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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. XI.
No. 11.

MONTREAL, WEDNESDAY, JULY 10, 1889.

\$1.50
PER YEAR

BUSINESS ANNOUNCEMENT.

From and after the 1st JULY NEXT, (1889), the rebate of FIFTY cents offered for payment *strictly in advance* will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid Two DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and the rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at One Dollar, provided arrears, if any, at one dollar and a half per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz: payment strictly in advance; and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labour in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

Warning.

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ECCLIASTICAL NOTES.

"Two friends" having made the London Society for Promoting Christianity amongst the Jews the munificent gift of £1,000.

A PICTURESQUE family mission has been purchased at Mirfield for £10,000 for the Bishop of Wakefield. It will form the palace of all subsequent Bishops, and eminently deserves its name. Since his translation, Bishop Walsham How has been living in a house formerly used as a club.

Two Bagdad Jews have bought the entire site of Ancient Babylon. On this *Le Chretien Belge* remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the

ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

Archdeacon Watkins, of Durham, is the selected Bampton Lecturer for 1890. The Archdeacon's subject is to be "The Fourth Gospel." The Archdeacon, who is a Balliol man, is the author of the commentary of St. John's Gospel in Bishop Ellicott's commentary for English readers. Prior to going to Durham he was Warden of St. Augustine's College, Canterbury.

It is proposed to raise a fund in the diocese of St. Asaph and Bangor for the purpose of assisting Welsh Church mission work in Manchester, Wigan, Barrow Hanley, Birmingham, and other English cities and towns. When Welshmen in Wales thus show a keen interest on behalf of their countrymen in England, we may expect these missions to prosper in accordance with their deserts.

SHEFFIELD has been waxing hot over a controversy in the daily press between a number of Roman Catholics and Churchmen, in the course of which the Church of England was described as "a mere department of Government, living on the breath of an Act of Parliament, and feeding on the spoils of the Catholic Church." Several able letters from leading Churchmen make short work of this string of falsehoods, and a notable one from Archdeacon Bladeney has awakened something like enthusiasm for the historical position of the Church.

Chichester Theological College has celebrated the jubilee of its establishment, in 1839, by Bishop Otter. On Tuesday evening, June 18th, there was late Evensong in the Cathedral, seventy-eight clergy and students being in the procession. The preacher on Wednesday was the Bishop of Wakefield. The Bishop of the diocese, the dean, and other dignitaries joined a large company of old students at the service and subsequent dinner. At Caddesdon College, on Tuesday, a large number of students gathered to greet a third Bishop of Oxford since its foundation. The Rev. C. Gore was the preacher, and the offertory was for the Pusey Fund.

Speaking of the Algoma Diocesan Council held at Parry Sound on June 13, Bishop Sullivan referred in these terms to the Jesuit question:—

"I would be false to my own convictions and derelict to duty were I to pass over without note or comment the iniquitous bill by which a Provincial legislation voted, and the Dominion Government by its silence has endorsed, the payment of \$400,000 to the Jesuits as compensation for the losses sustained by the confiscation of their property. To say that this bill has outraged the social, civil and religious sensibilities of more than half the population of the Dominion but feebly expresses its effect on Canadian public opinion. Into the technicalities of the case I shall not enter. Suffice it to say that other and bolder demands will follow upon this assuredly as the night the day, to be

succeeded by others bolder still, unless earnest and vigorous protest convince the powers that there is a limit to the public patience, and that Canadian Protestantism will not submit to Roman arrogance and Papal dictation.

POOR IRELAND! Her tenants are not able to pay their exorbitant rents. But the same tenants are able to support some eighty Members of Parliament in London, and subscribe handsomely to "National" testimonials of all kinds, not to speak of the funds that go into the League exchequer. Another proof of the poverty of the country is to be seen in the Savings Bank returns for the last ten years, ending 1887. During that period the amount deposited in Savings Banks in England and Wales increased by 74 per cent., in Scotland by 108 per cent., and in Ireland—where these Banks are chiefly used by artisans, agricultural labourers, and small farmers—by 121 per cent. Last year alone, in Ireland, the increase was nearly 50 per cent., the total amount deposited exceeding £5,000,000 sterling.—*Irish Ecclesiastical Gazette*.

The Venerable Bishop Jackson, of Antigua, has addressed a letter of greeting to the conference of the ministers of the Moravian Church, lately held in his diocese, preparatory to a larger one soon to be held in Germany. The Bishop expresses great warmth of feeling towards this Church, and remarks that it has been specially marked in the past by three things, which equally characterize the Church of England. They have always maintained that a valid historic episcopacy has come down to them as to us in succession from the Apostles; they have ever striven not to build on other men's foundations; and they have been constant in setting forth the Divine Person of Christ to be loved and worshipped as a living and loving Lord. The chairman of the conference in replying expresses pleasure that the chief characteristics of the Moravian Church were so thoroughly understood.

