomely and practically as the people of St. John's did to Mr. McMorine. His departure from their midst they keenly regret, but recognize that in justice to his growing family they should interpose no hindrance to a change that was unsought by Mr. McMorine and brings him no pecuniary advantage, while it places him in the position to give his family a liberal education. A farewell gathering being held in the Masonic Hall on Friday evening last, the congregation, through

their church wardens Messrs. Lewis and Bishop, made the rev. gentleman the parting gift of a purse of \$300 accompanied by an admirable address, which was read by Mr. Lewis. The purse afterwards received an addition of \$80, \$50 coming from Fort William and \$30 from friends in Neebing. Mr. McMorine's reply was very feeling, and in his farewell sermon yesterday morning, he also made a very touching allusion to the kindness and liberality of the people and testified to the intensity of his regard in return.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA.

THE REBELLION.

The Half-Breed rising may be said to be practically over. Riel and all his Councillors, except Dumont, are either captured or dead. The storming of Batoche was a gallant affair, and showed the material our brave volunteers are made of. The 90th lost two of its members. Private Hardisty was born in the North-West Territories, and educated at St. John's College, where he was a great favorite. He had only lately returned from Egypt. Private Fraser, shot in the charge, was a member of Christ Church congregation. The misery that Louis Riel, the scheming traitor, has caused in Canadian homes can be ill atoned for by the forfeiture of his life. No one in the East should be deceived by imagining him to be insane. That is all a pretence. However embarrassing his capture may be, justice must be done; and the dignity of the Dominion would have been better upheld if he had at once been tried by court martial and sentenced to be shot. He has brought upon us the horrors of an Indian war, with all its attendant cruelty. The last stand of the Indian race in the Dominion is to be made between Prince Albert and Battleford, near the Eagle Hills. It is providential that their tactics in capturing supplies were not commenced a month since, for 10,000 men would have been required to crush them and the Half-Breeds. It is likely that one pitched battle will be fought, when it is hoped that a crushing defeat will be inflicted on the Indians, who are assisted by a small number of men of mixed blood, painted and disguised like themselves. The Montreal Garrison Artillery arrived this morning, and marched to their quarters, headed by their band. They were universally admired, and, on account of not having to cross any gaps, they came in fresh and active, with spotless uniforms, and presented a fine appearance.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Rev. J. Bridger arrived here this week with a party of about 100 immigrants. Mr. Bridger was accompanied by his wife, and starts for Sherbrooke, Que., to-morrow, where he opens the "Girls' Home," recently founded by subscriptions in England.

BRANDON.—The Lord Bishop of Rupert's Land visited Brandon last week, and, on Sunday morning, administered the rite of confirmation to a large class of young people at St. Matthew's Church, who made their first communions at the celebration, which immediately followed the confirmation. In the course of his address to the newly confirmed, the Bishop took occasion to say a few words to the congregation generally, in which he announced that the Rev. R. Hicks, late curate of Holy Trinity at Winnipeg would probably be Mr. Boydell's successor as Rector of this parish. His Lordship spoke in the highest terms of the Rev. Mr. Boydell, who leaves shortly to fill the appointment he has received as Rector of Bracebridge, Ont. With his work and conduct here, the Bishop expressed his entire approval. At evening his Lordship preached to a large congregation, and the following day returned to Winnipeg.

MANITOU.—A small church is now going up in Manitou, and will be opened June 14th. Preparations are being made for the erection of one at Pembina Crossing.

DIOCESE OF QU'APPELLE.

Bishop Anson publishes the following card in the *Church Times*:—"The Bishop of Qu'Appelle desires to express his very deep sense of gratitude for the ready sympathy with which his friends have come forward to make good the loss incurred by the fire at his house. Many remembrances of former days were there lost which, of course, cannot be replaced; but as far as money could replace what was lost, the generosity of people in England has far more than amply supplied the need. For this he feels very deeply thankful, as all the money that can be obtained is needed for the important work that lies before the Church in this Diocese. and he rejoices to feel that what was a personal loss has proved a real gain to the work. He desires also to express his gratitude to the Bishops of St. Albans, Rochester and Lichfield, for having so kindly made the appeal, which has resulted in such a liberal response; and, above all, to one who is unknown to him, 'A London Nonconformist Minister,' who wrote to the *Times* in support of that appeal, and whose generous words concerning his son have been a special cause of thankfulness."

PERSONAL.—Rev. A. W. F. Cooper, B.A., Trinity College, Dublin, lately Incumbent of a parish in Ireland, has placed himself at Bishop Anson's disposal, surrendering any claim for stipend, and depending for necessities on the common purse of the Missionary band working with the Bishop. Mr. Cooper is expected immediately.—A Divinity student for the Diocese came out with Rev. Mr. Bridger's party, and will be ordained by his Lordship on Trinity Sunday. This will increase the staff to a Bishop and ten clergy.

DIOCESE OF SASKATCHEWAN.

Rev. J. Clarke, late Principal of the Industrial School, Battleford, has reached Winnipeg with his wife. The Industrial School building is still standing, but the interior was wrecked by the Indians, and the furniture destroyed. In wanton mischief they broke pictures and articles of furniture. They have no idea of the value of silver or plated ware. Articles of this kind they broke and threw away. In some houses, feather beds were emptied of their contents, which were strewn about different rooms. During the siege, Mr. Clarke gallantly shouldered a rifle, and took his turn at sentry and active duty.

British Columbia.

DIOCESE OF COLUMBIA.

ESQUIMAULT.—Rev. Mr. Badgeley, Principal of the College School, and Rector of St. Paul's, Esquimault, has resigned, and will soon leave the Province.

VICTORIA.—Rev. Mr. Malachi, Curate at Christ Church Cathedral, has resigned, and will return to England.

Seventeen candidates have recently been confirmed by Bishop Hills, in the Cathedral.

It shows the many-sidedness of the late General Gordon's character that he could appreciate with other writings, those of Cardinal Newman. Among the books he prized and scored with pencil marks, was a copy of Newman's poems given to him by Mr. Power in Khartoum. The copy eventually came into Miss Power's hands, who had it forwarded to the Cardinal. Dr. Newman has written back a letter, highly eulogistic of the deceased General, to Miss Power.

CONTEMPORARY CHURCH OPINION.

The Church (Philadelphia) furnishes in full the address of the Bishop of Pennsylvania to the 101st Annual Convention, held in Philadelphia, Tuesday, May 5th, 1885, and from it we quote the following as worthy of careful consideration:—

Of Confirmation, the Bishop says: Suffer me, dear brethren, to say a word or two in reference to the preparation of your classes for confirmation. I am sorry to know that while many are strictly conscientious in preparing their candidates for that apostolic rite, other rectors do not give that attention to them which that solemn office demands, and which the spiritual needs of the candidates require.

Each confirmation season, as it is announced, is itself a direct appeal to the hearts of all baptized persons, who have arrived at years of discretion, and who have not yet received the rite of laying on of hands.

The most diligent advantage of this season ought to be taken by the clergy to lay before the people their duty to consecrate themselves to the service of God, in and through this holy rite.

Preliminary instruction, beyond the mere surface knowledge of the Creed, the Lord's Prayer and the Ten Commandments, should be carefully given, so that the candidates should be as the rubric requires, "sufficiently instructed" in the great truths succinctly stated in the catechism. Head-knowledge and lip-service are not "sufficient" preparation for that rite.