THE truly sanctified life is always unselfish. Good Father Damien "annihilated the passion of self," and lived for and died in the act of blessing others. "His reward" verily is "with the Most High." It is only just and right, however, that such a man and such a work as his should be chronicled for all time. On Monday the first meeting of the committee of the Father Damien Memorial Fund was held in the Indian Room of Marlborough House, under the presidency of the Prince of Wales. On the proposal of the Prince, it was resolved that the memorial scheme should have a threefold object:—(1) a monument to Father Damien on the spot at Molokai where his remains are interred; (2) the establishment of a leper ward in London, probably attached to some London hospital or medical school, to be called the Father Damien Ward, and the endowment of a travelling studentship or studentships to encourage the study of leprosy; (3) a full and complete enquiry into the question of leprosy in India, one of the chief seats of the disease, where there are about twenty-five thousand lepers and no adequate means of dealing with the evil. Amongst those who took part in the

proceedings were the Archbishop of Canterbury and Cardinal Manning, the executive committee including Baron F. Rothschild, M. P., the Bishops of London, Cardinal Manning, Mr. Curzon, M. P., Sir J. Fayer, Sir J. Paget, Mr. J. Hutchison, and Mr. F. Harris.

By the will of Dr. Sheil, who formerly owned the Ballyshannon Salmon Fishery, £40,000 has been left to build and endow a hospital for the sick and poor of Ballyshannon.

THE LORD BISHOP OF MEATH ON JESUIT DOCTRINES

The following letter appeared in the *Irish Ecclesiastical Gazette* in reference to a pamphlet to which we have already referred. The Bishop's letter meets a common objection, viz.; that the present teaching of the Society of Jesus is not such as it was; and that the order should not be held responsible for the sins of its former members.—Ed.

SIR,—Permit me, through your columns, to call the attention of your readers to a remarkable pamphlet just issued, the author of which is the learned Dr. Henry Charles Groves. It is entitled, "The Doctrines and Practices of the Jesuits, collected from their own writings and other R. C. authorities."

It contains the most complete exposure of the morality now taught to all Roman Catholic priests for their guidance in the Confessional. It has been generally supposed that the lax morality of the earlier Jesuit casuists was abandoned by their successors, much in consequence of its vigorous exposure by Pascal in his Provincial Letters. No mistake can be greater. It has not been abandoned; it has hardly been modified on some few points. I have investigated the subject in the writings of Liguori, Gury, and others, now acknowledged guides and text-books in the Romish Church; and Dr. Groves will be found to have earned a deep debt of gratitude by all who are anxious to know what is really the teaching and practice of the Romish Church with regard to the chief sins prohibited in the Decalogue. The pamphlet throws a vivid light on the secret cause of Irish difficulties, which are distinctly traceable, in points of the utmost moment, to the introduction of the principles of the canon laws as formulated in the Middle Ages and never abandoned by the Court of Rome (e.g. with regard to the exemption of spiritual persons from the jurisdiction of lay tribunals, the non-necessity of paying obedience to "unjust" laws, etc.) and to the communistic doctrines which have been from its earliest foundation taught by the Society of Jesus. On one subject it is extremely difficult to convey to an English reader any idea of what I ventured, in my primary charge, to call "the abominations of the Confessional." The Seventh Commandment and the various questions which the filthy ingenuity of Roman Catholic casuists have raised upon it cannot be discussed without impropriety in a work intended for the general reader. Here, therefore, the abuses of casuistry escape exposure by their very enormity. But on all other subjects of casuistry Dr. Groves' information is as full as it is accurate.

May 5, 1889.

C. P. MEATH.

P. S.—I ought to add that the Bishop of Clogher, at whose instance, I believe, the pamphlet was originally written, in a less perfect form, gives it the sanction of his recommendation in a preface or introduction to it.

ST. CATHARINE'S HALL, AUGUSTA ME.

The annual graduation exercises at St. Catharine's Hall, the Diocesan school for girls, situated pleasantly on the East Side Augusta, Me., occurred June 19th. Promptly at 10:30

procession formed in the main hall and marched around the building into the school room. The students, about thirty-five in number, including the graduating class, walked in pairs and were followed by the corps of lady teachers and the eight clergymen in attendance.

The following young ladies from the graduating class: Margaret Elizabeth Campbell, Hallowell; Ethel May Dinzey, Eastport; Elizabeth Drowne Deake, Portland; Julia Theresa Pember, Campobello, N. S.; Ellen Isabel Tryon, Woodfords. Miss Bertha Clough of Haverhill, Mass., also completes her studies this year.

In the school room, handsomely decorated with flowers and crowded with relatives and friends of the fair graduates, the exercises were listened to with attention.

After the exercises the procession reformed and marched into the beautiful chapel of the institution, where the following clergy were vested and seated in the chancel: The Rt. Rev. H. A. Neely, Bishop of the Diocese and President of the Board, the Rev. W. Gwynne, rector of the school, the Rev. Messrs. Dinzey of Eastport, B. C. Harding of Baltimore, Md., F. Pember of Campobello, N. B., H. W. Winkley of Saco, J. McG. Foster of Bangor, A. E. Beeman of Gardiner.

Bishop Neely then gave testimonials to the following pupils, all of whom have attained a rank of more than 90 during the past year: Miss Clough, Miss Williams, Miss Harriet Manley, Miss Alice Tobey and Miss Hubbard.

Miss Mary Edwards and Miss L. Cony received honorable mention.