The first prayer offered by the bishop in that office presupposes and takes for granted that God has "regenerated them with water and the Holy Ghost, and has given unto them forgiveness of all their sins." But "forgiveness of sins" follows only on repentance towards God and faith in our Lord Jesus Christ. Where these are wanting forgiveness is wanting, because the conditions of pardon are absent; and so, those who receive this rite without the condition precedent to its proper reception, cannot thus be seated by or receive the Holy Ghost. This is a most serious matter, and should be carefully looked into by all the clergy, for had the true intent of and qualifications for this confirmation been rigidly adhered to, many who have been before me would have been kept back until they had reached "years of discretion," and had given more evidence of repentance of sin and faith in the Lord Jesus.

Such a precious season for dealing with the souls of the young people especially, ought to be most conscientiously and prayerfully used by the parochial clergy. It is the one spring-time of a life, when the affections are receptive of the best influences; when the heart responds most quickly to the appeals of the Gospel; when it is more easy, before the strong fetters of evil are fastened on the soul, for it to yield to the sovereign claims of Jesus, and enlist under His banner.

A very weighty responsibility rests upon the clergy as to how they deal with souls at this period, for it is often the turning point of the life, when the soul needs the wisest pilot, and the guidance of the Holy Ghost.

MARRIAGE AND DIVORCE.—Much interest is being aroused on the subject of "the laws of Marriage and Divorce." Existing laws in this State, on both these points, are unsatisfactory, and need revision. Laxity in the law of marriage will necessarily produce laxity in the law of divorce. Loosely framed contracts will always result in loosely fulfilled duties.

In this State marriage in the eye of the law is a simple civil contract, made in no prescribed form, requiring the presence of neither clergyman nor magistrate. It is a simple agreement in words in the present tense made between parties capable of contracting matrimony, uttered with a view, and for the purpose, of establishing the relation of husband and wife.

The Church feels every day the sad defects of this law, and how it imperils the purity of conjugal life and the sanctity of home.

It is gratifying to know that the Governor of this State, in his message to the Legislature, made some excellent suggestions relating to these sub-

jects, especially upon divorce. The laws concerning divorce as enacted by the several State Legislatures have been regarded as of binding authority, and as amply covering the whole subject. To a certain extent this is true.

They do bind in all questions of civil law and jurisdiction, and make legal relationships, established under, and protected by these laws. But, even in this legislative aspect of the question, who does not see, in the laxity of the laws, in the evasion of these laws, in the inviting facilities which these laws offer to dissatisfied parties, in the injustice which marks their administration, one of the most serious evils of the day? An evil all the more serious because it enters stealthily into so many households, relaxes the sacred bonds of marriage, and thus saps the very foundations of family life and peace, upon which is based the whole superstructure of the domestic constitution as established by God Himself.

A community whose social life is vitiated by such legal privileges to break asunder the bonds of matrimony, and re-form them with new partners, will soon show a moral leprosy that must make it loathsome and unclean, in the sight of God and man. But leaving this part of the subject, there is another aspect of the case with which we are more nearly concerned—I mean how the Church as a Church should deal with this wide subject.

As ministers, as disciples of the Lord Jesus, and bound in our ministration by the precepts of the Gospel, which allows but one cause for divorce, we are often placed in embarrassing positions between our duty, as defined by civil law, and as dictated by a Christian conscience bound by Canon law. Our Church has distinctly legislated on this subject, in Title 2, Canon 13, "Of Marriage and Divorce." Here, in the forefront of the Canon, she postulates the underlying principle which she finds in Scripture, and which she incorporates into the law: "If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful." What must logically follow from this fundamental statement? Simply this: "If any persons are divorced otherwise than as God's Word doth allow, such divorce is not lawful."

By the provisions of section 3 of this Canon, "The Sacraments are to be withheld from persons married otherwise than as God's Word doth allow." What is the correlative of this? Why surely this: that the Sacraments should be withheld from persons divorced otherwise than as God's Word doth allow.

Yet here, the law of the Church and the law of the land often come in conflict. The law of the land permits marriages which the Church cannot permit. The law of the land permits divorces which the Church, with due loyalty to her Divine Lord and Head, cannot recognize, and the clergy are often placed in a strait between two opposing interests, and are sore perplexed.

Feeling that the whole system of divorce legislation, not only here but in most of the States of the Union, is vicious, and works only to the benefit of designing knaves, and to the destruction of the family constitution; and feeling further, that wise and Scriptural legislation can be secured only by and through a wholesome tone of public sentiment; and feeling yet further, that this is a grave moral, as well as social, question, I regard it the duty of the Church of Christ to plant herself on the decision of Christ, and educate public opinion in the right direction. I therefore venture to suggest to this Convention the propriety of taking some definite action, and of giving expression to some definite opinion on this grave and Scriptural question.

I suggest, further, that whatever action shall be taken looking to any modification of our laws by the Legislature, that the same be communicated to each of the Conventions of the dioceses of Pittsburgh and Central Pennsylvania, so that, by concurrent action of the whole body of our Church in this Commonwealth, we may be able to do something to correct wrong opinions, to teach right views, to shape wise legislation, and to abate in some measure the fearful evils under which both Church and State are being burdened.

A committee of this Convention, authorized to meet with, and act with, similar committees from each of the other dioceses, with power to formulate a line of action to be submitted to each Convention for final approval, will, in my judgment, be promotive of the best results, and secure unity of action throughout the whole communion of our Church in this great Commonwealth.

Having thus brought the matter to your notice, I leave it to your wisdom as to what course of action you will pursue.—*The Church.*

THE *Church Review* (London) has an excellent article on the way in which the Roman Church does not observe the sacred seasons of the Christian year. Some few great days, such as Christmas and Easter, are not overlooked, but the grand series of commemorations, as arranged by Catholic antiquity, are a dead letter. Though the clergy may mutter through the Breviary offices for all days, as a matter of obligation, the people do not get any knowledge of the seasons from the service in an unknown tongue, and the only intelligible commemoration they are permitted to have is of the various saints' days with which the calendar is overloaded. The great commemorations of the Church's Year are superseded by fancy devotions of various kinds. Advent may pass without emphasis, for at the end of November begins the "Novena of the Immaculate Conception." This feast is followed by the octave, so that the doll and artificial flowers are hardly cleared away before Christmas comes, with more dolls and other trinkets. Even Lent is not exempt from the distractions of these fanciful feasts; March is the month of St. Joseph, and devotions suitable to this "pious fad" must take place every evening. During Lent, every Church must have its "Forty Hours' Adoration" of the Holy Sacrament, which is a little feast of Corpus Christi. May is the "Month of Mary," and naturally Ascension and Rogation Days have to suffer oblivion. The festivals of the Apostles, held in such veneration by the primitive Church, are scarcely brought to the notice of the lay people in the Roman obedience. Minor saints' days and ecclesiastical fancies take the precedence in popular celebration.

Freedom, Faith, Reason.

The exclusive possession of three divine gifts gives man his supremacy in this world. These endowments are, freedom, faith and reason.

God only has perfect freedom, and, in Him, freedom co-exists with perfect knowledge and perfect love.

With partial knowledge and small love, man could not, with safety, be allowed full freedom. Yet, man must have somewhat of freedom, else he would not be "in the image of God." So freedom comes to men supplemented by reason and faith. By the help of reason man is to use his freedom according to knowledge, and, once beyond the boundaries of his knowledge, he must regulate his freedom according to faith.

Thus the profit and pleasure of freedom are to be realized through the exertions of the power of self-control—through being a law to one's self, and acting without external restraint and compulsion. There is nothing in this world which men dislike more than to be controlled, and, would they but control themselves, they might neither need, nor ever be conscious of, any external control, and this would be the highest possible realization of liberty.