In an address to the graduates Bishop Neely, after presenting the diplomas, interpreted at some length the class motto, "If you are a hammer, strike; if an anvil, bear," and invoked a fervent blessing upon the heads of the kneeling girls. The hymn, "Hark! Hark! My soul," was sung and a benediction by the Bishop closed the impressive exercises.

Both the result of the exercise and the brilliant examination showed that Augusta was possessed of a school of a very high order and ideal. The twenty-first year, which begins in September, should be marked by the cordial support of the citizens.

A PRAYER FOR YOUNG MEN.

[From the Proposed Book of Offices of St. Andrew's Brotherhood].

O Lord Jesus Christ, grant that the young men of our country may live before Thee in purity, and may use their strength and energy for Thy glory, Who art the source of their life and the Captain of their salvation. Reveal Thyself in their hearts, that being filled with Thy wisdom, they may know Thee the pattern of meekness and purity, of diligence and obedience, of endurance and hope: so that they may follow without hesitation whosoever Thou shalt call them; and at length, being perfected in Thee, may come to the measure of the stature of Thy fullness; who art with the Father and the Holy Ghost, one God, world without end. Amen.

"HOW CAN THE BUSY PRAY."

It is just as necessary for them to pray as for those who have leisure. But the latter must not theorize too much, or lay down strict rules as binding upon all, until they appreciate the difficulty of having to work in a factory, or at a desk, or elsewhere, for at least ten hours every day, during which a man's time is not his own. Nor is it much use to bid those "enter into their closet," or place of private retirement, who live under circumstances in which privacy is almost impossible to be secured.

What then? Cannot the busy pray? Certainly: they must. It is their duty towards God, their neighbour, and themselves.

How then? General rule: "Where there's a will there's a way."

Suggestion: [1] Make your morning and evening prayers a habit more difficult to dispense with than breakfast or supper. [2] Make the most of public worship, especially the Holy Communion, on God's rest day, and whenever you can on a week day. Let this, too, be made a habit from which it will seem impossible to deviate without violence to self. [3] If you live anywhere within reach of your parish church, insist that the doors shall be left open from morning till night—at all events, in spring, summer, and autumn—and make a habit of dropping in for a few minutes either at noon or after supper, or still better, both. So far this is only a matter of habits. You form them easily enough in things secular, and can, if you please, form them in matters of religion.—*St. Andrew's Cross.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

SYNOD NOTES.

From the report of the Sunday-school Committee it appears that the total number of Sunday schools is 119; of teachers 633; of scholars 6,532—2,986 boys, and 3,550 girls. This was an increase over last year of eight schools; 47 teachers, and 212 scholars.

The Reports of the Rural Deans to the Bishop presented and read on the first day of Synod, were as a whole more than usually interesting, and showed that a large amount of earnest work was being done throughout the country, and that the influence of the Church was extending.

The Report of the Committee on Education presented by Principal Henderson, noted the falling off in the number of true Church schools in the Diocese, and subsequently a Committee was appointed to examine into the cases specially referred to.

The Committee on French work recommended that French should be made one of the subjects for clerical training. Reference being made to Sabrevois work, a warm discussion arose, objection being made that the school was not strictly diocesan in character.

Memorials against the acts of the Quebec Legislature incorporating the Jesuits and dealing with the Jesuits Estates, were presented on the first day, signed by a large number of clergy and laity; and a motion based thereon was carried by a large majority. It was also decided to memorialize the Provincial Synod on the subject.

The discussion on the proposal to amend the Temporalities Act so as to require that members of vestries should be communicants and not only pew or seat-holders, members of the Church of England in Canada, was long and earnest, and showed a decided advance in opinion in favor of the test. The vote was called first in the usual manner, and it was undoubtedly apparent that the majority of the members were, clergy and lay combined, in favour of this test. The vote by orders was, however, demanded; and this being taken the result showed a considerable majority of the clergy in favor of the communicant test, and a bare majority of the laity present against it; and the proposal was lost through non-concurrence of both orders. A number of delegates were absent; some as scrutineers of the boxes for Executive Committee and Provincial Synod. Subsequently the test was again proposed in connection with the vestries of Free churches, and it was adopted to this extent that power should be given to the vestry to determine at its first meeting after the amendments came into force, whether this test should be applied or not. It also was determined that in free

churches the vestry should be composed of members of the Church who so declared themselves in writing, and who had attended the particular church for at least six months during the year preceding the meeting of vestry.

The proposal of the Committee on Foreign Missions to apply the contributions not specially appropriated by contributors to work in India directly and independently of the S. P. G., brought out considerable opposition. Many urging that it was wiser to send such monies to the S. P. G. to be applied by it as it, in its wider knowledge of the Mission Field, might think best. It was also pointed out that if the proposed course were followed by all dioceses it would have the effect of largely reducing the revenue of the noble Society to which the Church in Canada owes almost its existence. The proposal was held over for further consideration.

One regrettable feature of the meeting was the party character of the voting, and the party ballots circulated by the extreme section of the Evangelical school, (so called) for the Executive Committee and the Provincial Synod delegation. And it has been declared that several of those most active in circulating "ballots" were actually named as *scrutineers* of the ballots cast. It can hardly be that the Bishop was aware of this, or we think the parties would not have been appointed. Many members expressed a desire that some means might be adopted whereby the best and most capable men might be chosen independent of party considerations; and that the "party ticket" might vanish for ever.