The practical difficulty in all cases is to give reason and faith, as elements of self-control, each its place and priority according to circumstances. The substitution of one of these for the other can only result in a faithless reason or an irrational faith, both of them unspeakably bad. Within the limits of personal experience faith and reason coincide, and neither is the more authoritative and constraining. But, outside of experience, there is a proper primacy of faith. Faith always goes in advance of reason, when we push outward

into the ever-enlarging area of knowledge. Reason cannot bridge the chasm between the known and the unknown. But faith, waiting for no bridge, confidently steps on the other shore and keeps a foothold until reason can come over and take possession of the new joint conquest. Thus ever faith leads the way and reason follows.

It may be well to note, also, that there is a very common predisposition to *indiscriminate faith*, which it is the office of reason, appealing to experience, to modify and shape into a well-grounded confidence or faith, which can give a reason for itself, a faith which can say at last, "I know in whom I have believed." And this consideration may suffice to show that the priority of faith is only a precedence in order, not a relative superiority. Faith being in order to knowledge, and knowledge being required to supply material for reason.

There is, indeed, a common impression otherwise. People suppose they must apprehend the spiritual before they can become spiritual, which is just as sensible as to hold that one must have a knowledge of this physical world before being born in it; or, that a hungry boy must be able to analyze the food his mother has provided for him, applying all the principles of physiology, chemistry and dietetics, before he can eat a mouthful of the dinner. The boy's reason, fresh from its divine Giver, would spurn any such restraint.

God has revealed Himself to us as an *object of faith*, that we may, in time, come to know Him, "The only true God, and Jesus Christ, whom He hath sent," which "is eternal life." Faith, for the time being, answers the purpose of knowledge, and leads to knowledge, operating in the same way as the boy's faith in his mother. So we trust, and, after awhile we know. We believe and, in due time, we see. J. W. B.—(*Church and Home.*)

Editorial Notes.

The collapse of the rebellion in the North-West consequent upon the defeat and capture of Riel, appears to be complete, and our gallant citizen-soldiers are already indulging in pleasing visions of the homeward march. That they will receive a right royal welcome home, goes without saying, but we hope that the Government will bestow upon them some mere substantial token of the country's gratitude.

This sad internecine war is not without its compensations. Valuable lives have been sacrificed and happy homes made desolate, and heavy financial burden laid upon the people of the Dominion, but, on the other hand, it is no slight gain to have demonstrated to ourselves and to the world, our ability to put down a formidable insurrection by our own resources. Canada will henceforward, hold a higher place among the nations than she ever held before, and Canadians will love their native soil more than ever, now that it holds the dust of her citizen soldiers who died in its defence.

News comes to us by cable "on the highest authority," that Russia has accepted England's proposals on the Afghan question, which is thus practically settled in a manner satisfactory to both countries. Mamchak and Zulfikar remain in possession of the Ameer. The main features of the work of delimitation have been fixed, the details being left for the consideration of the boundary commission. We sincerely trust that this intelligence will be confirmed by later advices, and that the way has thus been prepared for a lasting and honorable peace.

The Church Guardian

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CALENDAR FOR JUNE.

- JUNE 7—First Sunday after Trinity.
" 11—ST. BARNABAS. Ap & M.
" 14—Second Sunday after Trinity.
" 21—Third Sunday after Trinity.
" 24—ST. JOHN BAPTIST.
" 28—Fourth Sunday after Trinity.
" 29—ST. PETER. Ap & M.

Women's Work in the Church.

In view of the great importance of this subject, and of the fact that it is likely to come before several of our Diocesan Synods, we give at length the following report of a recent discussion and action taken in the Convocation of York upon this matter:

"The Dean of Chester presented a report of the Committee on the Church Ministry of Women. Copies of the report had been circulated amongst the clergy present. The committee recommended:

1. That a deaconess should be set apart by the Bishop, publicly and with imposition of hands.
2. That no candidate for the office should be presented to the Bishop without careful previous training, or without previous examination as to whether she considers herself to be truly called by the Holy Ghost to that office, and as to whether it be her purpose to dedicate her life to the service of God therein, or until she be 30 years of age.
3. That she should not undertake work in a parish unless called thereto by the incumbent, and that her work in the parish should be entirely under his direction.
4. That there should be a deaconess' home (not necessarily in, but) in connection with each diocese, which might afford facilities for training, and to which the deaconesses (if removed from it by parochial engagements) might return in case of leaving their work in a parish for good cause.
5. That the home should be under the direction of a deaconess appointed by the Bishop of the diocese, and that the spiritual and devotional life to be observed in it should be guided by a chaplain, also of the Bishop's appointment. The internal rule and management of the home should in every respect be subject to the Bishop.
6. The deaconess should retain complete control over her own property.

The report also contained the following in respect to Sisterhoods:

- A Sisterhood is understood to be a community of women living under the following three obligations:—1. Single life. 2. Community of goods. 3. Obedience to a common rule. Sisterhoods are

an important branch of the existing organizations. That such a band of Church workers must be a strength to the Church is evident, if its members can be held in a position of obedience to the constituted authorities of the Church. The condition of their being under ecclesiastical control is their ecclesiastical recognition. Such recognition, under the following regulations, your committee recommend that these communities should receive: 1. The official dedication of the Sister to her work rests with the Bishop alone. 2. The ruling power of the Bishop over the Sisterhood is to be intimate and real. 3. Dispensation from the Sisterhood-life is to rest with the Bishop alone.

The Dean of Chester then proposed:—

1. That the recommendations contained in the report be adopted.
2. That the members of the Upper House be humbly prayed to sanction the principle drawn up in 1883 under the presidency of the Bishop of Winchester.

Canon Ware seconded the resolution.

Canon Trevor proposed as an amendment that the words, "And with imposition of hands," be struck out of the first recommendation, and the words, "As to whether she considers herself to be truly called by the Holy Ghost to that office, and as to whether it be her purpose to dedicate her life to the service of God therein." He also included in his amendment the omission of the words "single life" as one of the three obligations attached to sisterhoods. He argued that there was no comparison between the deaconesses of the fourth century and those that there was a desire to establish in the 19th century—the circumstances were not the same, and the duties to be done were not the same.

Canon Clarke seconded the amendment.

Canon Body said it was hardly possible to imagine a question which at the present time was of so great importance. It was a circumstance full of promise for the future of the Church that a Committee of such varied opinions and prejudices should have met, not to discuss or fight over the details of the subject, but to consider its fundamental principles, in all the calmness of Christian men. He re-echoed the statement of the Dean of Chester that it was a fundamental principle in the primitive Church that persons could only be separated to the order of virgins by the Bishop, and that they afterwards lived under his control. Therefore, without for one moment pretending to criticise their present position, it seemed to him that Sisterhoods in the Church of England could not be regarded as belonging to the order of ecclesiastical or canonical virgins until they had received the sanction of the episcopate. (Cheer). The question was not whether Sisterhoods should be called into being, for they already existed, but how to bring them into such a state of ecclesiastical reorganization and dependency as might save them from such lamentable developments as might grow up, if they were left outside the order of the Church. As regarded deaconesses, his conception of her briefly was one that superintended Church-workers, rather than one that engaged in Church-work herself: and with that view he held that no one should be separated for the office of deaconess without undergoing a long probation. As regarded the question of celibacy, the resolutions did not say one word about it, and he for one should have no objection to leave out the subsequent words to which Canon Trevor objected. With a view to meet cases where a false step had been taken, the

committee was anxious to recognize the existence of a dispensating power, not from any moral obligation or anything that had passed between a soul and its God, but from ecclesiastical obligations. As to the Sisterhoods, he again insisted that it was essential to the well-being of the Church, and certainly necessary to the well-being of individuals, that they should be under ecclesiastical recognition and control. (Cheers.)

The Archdeacon of Macclesfield drew attention to the fact that both deaconesses and sisterhoods at present exist in the Church, and no resolution they might pass would cause either of those institutes to cease to be. They would go on on their own lines to some extent, and it was for the Church of England to say whether she would devise measures to bring them within the Church or leave them to themselves. If the Bishops did not see fit to recognize sisterhoods they could not expect to exercise control over them.

The Archdeacon of Auckland was in favour of the omission of vows; Canon Tristram objected to the women being called upon to take vows as to perpetual chastity: and the Dean of Durham asked the House to reject the propositions of Canon Trevor, and to pass the resolution of the Dean of Chester, which left them more at liberty to carry on their work.

Archdeacon Blunt was opposed to celibacy, and expressed his opinion that the words of the recommendation left the matter open.

A suggestion was made that the word "called," in No. 2 recommendation, should be altered to "moved," and that was agreed to, and the Prolocutor ruled that that portion of Canon Trevor's amendment referring to "single life" could not be taken as the words were not part of the committee's recommendations.

On the vote being taken, the amendment was lost, and the original resolution was carried by a large majority.

Scholarship.

There is a convenient canon which is at the service of the rationalism of the present day. Whenever a fact or doctrine of Scripture is to be set aside, it is asserted that "all scholars are agreed in rejecting the passage in question." This is obtained by the easy process of assuming that no man is a scholar who defends the genuineness of the thing attacked. No matter how reckless the theory of the antagonist of revelation, no matter how untenable the position of the rationalist, they are sure to pass for profound scholarship. It is only orthodoxy which is unlearned and uncritical. It is high time that this arrogancy was put in its right place. It is possible, in spite of these feeble disciples of German unbelievers, that a received opinion may be a true opinion.

But there is another point which is kept out of sight—a point which modifies very greatly the value even of the highest learning. The worth of a man's criticism depends somewhat upon the bias of his mind. Those who quote German "scholarship" at second hand, are often ready enough to accuse their conservative opponents of being committed to a foregone conclusion. Being held to an absolute and literal truth of Scripture, they force themselves, we are told, to reconcile the most glaring contradictions, and to overlook the plainest proofs of mistake and inaccuracy. "Free inquiry," it is said, breaks this bondage. Now the truth is the reverse of this. Whatever it may

have been in past days, our attitude is an unbiassed one in respect of any single Biblical question. But when a critic is pre-convinced of the impossibility of certain conditions, as for instance, of miracles, of prophetic revelation, of Divine communication with mankind, then his estimate of the meaning of passages, of the force of language, his power of interpretation in general, is seriously impaired. A jurymen who declares that he has formed an opinion on a case that is pending is very properly dismissed from the panel. Still more if his opinion be a sweeping one, as if he had said he would never render a verdict of guilty in a capital case, or that he would convict foreigners irrespective of law or evidence.

What, for instance, is the worth of a man's opinions upon the passages which are used in favor of a second and later Isaiah, if he have already determined that prediction is impossible, and whatever seems to be such must postdate the event? It is, at best, the worth of an advocate's arguments who holds the brief of a party. It has none of the power of a judicial summing up.

Let us be understood distinctly. We mean by this that on any question of evidence belonging to pure scholarship, he is capable of seeing only one side. Is this equally true of him who holds to the divinely given origin of Scripture? By no means. Such an one is still free to say that a doubtful passage does not seem to bear the force ascribed to it. A firm belief in the doctrine of the Trinity does not hinder one from rejecting the text concerning the three heavenly Witnesses. Perfect orthodoxy is not inconsistent with ascribing the Epistle to the Hebrews to another than St. Paul. It is the men who have an *a priori* theory to serve who are bound by it. On either of the above-named questions a man might hold one opinion at one time, and then by weight of evidence change it for the other, without losing in the least, or even impairing his belief. But the man who has decided that the Resurrection of our Lord is an impossibility, is in no condition to examine the credibility of the witnesses. No force of scholarship can change his foregone conclusion.

The first question to be asked in regard to any Biblical critic is, What are his general beliefs concerning Scripture? Does he reject the possibility of prophecy, of miracles, of the supernatural in general? Then his scholarship is suspicious from beginning to end, and certainly loses all its authority, save such as it owes to its intrinsic probability.

It is, then, quite time that the unlearned in theological and exegetical matters were relieved from this bugbear of scholarship so called. A man may be very learned and yet unable to comprehend the first principles of correct reasoning. He may be the bond-slave of a theory. He may be the covert enemy of all religion, and a man of utterly undevout heart. Therefore, before he undertakes to pose as a judge, and be received as an authority, he must show his capacity for discriminating facts, his freedom from destructive bias, and his sincerity in the love of truth and the desire of duty.

"The Congress of Churches."

Whether or no the meeting of prominent Christian ministers and laymen in Hartford, last week, which is reported in our news columns, will result in any direct benefit to the cause of Church unity, or no, is a question. But that some good is likely to

come out of it is most probable. The purpose intended by the originators of the Congress, however, may not be the result accomplished. Several things are evident from the proceedings, which may be noted. In the first place its title is an inaccuracy. Even in the broadest popular interpretation of the name Church, the gathering could not be defined as a Congress of Churches. No recognized authority of any organized Christian body appointed the delegates, and no official certificate gave them a right to speak in the name of their associates. However accurately each speaker might present views held by his Church or denomination, yet he was permitted merely to answer for himself, and no one else. A committee, and a self-originated one, invited, no recognized authority appointed a single delegate. It was not then a Congress, save as the word has acquired a technical signification from the Church Congress, which furnished the idea, nor was it an assemblage of Churches, but it was simply a gathering of individuals, connected with various Christian bodies, representing rather individualism than any organic ideal. For it must be remembered that the voluntary gathering of representatives of different schools of thought in our Church—an assembly of individuals separated by undefined lines—is a radically different thing from a similar voluntary association of members of organic bodies, which have an authoritative agency for speech and action. A Church Congress is one thing, and is properly purely voluntary. A Congress of Churches, however, requires action by the organic bodies, before it can be truly so denominated. The name as descriptive of the Hartford meeting is distinctly misleading, for directly the discussions could have but little more weight than, what is called, "a symposium" in some of our magazines. Again, the subjects treated were of a very general character, and those upon which Christians are generally divided, were avoided with nearly as much care as is exercised by the Evangelical Alliance. Courtesy towards each others views, was almost too evident. In fact many concessions were made to courtesy, which would hardly be practiced in actual life. Organic unity can hardly be furthered, until the principles of each division of Christians can be plainly stated, and courtesy govern a firm assertion and search for actual unity.

Having noted that which this gathering was *not*, we are better fitted to consider what it was, and the good that it reveals, and may do. The possibility of this assembly, and the attention it has excited, is a sign that the pernicious idea,—that a divided Christendom and competitive emulation of churches is a good thing—is dying, if not already dead. There is prophecy of the office of the Church in promoting unity, in the fact that the model of the assemblage was originated by Churchmen, and the prime movers in this effort was a Church clergyman. And good will always result from earnest and devout men, meeting face to face in Christian courtesy, and longing for the day when the only strife known to the Church, shall be common warfare against sin and the great adversary of souls.

But all such efforts and discussions are valuable simply so far as they manifest the working of the Divine Spirit, rather than the efforts of human wisdom. For unity is the gift of God, not the invention of man, and disunion afflicts us because of the sins of the Church. And when she has duly repented, and returned unto her God, then, and

then only, will Jehovah restore in His own way the lost unity. The efforts of Christians are of importance as revealing what God is doing, not prophecies of what men will do. In this view of the matter the event, which calls forth this comment, and many other tokens of the age, bid us thank God and take courage.—*Church Record.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN.

SIR,—Apropos of the correspondence upon the action of the Bishop of Minnesota at Rome please insert the following short extract from a letter of mine in the *Church Times* of Aug. 8th., 1884, defending Bishop Jenner's connection with the Old Gallican Church in Paris, as it expresses a great principle which applies in the present instance.