The Rector of Montreal, the Rev. Dr. Norton, has gone to England on, we understand, private business. It is said that a call was lately given to him from one of the important parishes of the old land: but the Dr. declined it, and many will rejoice at his decision. He is building surely in his present field of labour for the Church, and we trust will continue the good work.

The Lord Bishop of the Diocese is we understand, enjoying a well earned rest at Murray Bay. We regretted to notice that during the Synod he seemed much fatigued, as if his heavy diocesan work was telling on him. We hope he may return completely recuperated.

The resolution on the Jesuit question adopted by the Synod reads as follows:

That this Synod having taken into its consideration the several memorials presented in regard to the Jesuits' Estates Act, and the incorporation of the Society of Jesus (acts of the Legislature of this Province of Quebec), yields its assent to the principles and declarations therein contained; that further this Synod strongly protests against the recognition by incorporation of the Society of Jesus, and its re-establishment within this Province and Dominion, the principles, teaching and conduct of said Society as evidenced in its past history being inimical to, and imperilling civil and religious liberty, and the existence of said society endangering the peace and well-being of the Church and State, and being, it is believed, in contravention of the principles of the British Constitution.

That, further, this Synod most earnestly protests against the Act known as the Jesuits' Estates Act as being a violation of the principle on which alone the secularization of the Clergy Reserves can be justified, and of the whole course of legislative action since, as well in the old province of Canada as in the Dominion, and also involving an illegal and unjust appropriation of public funds of this province received for and assigned to the purposes of education, and being, it is believed, unconstitutional and illegal.

That, further, this Synod records its distinct disapprobation of any change which may have

been allowed in the oath of supremacy, as administered to those in official positions in this Dominion and the provinces thereof.

And this Synod most urgently joins in respectfully asking the disallowance of said Jesuits' Estates Act, if the same may still be constitutionally done; and failing this, that the constitutionality and legality of said Act should be tested in the highest court of the Empire; and further, that this Synod would urge resistance to said Act in every legal and constitutional manner.

DIOCESE OF NOVA SCOTIA.

HORTON.—On Sunday, June 30th, the Right Rev. the Lord Bishop of Nova Scotia paid his promised visit to this parish. The services of the day were as follows: 8 o'clock a.m., in St. James Church, Kentville, celebration of Holy Communion; 11 a.m., St. James Church, Matins; the prayers were read by the Rector, the lessons by the Rev. R. Avery, M.A. The Confirmation service followed; twenty eight persons received the Apostolic rite of "the laying on of hands,"—males 13; females 15. Of the class, eight had been baptized as adults; ten were married persons; the average age of the whole class was nearly 25 years. At the close of the service the Bishop gave a most impressive address on the Blessing of the Lord conveyed in Confirmation.

At 3 p.m. Evensong was said at St. John's Church, Wolfville. The sermon was preached by the Rev. Henry How, B.A., Vicar of Shelburne, and acting chaplain to the Bishop. At 7 p.m. Evensong was said in St. James' Church, Kentville; the Revs. R. Avery and H. How, assisting the Rector. The Bishop preached a masterly sermon on the work of our Lord, from the words: "I have finished the work which Thou gavest me to do." During the whole of the forty minutes of the Bishop's sermon the attention of the large congregation was sustained. Several said afterwards they would gladly have listened for forty minutes more.

St. James' Church was crowded to its utmost capacity both morning and evening. The offertories amounted to nearly \$37. Several strangers remarked on the excellence of the singing, and the heartiness of the responses; and the Bishop noticed with favorable words of commendation the taste shown in the floral decorations of the Church, which were carried out by some of the ladies of St. James' Guild.

CORRECTION.—The name of Mrs. Proctor White, of Westville, N.S., whose death was recorded lately in the CHURCH GUARDIAN, was "Maud Matilda," not *Elizabeth* as was sent in error.

PARISH.—We learn that a donation of £40 sterling has been received by the Rector of St. George's Church from England, to aid in the erection of a new church at Diligent River. A festival in aid of the church was held lately and the ladies of St. George's held a strawberry festival at Lakelands on Saturday evening, 6th July, to assist in building a church in that section of the parish.

ALBION MINES.—A picnic will come off in Mount Rundell Park, on 16th inst., in aid of the fund for the improvement of that church.

CAPE BRETON.

Cow Bay.—The 45th meeting of the "Sydney Rural Deanery" was held in St. Paul's parish here on Thursday June 26th. There were present:—Venerable Archdeacon Smith, Revs. R. D. Bambrick, Thos. F. Draper, Samuel Davies, and William J. Lookyer.

On the preceding evening prayers were read by the Rector, and a sermon preached by Rev. T. F. Draper.

On Thursday morning Holy Communion was celebrated by Rev. R. D. Bambrick, and a

sermon preached by Rev. S. Davies, of Bedford.

At 2 30 the chapter met at the rectory, the meeting being opened with prayer and responsive readings as usual.