"With regard to jurisdiction and Mission.....
"have we not been rather fogged by modern
"Roman theories, which separate power of order
"from power of jurisdiction in the interests of the
"Papacy?"

"If we conceive of jurisdiction being the in-
"alienable accompaniment of every consecration
" (as Bailey "Mission and Jurisdiction" proves it
"to be) and not as Romanists now say, a power
"conferred apart from ordination (which practically
"elevates the power of jurisdiction far above the
"power of order); if we conceive of that juris-
"diction as, in theory, universal in every case, so
"that if all the bishops in the world died out but
"one, that one could re-bishop the world—but
"limited in actual exercise for order and con-
"venience sake by the arbitrary bounds imposed
"by Canon Law (see Canons of Nicœa and
"Constantinople) than we can see that:—

"1. In the event of a church becoming heretical
"or enforcing error as a condition of Communion,
"the orthodox dwelling in such an ecclesiastical
"province (a mere arbitrary division of territory
"for convenience sake) have a claim upon every
"orthodox bishop in the world to supply their
"needs.

"2. The heretical church forfeits all right of
"protection by Canon Law for its actual jurisdiction,
"and moreover

"3. Every orthodox bishop is bound to do his best
"to secure for such orthodox confessors episcopal
"ministrations.

"This is the principle on which the American
"Church is at present acting in Rome itself."

I add to this that we may all be proud to say that the English Church is fully committed to the action of the American Church in this matter, for not only does she support a Church herself in Rome in which confirmations are held, but the Archbishop of Canterbury through the Bishop of Long Island grants Episcopal support to the "Italian Catholic Church" so nobly fostered by Dr. Nevin of the American Church and making such rapid strides in sound reforms, under the leadership of Monsignor Savarese and Campello.

To withhold Episcopal support from brave reformers and confessors is surely either to force them to accept error to secure it or to break altogether from the Apostolic fellowship.

The Anglo Catholic Church is bound by her very position to support all earnest souls who are seeking a healthier spiritual atmosphere than the oppressive one of Romanism and it is not our wisdom to be offended because the ecclesiastical gear is a little out of order in the present abnormal state of Christendom.

Yours truly,

JOHN M. DAVENPORT,
Priest of the Mission Church of St. John Baptist,
Portland, St. John, N. B., Canada.

May 23, 1885,

FAMILY DEPARTMENT.

THE TWO VISIONS.

Text: ISA. VI. 5.

BY THE BISHOP OF BRFORD.

Two visions passed before me as I prayed:
I saw the King, the Lord of hosts, unveiled,
In robes of awful purity arrayed;
And in the blinding light my spirit quailed.

And then mine eyes fell downward; and within,
Lit with the searching fire that pierced me through,
I saw a soul all stained with hateful sin:
And bowed in shame I shrank back from the view.

Then, as one more I sought with trembling awe
To scan the glories of the heavenly height,
A Face of tenderest love methought I saw
Shape itself out from that deep home of light:

And then I knew this double look could win
The Twofold grace that lifts the soul above;
For Penitence beholds the guilt within,
While Faith looks out upon a Saviour's love.

—Church Bells

THE GOLDEN CITY OF MANOA.

A STORY MORE THAN HALF TRUE.

More than two hundred years ago, when the Spaniards discovered the great new continent of America, they found many things to surprise them, in the people as well as in the places.

And what must have been most surprising to them of all, was to find that this world, which was so new to them, was in reality as old as the one they had left behind. For when they came to Mexico and Peru, they found there traces of a civilisation older than their own—certain proofs that here had been a people governed by laws, laying out fine roads, and building stately cities, while the greater part of Europe was still lost in savagery and ignorance.

The roads and the cities were there still, and people living in them; a civil-spoken orderly set of people, ruled by a king to whom they all gave obedience, and ready to die any day for such religion as they had.

But the thing which struck the Spaniards most was their *wealth*; the gold and silver which they owned in such quantities, that to read of it even now in history is like reading a fairy tale.

They did not greatly value it, just because it was so plentiful with them, and by fair means or foul, the Spaniards possessed themselves of great riches.

And those whom they had left at home, hearing of this, came out in numbers across the sea, to try for a share of the treasure.

The first who came were gallant soldiers, who dared unknown dangers, and fought and conquered when their enemies were a thousand to one. And they took the land, and had it in possession, like the Israelites of old in the land of Canaan. But after them came out greedy adventurers, whose hearts were on fire with the love of gold, and the sight of the wonderful treasures of Mexico and Peru seemed to drive them mad. The Bible says that the love of money is the root of all evil, and so it proved now. Indeed, when one reads of the things which these Spaniards did, one is tempted to believe that they must have been changed from men into devils.

For they killed the poor Mexicans by thousands, or tortured them to make them tell where their goods were concealed. They stole from them, and lied to them, and made promises which they never even meant to keep.

Then they found the gold and silver mines among the mountains, the store-places where all those heaps of precious dross had come from. And they made slaves of the natives, and drove them in gangs to work in the mines, treating them worse than brute beasts; till the poor things, who were not made for hard work and hard living, died

off by thousands, and they were forced to bring negroes from Africa to take their place.

So matters went on for many years, while the Spaniards grew more rich and more wicked every year. And at length the wrath of God arose against them, and He prepared for them a punishment which their nation has never got over to this day.

When they had been in America some fifty or sixty years, and gold and silver were no longer quite so plentiful as they had been, a very strange tale began to go about among them.

This tale came to them from many quarters, and, strange though it was, the Spaniards had seen too many marvels in Mexico and Peru, to think any tale too wonderful to be believed.

And the natives all told the same story, whether friends or enemies, Mexicans from the open country, or wandering tribes of wild Indians in the forest. They all agreed in saying that *somewhere*, over the mountains, through the forest, beyond the great river which is now called the Amazon, there was a city built of gold. There, they said, was to be found the last of the Incas, or kings of Peru, with all the treasure that he had carried away with him out of his own land—gold and silver such as no man had seen before, and precious stones and pearls of value past all reckoning. They called the name of this place Manoa; and there was no Indian so ignorant or so stupid that he did not know all about Manoa and its piles of priceless treasures.

And every Spaniard who heard this tale naturally wanted to find the golden city, and load himself with the spoil of it.

Party after party was formed to go out and search for Manoa—some headed by brave and gallant soldiers whose names are remembered in Spain to this day. Party after party crossed the cultivated land, and climbed the mountains, and plunged into the thick forest beyond.

And there they met with hindrances more than can be told here. The forest hindered them—for it grew before them, in places, so thick with matted creepers and underwood, that they had to chop their way through with axes. And the heat hindered them—the damp steaming heat that sucked their strength away, and made them long only to lie down and rest.

Their numbers dwindled fast away as they went on; for some were killed by tribes of savage Indians, and some were swept away in crossing the deep rapid rivers. Some were bitten by snakes or torn by wild beasts, and some ate of poisonous fruits, such as those tropical woods are full of, and so died miserably. And many died of fever in the pestilent swamps; and others were just *lost*, for what became of them no man knows.

But only a very few came back again, long years after, with sorrowful hearts and heads grown grey; and they had been through many wonderful adventures, and had seen many strange things, but they had not found the golden city.

However, there were still Indians found who told the same story, and there were still Spaniards who believed it—perhaps because God, to punish their greed, sent them “strong delusion, that they should believe a lie,” and spend their lives in following after a shadow. So still each year there were men found willing to risk their lives in seeking for the treasures of Manoa.