The Rev. D. Smith then announced to the meeting that he was presiding only as senior priest, and not as Rural Dean, he having placed his resignation in the hands of the Bishop, upon his recent appointment as Archdeacon of Cape Breton.

The first business therefore was to elect a Rural Dean. It was proposed by Rev. T. F. Draper and seconded by Rev. W. J. Lookyer that our secretary Rev. R. D. Bambrick be the Rural Dean. The motion was put to the meeting and carried unanimously. The Rev. W. J. Lookyer was then elected Secretary to the Deanery.

Rural Dean Bambrick then read the following:

To the Rev. D. Smith, B. D., Archdeacon of Cape Breton.

Dear Brother.—We, the members of the "Sydney Rural Deanery" beg to offer you our sincere congratulations on your elevation to the office of Archdeacon of Cape Breton.

We feel that the position is one well merited, and pray that God may be pleased to give you many years to enjoy it, and use it for the promotion of His Glory, and the extension of His kingdom here on earth. (Signed) R. D. Bambrick, R. D., Thos. F. Draper, Samuel Davies, W. J. Lookyer.

In reply the Archdeacon very feelingly thanked the members of the Deanery for their kind wishes, spoke of the great pleasure which he had hitherto derived from the discharge of his duty as Rural Dean, and bade the Deanery God speed in the future.

The 1st. Chap. of the Epistle to the Hebrews was then read in Greek, the quotations being carefully compared with the original Hebrew, and the chapter discussed at length.

Clerical supply was arranged for St. Peter's, whereby the monthly services will be continued.

Evensong was said at 7.30 by the Rev. S. Davies, the lessons being read by Rev. T. F. Draper, the sermon preached by the Rural Dean, and the benediction pronounced by the Archdeacon.

The Rector was rather amused the following day by being informed that quite a number of the large congregation which had assembled at Evensong were very much disappointed, they had come "to see the Archdeacon ordained." Such a function, however, being neither primitive medieval nor modern, was not performed.

The Lord Bishop of the Diocese will probably visit this parish sometime in August next, for the purposes of inspection of Church property &c.

Every effort will be made to present a creditable appearance.

The "Church," a parish magazine, edited by the Rector has an increasing number of subscribers, and is doing good work for God and the Church.

DIOCESE OF FREDERICTON.

RURAL DEANS.—The following appointments to this office have been made by the Bishop:—

- For St. John, Rev. Dr. Brigstocke.
- For Fredericton, Rev. H. Montgomery.
- For Chatham, Rev. Canon Forsyth.
- For Woodstock, Rev. Canon Neales.
- For Kingston, Rev. Canon Medley.
- For St. Andrews, Rev. R. E. Smith.
- For Shediac, Rev. J. R. Campbell.

The Bishop has appointed Rev. D. Forayth to a Canonry, in place of Rev. Canon Walker, deceased.

The Synod of the Diocese was in Session last week; reference will be made to its proceedings in next number.

KINGSTON—The one hundredth anniversary of Trinity Church, Kingston, was celebrated on Thursday, June 27th, with a very imposing ceremony. A large number of persons went up from this city. On entering the church the visitors passed under a beautiful arch of spruce and roses on which were the dates 1789-1889. The congregation that had collected from all quarters completely filled the body of the church, and the children of the Sabbath school occupied every seat in the gallery. The clergymen present were: Canon DeVeber and Rev. Messrs. W. O. Raymond, H. S. Wainwright, D. W. Pickett, B. Mathers, E. A. Warnefordt, J. C. Titcomb, Holbrook and Wetmore. Psalms clxxxiv, cxxii and cxxxii were chanted by the surpliced choir, after which Rev. R. Mathers read the first lesson from Isaiah liv. Rev. W. O. Raymond read the second lesson from Romans xii, after which all united in singing Old Hundred. The sermon was preached by the Rev. G. W. Pickett, who took his text from Psalm lxxxvii: "Her foundations are upon the holy hills." The reverend gentleman first reviewed at considerable length and in a very able manner the past history of the Church and referred in eloquent language to the duties of the present congregation. Rev. Mr. Wainwright read a letter from the Metropolitan, regretting his inability to be present. He sent his sympathy and good wishes. The services closed with the doxology. After the service the clergymen were entertained at dinner by the rector and other visitors partook of dinner in the Temperance Hall.—*Globe*.

ST. JOHN—The Rectorship of the Parish of Rothesay has become vacant through the resignation of the Rev. W. Hancock. A meeting of the parishioners was appointed to be held on Monday the 8th July to receive nominations for the position.

BAIE VERTE—This village and the large and rapidly increasing village of Port Elgin, two miles away, have been formed into a new mission to be worked together with Tidnish, the terminus of the ship railway four miles distant, in the Diocese of Nova Scotia. The Joint Mission extends 8 miles around the shores of the Baie, is one of the most pleasant and also one of the most prosperous parts of the Maritime Provinces.

As a summer resort, the shores of the Baie are well known, but the increase of business, and the rapid increase of the population, are due to the opening of the N. B. & P. E. I. railway a few years ago, and to the bright prospects of the future on account of the construction of the Marine Railway and extensive docks at Tidnish.

The Bishop Co-adjutor of Fredericton visited the Baie Verte part of the new mission, on the 27th ult., and after confirming eight persons in the little church in the village, consecrated a portion of ground that has lately been purchased and enclosed by the churchmen of the place, for a cemetery. For upwards of thirty years the rector of Westmoreland, has shewn much interest in a part of this field of labour, and with considerable self denial has visited the place regularly and kept the church open. Now however, the character of the whole country is being changed and with the brightening prospects, the way is opened for the appointment of a resident clergyman, and the people are only waiting for the right man to be found, when they will give him a hearty welcome to the place.

IN MEMORIAM—The announcement that Caroline Jane Dowling has passed away from amongst us, will come home to the hearts of many, especially in Canada, with a sense of deep personal loss.

She was born in Fredericton, New Brunswick, and there confirmed by the Metropolitan of Canada, her "de Bishop." She married the Rev. Theodore E. Dowling, late Rector of

St. Stephen, N. B., and has been a most constant and devoted sharer in all his labours. She was very specially interested in her Bible and Prayer Book classes for young women; the members of which will not easily forget her earnest, loving, helpful teaching. Her sympathy went out greatly to the wives of the country clergy in their hard and isolated work, and it was a great delight to her, that they should gather together in her home at Carleton, St. John, for the rest and refreshment of a "quiet day."

I think all who had the privilege of knowing her, must have been specially struck by the union in her of very great strength with wonderful sweetness and gentleness. Over two years of ill health, strength ebbing steadily, and all the weary weakness and exhaustion of consumption ever increasing, was no small trial to one who had been a strong and active worker. But her singularly beautiful and simple selfishness and trust in God and love of His will, never seemed to falter even when much of trial pressed upon her. She was an associate of the Sisterhood of St. John Baptist in New York, and I remember how, in a letter written on her return home ill and weary last year from South Carolina, she is highly alluded to, having broken the long journey by a rest at the Sisterhood. "I was able," she said, "to pull myself together and enjoy to the full all the blessed privileges of that dear place."

She spent most of the past winter in Winchester, and there it was that in the very early morning of Tuesday, June 4th, she was gathered into rest. She had been very ill the previous Sunday, and on Monday said to a friend whom she saw for a few moments, "Yesterday I was almost in the Celestial City, but the dear Lord brought me back," adding after a second's pause, "for some good reason."

The delay was not long. That night after three hours of suffering she fell asleep, and in her sleep passed quietly to that beautiful Homeland where "the inhabitants shall no more say I am sick."

It was her dying wish to rest in Hursley Churchyard, and though at first it was feared this would be impossible, yet God mercifully overruled all difficulties, and through the great kindness of the Vicar, that which was the outward token of her dear presence with us, rests as she wished, not far from the grave of that "sweet singer in Israel," whom she so loved and valued. The funeral service was read by her old friend, Rev. E. S. Medley, (son of the Metropolitan of Canada, and Rector of St. Gregory's Church, Norwich), assisted by the Rev. James Young, Vicar of Hursley. Her grave is guarded on one side by a thick hedge of yew, and overshadowed by beautiful trees and most peaceful is this wayside resting place, of a pilgrim journeying towards Jerusalem.

It's sweet as year by year we lose,
Friends out of sight, in faith to muse;
How grows in Paradise our store."

DIOCESE OF QUEBEC.

BROMPTON AND WINDSOR—The Bishop visited this Mission on St. Peter's Day, arriving at Brompton Falls at 8 a.m., when he was met by the Missionary. After refreshing himself at the hospitable residence of Mr. Rose he visited one of the parishioners, who from age and infirmity, being in his 86th year, is unable to attend church. And then drove a distance of five miles to Brompton Church. Nine were confirmed, all of whom received the Holy Communion administered to about thirty, the largest number present at one celebration in the church. Bouquets of flowers were on the altar, which were kindly sent on to Windsor for the service at 3 p.m. Here eight were confirmed, two heads of families. The Bishop was driven from the church direct to the railway, to catch the 4.30 train for Richmond, where he was to attend a business meeting that evening. All

were pleased to see his Lordship well and cheerful, and to hear of the improved health of Mrs. Williams, whose visit here two years ago is gratefully remembered.

CARLETON MINES—There was a pleasant meeting last Saturday of the members of this newly organized Mission, to bid good bye to Mr. J. M. King, who has hitherto been in charge. The gathering took place at the residence of Foreman Vears, and was indicative of the warm interest that has been aroused in the Church during the few months this village has been occupied as an outpost. Mr. Martin, the Paymaster speaking of this gratifying result stated it was in no small measure attributable to the energy and eloquence of Mr. King, whom, on behalf of the congregation, he thanked for his services in our midst, presenting him at the same time with a purse and address, to which Mr. King feelingly responded.

PERSONAL—Amongst those who graduated from the Episcopal Theological Seminary, New York, and who received the degree of S.T.B., at the last commencement we find the name Merriek Ogden Smith, B.A., son of the Rev. F. A. Smith, of New Liverpool, in the Diocese of Quebec. At the "Commencement" Bishop Doane, of Albany, presided. There were present also Bishops Watson, of Carolina; Niles, of New Hampshire; Potter, of New York; Coleman, of Delaware, and Scarborough, of New Jersey. Mr. Smith's essay was one of the graduating class, and was on "The Episcopate, a Condition to Unity."