With one of these parties there went a young man who had just come out from Spain—Francisco Mendoza. He was more kind-hearted than most of his countrymen, and the way in which the Indian slaves were treated in the Spanish colonies filled him with grief and disgust. So he was glad to turn his back upon them all, and join those who were starting off into the heart of the country, to try if, by looking in some new direction, they could light upon the hidden city of Manoa.

They met with all the dangers and difficulties that the others had with, but they would not be beaten. They struggled on through hunger and thirst, through heat and weariness, and the want of all things, daring hardships and dangers in a way that would have made saints and heroes of

them, if only they had been working for something better than gold.

At last they came, those that were left of them, to a little Indian village, deep in the woods.

They were so weak with toil and travel that they were glad to make friends with the Indians, and ask leave to stay with them to rest awhile. And, luckily for them, these people were simple, ignorant, friendly folks, and lived so deep in the woods, and so cut off from the rest of the world, that they had never heard of the Spaniards and of their cruelties.

They stayed there many days, and Francisco picked up scraps of the Indians' language, and was able to talk with them a little. They were very kind to him in their childish fashion, more kind than his own countrymen had been, and he grew very fond of them. But he was griev'd when he found how ignorant they were—how they knew little or nothing of God, but worshipped the devil for fear he should do them harm, and lived in bondage to the fear of him and to the fear of death, with no hope of anything beyond.

There was no one to teach them, no one to make them wiser or better, and, as far as could be made out from their story, they were sinking lower year by year, growing less like men and more like the beasts that lived in the forest round them.

And day and night Francisco heard a voice within him saying, “*These, too, are My children, My sheep, whom I died to save. Stay here and tend them for Me.*”

He would not hear the voice at first; he tried to forget it, and to think of the golden treasures of Manoa, and all the fame and wealth that he was going to win.

But it gave him no rest. It seemed to him that he had been kept from dangers and brought safely by rough and weary ways to this place, for this very purpose.

And so at last his mind was made up, and when his companions were ready to go on, he told them that he should stay there in that Indian village, and teach those poor simple folks about the love of their heavenly Father and their home in heaven.

The others laughed at him first; then tried to persuade him; then grew angry and called him a coward. But he had not chosen for his own pleasure, and such things had no power to change his mind.

So he stayed behind with the Indians, who were learning to love him already, and worked for them, and taught them, and prayed for them till he died.

And the others travelled forward into the beautiful pathless wilderness, and whither they went, and what became of them, no man knows—but they never found the golden city of Manoa; and none ever did find it, nor ever will. For America is mapped and explored now from one end to the other, and there is no such place to be found. The very name of it is almost forgotten, and no one will ever go to search for it again.

But the strange part of the story is this—that the man who stayed behind, who gave up the search, was the man who found the Golden City after all! We need not ask how that could be; for we all know of the *real* Golden City, whose streets are pure gold like transparent glass, and her gates of a single pearl.

And may we not believe that God, to whom that City belongs, has found a place there for the man who gave up all his own hopes and plans that he might work for God? Surely, yes!

Thus the man who lost his life was the one who found it after all—lost it in this world, and kept it unto life eternal.

For if those others had found what they sought, they would not have been much the better for it. They would have lost or spent it, or if not, the richest man can carry nothing away with him when he dies. If they had found all the gold of Manoa, they would, none the less, have had to go naked out of the world.

But the true Golden City is ‘eternal in the heavens;’ and Francisco's treasure was laid up in the safest place of all, ‘at God's right hand for evermore.’

HELEN SHIPTON.

A VISIT TO LAMBETH PALACE.

(By a member of the C.E.W.M.S.)

"C. E. W. M. S.—By special invitation of his Grace the Archbishop of Canterbury, admit Mr. — of — branch, to Lambeth Palace, Saturday, March 21st. Place of meeting outside of Lambeth Palace, 3 p.m. Badge and suspender to be worn on left breast.—C. Powell, Gen. Sec." So ran the card of admission sent to me, as one of the favoured few, fifty in number, members of the Church of England Working Men's Society, whom the Archbishop had invited to view the objects of interest in his historic palace at Lambeth on Saturday last. The event was equally delightful and surprising to me; delightful as a matter of course, surprising that I should be one of the selected fifty among so many more deserving of the honour. The week's work done, I lost no time over my snack of dinner, and after a wash and brush up set off by boat for Lambeth. The sun shone with spring-like warmth and splendour, and the journey West formed a delicious prelude to the pleasures of the afternoon. On the boat I foregathered with a few fellow-members of our Society, equally fortunate in the possession of cards of invitation, and we arrived at Lambeth Pier a full half-hour to the good. Early as it was, however, we were by no means the first arrivals; for on the Albert Embankment we found a good half-dozen members of the party, and these were soon supplemented by the others. Punctually at three o'clock we crossed the road in pairs, wearing our badges, with handsome, pale blue suspenders (which called forth an irreverent remark from a knowing little ragamuffin to the effect that we were "all Cambridge"), and entered the palace precincts by the great gateway. Proceeding straight to the "posting-chamber" of the so-called Lollard's Tower, we experienced the first of a series of most delightful surprises. Just inside the door, looking (as he always does) every inch a Primate of All England, stood the Archbishop of Canterbury, shaking hands with every man jack of us as if we were peers of the realm. Behind his Grace was the Rev. Montague Fowler, his chaplain, beside whom stood, his face "beaming with a broadening smile," the popular vicar of St. John's, Hammersmith, Mr. Allen Whitworth. When all had entered the room, and all had returned the hearty grip of his Grace, the Archbishop said it gave him great pleasure to meet so many workmen members of the Church of England, and he proceeded to describe, in his own winning way, which always gives so much pleasure, the historical points of our immediate surroundings. Of course I cannot remember all he said; and certainly I do not pretend to be able to give any idea of how he said it. Suffice it that we had reason to be charmed, as well as interested. The tower, he told us, was usually called "the Lollard's Tower," but in fact it had no claim to that distinction. The Lollard's Tower—that is, the tower in which the famous Lollards were imprisoned—was originally at Old St.

Paul's, and of course it was destroyed with the Cathedral in the great fire; but it seemed (quietly observed his Grace) that the people could not do without a Lollard's Tower, and so they transferred the tradition to Lambeth. Whereat we smiled. The proper name of the tower is the "White Tower," and it was built by Archbishop Chicheley. The room we were in was about 40 by 35 (as nearly as I can guess from memory), heavily wainscoted, and roofed with oak. A square latticed window commanded a fine view of the Thames and Houses of Parliament. In the centre of the room, supporting the massive roof, was the post from which the chamber derived its name, a heavy oaken shaft about a foot square, the edges merely planed away and thickly varnished. Here, it was said the Lollards were tied and flogged, prior to their consignment to the prison above. Of course this is all fiction. The "posting-chamber" is now used as a class room, and very likely its historical purpose was equally innocent. Turning to the magnificent double door in the eastern vault, which led to the antechamber of the chapel, the Archbishop called our attention to its exquisite harmony of structure, with its eleven columns in the purest early English style, surmounted by Laud's arms. From thence we passed into the antechapel where the Archbishop showed us the list of Primates, from St. Augustine to himself, painted on the western wall. "Now," said his grace, "you are known to be interested in the continuity of the Church, and there you see a proof of it. There is no break in the succession of the Archbishops of Canterbury, the names and dates of all of whom you there see." And there is particular appropriateness in the text which surmounts the list, "Let the House of Aaron now say that the mercy of the Lord endureth forever." (Ps. cxviii, 3.) Laud's screen was an object of great interest to us, being of finely carved oak, with upper panels of oval crystal; but the magnificent illuminations and pictures which embellished the beautiful groined roof specially attracted our attention. In conjunction with the stained glass windows, to which I shall come presently, they formed not the least interesting subject of His Grace's pallid description. The ceiling has been lately re-decorated, and much additional re-decoration has been effected by the family of the late Archbishop Tait, in memory of Mr. Craufurd Tait, and one light of one of the splendid windows has been supplied by the American Bishops who were present at the late Pan-Anglican Conference. Within the chapel his Grace reverted to the subject of continuity. Speaking of the continuity of the church, he said, "We have here a magnificent illustration of the fact that the history of the Church, in spite of her many vicissitudes, is one of uninterrupted continuity. The original windows, placed in the chapel many years before the Reformation, were formed on the principle of the *Biblia pauperum*, or poor man's Bible. The subjects were treated consecutively, giving the whole Gospel story, with Scriptural types and anti-types, prophecy and fulfilment, side by side.