The degree of S.T.B., was conferred by the Dean, the Rev. Dr. Hoffman. Mr. Smith's friends and former classmates in Bishop's College will be pleased to hear of his success.

DIOCESE OF ONTARIO.

RENFREW—We understand that the Rev. Foster Bliss has been promoted to the Rural Deanery of the county of Renfrew. The Bishop has thus marked his approval of Mr. Bliss' work in the Upper Ottawa Mission, and recognizes the reverend gentleman's ability to perform the various duties connected with the post. Mr. Bliss is the youngest Rural Dean of the Province, besides being the first Missionary who has been appointed to the post while in active Missionary work. He has at various times declined posts less arduous, and he has preferred to remain in the Mission Field and develop and extend the work in which he has been engaged during the past seven years. He is now occupied in erecting new headquarters in the Pettewawa section of the Upper Ottawa Mission, where he hopes to carry on the work of organizing and building up.

DIOCESE OF TORONTO.

NORWOOD—On June 21st, the corner stone of a new church was laid at Havelock by the Rev. Rural Dean Allen, Rector of Cavan. Havelock is a village of about 500 inhabitants. It is in the Township of Belmont, County of Peterborough. Six years ago the site on which it stands was covered with forest. When the Ontario and Quebec division of the Canada Pacific railway, the company made it a divisional point and erected an engine house, coal shed and other buildings upon it. In January of last year the services of the church were begun in a Hall by the Rev. John Gibson, incumbent of the Mission of Norwood, Westwood and Belmont, with the assistance of Mr. McClure, who is an active lay reader, he has been able to hold regular weekly services and to establish a Sunday school. The building of a church soon became a necessity. By volunteer labour the stone was quarried and drawn on the ground. The lime, shingles and a large proportion of the lumber were contributed and drawn by members of the congregation. Work on the

building was begun in May. The corner stone was laid with appropriate ceremonies, in the presence of a large congregation. The united choirs of Norwood and Havelock furnished the music. The Revs. J. E. Cooper, of Hastings, and John C. Davidson, of Peterboro, were present and assisted in the office.

DIOCESE OF HURON.

WINDSOR.—On Thursday and Friday evenings, the 14th, and 15th June, at All Saint's Sunday-school, W. J. Imlach, Esq., of London, the Secretary of the "Canadian Church Union" delivered two of the popular Illustrated Church lectures prepared by the S.P.C.K. of England, and introduced into this country by the C.C.U.

The first covered the period from the introduction of Christianity into Britain up to the Norman conquest and illustrated with some seventy views of early Churches, Cathedrals, and incidents in our History that tended greatly to enliven the lecturer and divest it of the dryness of a simple Historical narration. The lime light lantern used was of a high power giving the views, some 12 feet in character and most beautifully clear and distinct, especially the interior of some of our finest old cathedrals.

The second lecture was "The Influence of the Normans on the English Church, and the growth of Papal authority in England up to the time of the Reformation."

This was of especial interest as amongst the many views exhibited was a "Facsimile of a page of Doomsday Book" and extracts from "Magna Charta." In this the position of the church was clearly defined at that day.

These lectures were listened to with marked attention and highly appreciated by the audience, as from the handling of the subject by the lecturer, the continuity of the Church was fully sustained, and the fallacy of the Church of England being only a Church of the Reformation clearly refuted.

At the close a vote of thanks to Mr. Imlach was moved by Mr. Carney, for the able lectures and for the treat they had been to all present.

BRITISH HONDURAS.

BELIZE.—St. Mary's.—The first fortnightly general meeting of the St. Mary's Guild, after its division into bands with additional leaders, met on the evening of Monday, June 17th, when there was a large attendance, fifty-four members being present.

The general officers took their respective positions for the first time under the Presidency of Mrs. Murray. Miss Annie Moody was unanimously elected to fill the vacant office of Secretary, and was duly installed.

Six candidates were duly proposed, balloted and elected, and on this occasion were duly admitted by the warden as members of the Guild. The following evenings were appointed for the band meetings: Monday Mrs. Tillot; Tuesday, Miss Thompson; Thursday, Miss Moody; Friday, Mrs. Murray. The colours distinguishing each band were decided on, in readiness for the semi-annual festival of the Guild of St. Stephen, to be held on St. John Baptist's Day.

After a short address from the Warden the closing office was said, and the blessing given by the Rector and warden.

Appropriation of Seats.—Although many of us desired most earnestly that the seats in our new church should be free and unappropriated for ever, yet those in authority could not see their way clear to secure this most desirable state in our Church worship, and this arose not from one but many causes, which need not be enumerated. The Rector and churchwardens found themselves in the only position of accepting the inevitable and other alternative, but how was this to be done? The old Mission

Church had held 150 people; the new church was to seat nearly four hundred, and with many more applications than there were sittings. What was to be done? The Rector decided to appropriate the sittings: 1. To meet the just claims of the old shareholders; 2. To try and satisfy the wants of new applicants, and third not to refuse an application. This delicate, thankless and yet necessary task has occupied almost the whole of the Rector's time during the past week, and is now completed. We are thankful to say to the satisfaction of the people as a whole, and with only two or three who have been restive and impatient under the process of appropriation.