(To be continued.)

BAPTISMS.

WARD.—In the parish of Albion Mines, N.S., April 26th, Ellen Wall Ward.
SALTER.—In the parish of Albion Mines, N.S., May 1st, Mary Jane Salter.
BAMBOROUGH.—In the parish of Albion Mines, N.S., May 24th, Mary Ann Ellen Bamborough.

DIED.

BYERS.—Entered into rest, at Springhill Mines, N.S., May 17th, Ida J., beloved wife of John A. Byers, M.D., aged 34 years.
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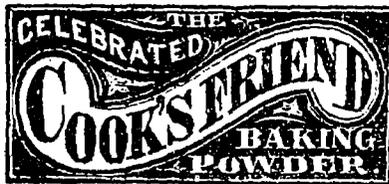
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THE MISSION FIELD:

INDIA.

The census of 1881 showed that out of a population of 31,170,631 in the Presidency of Madras, there were 711,072 Christians—a proportion of 23 Christians in the 1000, an increase of 30½ per cent when compared with the census of 1871. The largest increase is in Tinnevely, the numbers amounting here to 38,375, bringing the total to 140,946. Next to Tinnevely come Madura and Tanjore, but the percentage of Christians to the whole population is largest in the city of Madras. In Tinnevely, the most Christian of the rural districts, 8½ per cent of the population is Christian. In all the large rural Christian communities the proportion of females is very high. In new districts the converts appear to be chiefly males. The proportion of Christians living in towns is very much higher than the proportion for the whole population. In the proportion of Christians to the population, the Province of Madras stands first; next, British Burmah; third, Coorg; fourth, Bombay; fifth, Bengal. The Roman Mission, founded three and a half centuries ago, has the largest hold in the country. The Church of England ranks next, and claims two-thirds of the remainder. In education both Hindus and Mohammedans are outnumbered by Christians. Archdeacon Matthew of Colombo, in a letter describing a visit to Bombay, says:—"I stayed at St. John's Mission House at Mazagon, some two miles from the Fort, for three or four days. The regular ways of the house, the frequent opportunities of prayer, the quietness, and yet the brightness of its inmates impressed me much. There is a daily celebration of the Holy Communion in the church, and usually in the Sisters' chapel as well. The Sisters have two excellent high schools for girls under their care—one in the Fort, called the Cathedral High School, and another in the Home at Mazagon. There is a large boys' school at Mazagon in the same compound, and a home for lads, who are at school or in offices in the city, as well as a little Marathi Mission, which is under Mr. Lord, who, however, hopes, before long, to go on to the work for which he is specially designed, viz., a mission to the Jews, of whom there are such numbers in Bombay."

EGYPT.

The Army Scripture Readers' Society has sent out two Readers to Suakim. It has already one at Alexandria, and another at the field hospital at Abu Fatmeh, near Handek.

AUSTRALIA.

At a meeting of the Ballarat Church Assembly—or Diocesan Synod—in March, Bishop Thornton observed that statistical forecasts expected that in another thirty years this diocese alone would have a population of a million and a half, the see-town itself swelling to 200,000 souls. Including Riverina there were now thirteen bishoprics in Australia—besides New Zealand, &c. A movement was now commenced for forming a fourteenth

diocese—to be taken out of that of Melbourne. The state of the Ballarat diocese was harmonious and progressive. In the Wimmera district, where at the meeting of the previous 'Assembly' there was not one clergyman, there are now four, and a lay-reader, with six churches and nineteen other places of service. The Rev. C. J. Allanby is made Archdeacon of Wimmera, and new work elsewhere is similarly followed by making the Rev. J. C. P. Allnut, Archdeacon of Loddon: the Archdeacons of the diocese have thus become five in number. One topic treated in Bishop Thornton's address was the recent Unitarian utterance of Mr. Justice Williams, a judge of the Supreme Court of Victoria.

A warm welcome has been accorded to the first Bishop of Riverina, Dr. Linton. He arrived on Sunday, March, 1st, in the *Parramatta*, at Glenelg, and was met by the Bishop, Dr. Kennion, who brought him up to Adelaide. Bishop Linton preached in the Cathedral, and left the same evening for Melbourne in the mail-boat. The *Parramatta* reached Port Phillip early on the 3rd, and Bishop Linton came to Melbourne, and was, during his brief stay, the guest of Bishop Moorhouse. A service of welcome was held that evening in Christ Church, South Yarra, and after it Bishop Linton delivered a short but earnest address, giving a hopeful outline of the work which he hopes to inaugurate in the diocese of Riverina. He left on the 4th for Sydney, where he has had another warm welcome, and has spent some time.

TASMANIA.

"An occasional correspondent" writes to *Church Bells* :—

But to return to other matters. When I last wrote from Hobart, some weeks ago, the Bishop of Tasmania was away on his first visit to the islands in Bass' Straits. I am glad to be able to record his safe return after a somewhat perilous voyage of over a fortnight. He was only able to visit three of the islands, viz, Vansittart, Big Dog, and Cape Barren Island, owing to the *Corio* running aground on a sand-bank, where she remained for three hours, her rudder-post being broken. This necessitated a return to Port Furneaux, Cape Barren Island, where, fortunately, the vessel was sufficiently repaired, after waiting eight days, to permit the party to venture to return to Launceston, which port they reached without further accident on March 2nd.

While the vessel was being repaired the Bishop and his chaplain camped on the island, and were attended to with the greatest care by the islanders, many of whom are half-castes. Notice was sent to some of the nearest Islands, and about ninety persons in all collected to welcome the Bishop; services were held daily.

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and on each of the Sundays, the 14th and 22nd February, there were three services.

Monday, 23rd February, was kept as a gala day, the islanders erecting a triumphal arch and presenting an address of welcome to the Bishop; in the evening there was a public tea and temperance meeting, and as many as thirty persons took the pledge during the Bishop's stay on the island. The party had the opportunity of meeting the 'Queen of the Islands,' Lucy Beeton, who came for the purpose from her dwelling on Badger Island; they also had full time to appreciate the common fare of the islanders at this time of year, viz., the mutton birds.

What the outcome of the episcopal visit will be can hardly yet be estimated; perhaps nothing will be settled until the other islands, viz., Kent's Group and King's Island, have likewise been visited, as they will be in the course of the next six months. *Church News for the Diocese of Tasmania*, for this month, has a paragraph upon the subject, which concludes with these words:—"Probably the information the Bishop will have obtained from personal observation will enable him, in conjunction with the Synod, to make better provision for the spiritual wants of the inhabitants of the Furneaux Group. Before passing on to notice one or two things in the neighbouring colonies, I may mention that this paper, *Church News of the Diocese of Tasmania*, is now in its twenty-third year, having been commenced in May 1862 as a threepenny monthly paper; it is now published at sixpence, and compares very favourably with the organs of the Church of England in the other dioceses out here.

NEW ZEALAND.

A revision of the Maori Bible has been made by Archdeacon Williams of Waipu, and Archdeacon Maunsell of Auckland. Mormon mission-

aries have of late been busy among the Maori Christians, but those who have joined them are, almost without exception, from among the careless and ignorant, some being moved by the fancy that the new *karakia* may help to cure bodily diseases.

SOUTH AFRICA.

The decease of Canon Beckett in the Orange State deserves especial notice. In early life he was a curate of St. Saviour's, Leeds, the church founded by Dr. Pusey; and when its first incumbent went to Rome, he was its only minister who stood fast. Bishop Longley, however, withdrew his license, and he was soon practically reduced to lay communion, humbly placing himself near the door of the church he attended at Dewsbury. Then he went to Scotland, to the collegiate church of Cumbrae; thence Elford, as curate for twelve years under the late Mr. Paget (author of *The Owllet of Owlstone Edge, &c.*). In 1866 he went out to Africa, with several students, to commence a Mission Brotherhood, members of which were to have no stipend, but to work, if necessary, with their own hands. At Modderpoort he lived for some time in a cave while house and church were building. He planted the Church all through the north-eastern district of the Bloemfontein diocese: everywhere men spoke of him with reverence and affection. Few modern clerical careers have been marked by a more perfect union of humility and zeal.

There is a small tree growing in a gulch, near Tuscarora, Nevada, the foliage of which at certain seasons is said to be so luminous that it can be distinguished a mile away in the darkest night. In its immediate vicinity it emits sufficient light to enable a person to read the finest print. Its luminosity is said to be due to parasites.

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Lord Tennyson receives on an average \$7,500 a year on royalties.

This paper has done as much as any other to expose the worthlessness of the big pack Condition Powders, and means to keep it up, too.

Tawhiao, the Maori king has recommended his people to embrace Christianity.

The chief clerk of the Government Dispensary says that no medicine chest is now complete without Johnson's Anodyne Liniment.

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The Temperance Cause.

AT HOME.

The ninth anniversary of the Cathedral (Montreal) Band of Hope was held on the 22nd of May. The audience was large and influential. Punctually at eight o'clock the orchestra struck up and the youthful members of the band, attired in white and carrying the magnificent banners of the society, entered the hall, all joining in a spirited chorus entitled the "Greeting Song." After marching round the hall, and winding in and out of the aisles, the procession ascended the platform, and the children took their places on the seats provided for them. Prayer was then offered by Rev. J. G. Norton, president, after which the hymn, "All glory, laud and honor," was sung, followed by the reading of the reports by the secretary, Mr. B. Binnmore. The report of the treasurer, Miss Mary Ogilvy, showed a balance of \$12.65. The secretary's report proved a large increase of membership during the past year, and that the indefatigable efforts of this organization had been crowned with success. It was stated that the Band of Hope having raised a sum of money towards presenting a testimonial to Bishop Baldwin, had resolved that it should be devoted to equipping a coffee barrow, and this, it was felt, would be entirely in accordance with his Lordship's wishes. The musical part of the programme owed much of its success to the kindness of Mr. Chas Harris, the organist of the cathedral. The proceedings were also enlivened by an orchestra of amateur performers. The singing of the children reflected credit on the training of Miss Newham. Altogether the meeting was a successful one.—*Star*.

ABROAD.

A few weeks since a deputation from the Church Missionary Society, consisting of the Archbishop of Canterbury, a number of bishops, deans, noblemen and members of parliament, attended at the British Foreign Office to urge upon the government the importance in the negotiations at the Berlin West Africa Conference, of restraining the liquor traffic in the Niger and Congo. The memorialists stated that the traffic was becoming so enormous that there were grave reasons for alarm, that not only would the missions be ruined and the cause of Christianity and civilization irreparably injured, but that the native races would be destroyed if something was not speedily done. The Bishop of Sierra Leone (who was to sail the next day for Africa) mentioned that the steamer he went out in before was laden with rum, gin and gunpowder all from Hamburg, and that the captain told him the spirits were of such a quality that he would not touch them on any account. We have seen it stated that the Berlin Conference adopted prohibitory measures; and if such measures are good for the Congo and Niger regions, why are they not good for Berlin, London, New York? If we can interfere for the protection of other and far off people, why ought we not to suppress the demoralizing and destructive traffic at home?

A TEMPERANCE OASIS.

The *Anglo-New Zealander and Australian Times* states that, on the requisition of the native race in New Zealand, the whole of what is known as the "King Country" has just been proclaimed by the Governor of the colony as protected from the sale of intoxicating drink for ever. There is a provision in the Licensing Act of the colony which was inserted with this object in view. It provides that if the native owners of any land on which a license for the sale of intoxicating drink has not yet been granted make application to the governor to have their lands exempt from the operations of the Licensing Act, the Governor-in-Council shall make proclamation declaring that no license for the sale of drinks shall be granted within such areas. For many months past some friends of the Maori race have been actively exerting themselves to bring the knowledge of this provision before the minds of the natives, and have succeeded in obtaining the cordial assent of the whole people, from Tawhiao down, to have their lands protected from the demon of intemperance; the application has been presented and the proclamation made in legal form. It is interesting to know that, the proclamation once made, there is no provision in the Act for recalling the prohibition from the land, which can only be done by a special Act of Parliament. The consequence of this is that an area of three million acres of the most fertile land in New Zealand, and possessing one of the finest harbours in the colony has been absolutely dedicated to temperance for ever.

THE

Weather is now growing warmer, and the extreme languid feeling, want of appetite, dulness, languor and lassitude, effects nine-tenths of the human family and often Bores, Blorems, etc., that have been lying dormant in the blood for months past now make their appearance, all caused by your blood not being in proper condition. It is impossible to throw off these impurities without the proper remedy, and the most reliable medicine is Estey's Iron and Quinine Tonic. Sold by all druggists. Price 50c., six bottles for \$2.50.

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NEWS AND NOTES.

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The great Mogul, the Emperor of Delhi, is no more. The last descendant of that dynasty, Jewan Bukht, died recently at Rangoon, where he had lived a political prisoner.

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A prize of a gold watch put up recently by a tradesman of Otumwa, Iowa, to anyone guessing the number of seeds in a certain pumpkin on exhibition, was won by a farmer's daughter who guessed the exact number—494.

Extracts from a Letter from C. H. S. Cronkhite, Esq.

Canterbury Station, York Co., N.B., October 10th, 1876.

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Dear Sir,—In reply to your letter of enquiry, I would say that your *Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime* is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours
(Signed) C. H. S. CRONKHITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of *Robinson's Phosphorized Emulsion* on the person of Mr. Cronkhite and do assert that the foregoing statement is correct in every particular.

Alexander Rennett, J. P.,
(Signed) William Main.
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Wishing you all success,
I am, Dear Sir,
Very faithfully yours,
P. J. FILLEUL,
Episcopal Minister

INFANTS' HOME REPORT.

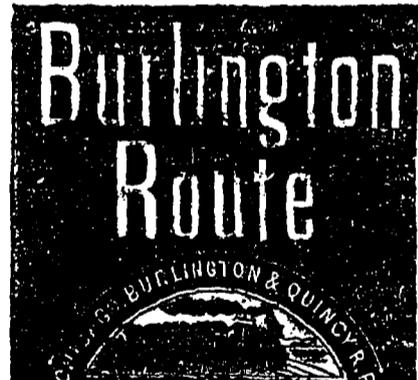
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I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil, &c., as prescribed by our physician, Dr. T. R. Almon, and the great benefit and service it has rendered to our babies in the Home. I have found they take it without any trouble, and it does not in the least disagree with them; and with weak, delicate and anemic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength; in fact our Home cannot do without it. I can, after the experience of over four years, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

I am, yours respectfully,
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