The Rector would have his people remember when they read these pages, as I am thankful to say a large number take in the CHURCH GUARDIAN, that his was no easy task, and that he, whilst respecting the unity and well being of the whole parish, also tried to respect the claims and privileges of individuals. But with a parish and congregation where the constituent parts are of such variety, not only the sons of St. George, St. Andrew and St. Patrick, but others too, from the dark color of the sons of Ham, through all the various shades and admixtures of colour and races, until you arrive at the white skin of the European, together with the elements of the Spaniard, Coolie and Chinaman—we say with such a variety, the task of appropriation was anything but an easy task. However, all having been done to God's glory, the good of Christ's Church and the benefit of His children it can only be left in His hands, leaving all the issues to Him. *Laus Deo*

Sunday School.—On the resignation of Mr. Fred. Shewan, as Lay Superintendent of the Sunday School, on account of his removing to Spanish Honduras, where we trust that the Divine Blessing may rest upon him and prosper his work, the Rector appointed Mr. Harrison Brinton, who has just returned to his home in Belize, after having spent some time in New Orleans, as his successor.

On Sunday last Mr. Brinton assumed his official duties, and was introduced by the Rector to the scholars, he having already had his introduction to the teachers at a meeting held during the previous week.

The Rector has now completed the reorganization of the school. There will be four divisions: GIRLS, St. Agatha, The Senior Division. Purple.

1. Mrs. Murray, Daughters of the Temple.
2. Miss Thompson, Daughters of Faith.
3. Miss Phillips, Daughters of Hope.
4. Miss A. Price, Daughters of Charity.

ST. ETHELDREDA.

The Middle Division—Red.

1. Miss Moody, The Willing Workers.
2. Miss Gable, The Ready Helpers.
3. Miss Menciaer, The Faithful Doers.

ST. LUCY—The Junior Division—Blue

Miss Valpy, Children of God; Mrs. Tillott, Children of Mercy; Miss L. Burns, Children of Promise; Miss Turner, Children of Patience; Miss H. Phillips, Children of the Cross.

ST. FAITH—The Primary Division—White.

Miss Lundo, Jewels of the Lord; Miss Peters, Stars of Bethlehem; Miss M. Gibbs, Lambs of the Fold.

The Senior Division is dedicated to St. Agatha, and its colour is purple, because its members have been admitted to the Royal Table of the King Jesus, having received the laying on of the hands of the Bishop, whose color is purple.

The Middle Division is dedicated to St. Etheldreda, and its colour is red, because its members and those who are preparing for the due indwelling of the Holy Spirit, through the Sacramental rite of Confirmation, and His symbolical color is red.

The Junior Division is dedicated to St. Lucy, and its colour is blue, because its members come

under the ordinary general guidance of the priest in charge of them, whose colour is blue.

The Primary Division is dedicated to St. Faith, and its colour is white, because they are only a while ago raised out of the Baptismal waters, when their souls were made white through the Blood of the Lamb.

BOYS.

Senior Division, Purple.—Rev. F. R. Murray, Standard bearers dedicated to St. Alban.

Middle Division, Red.—Mr. J. R. Smith, Young Crusaders dedicated to St. George.

Junior Division, Blue.—Mr. Gillott, The Pathfinders; Mr. Gabb, The Truthseekers; Mr. S. Evans, The King's Messengers, dedicated to St. Edward.

Primary Division, White.—Mr. Arnold, The Little Pilgrims, The Little Branches; Mr. Wagner, The Little Sentinels, dedicated to St. Cuthbert.

The course of instruction will be based upon that contained in "The St. Paul's Series, Manuals of Christian Doctrine," by the Rev. Walter Gwynne, with the imprimatur of Bishop Medley, the most Reverend the Metropolitan of Canada.

The first teachers' meeting under the newly arranged mode of instruction was held on Wednesday, when almost all the teachers were present. The Rector conducted the class, marked the register, heard the lesson, gave the instructions to the teachers; they acting as a Sunday class. It must be said that when the teachers were called upon to stand and say the fifth part of the Catechism and the Sacraments, they did their parts right well. These instruction classes are held every Wednesday afternoon at 6 o'clock.

Several of the teachers we are glad to hear have expressed their willingness to go in for the examination in connection with the Sunday School Institute in London.

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette says:—

The Bishop of London has decided to appeal from the decision of the Queen's Bench Division in the matter of St. Paul's reredos to the Court of Appeal. It is a most unequal struggle. On one side is an Association supported by public money to the amount of £10,000, and set in motion by two justices of the peace, a general officer, and a barrister; and, on the other hand, a solitary Bishop, whose expenses, however the suit turns, must be enormous. Dr. Temple is not, however, a man to turn back, and once in for it we have no doubt he will fight the battle to the bitter end. The Bishop of London, as everyone knows, is not one of your "Ritualists;" he most probably has personally no interest whatever in ritualism, but he knows what Ritualists have done and are doing in the English Church, and he knows what a temple of worship they have made of St. Paul's Cathedral. The day was when sleepy, monotonous, perfunctory services were the rule in the cathedral; when worship was the last thing thought of; when people crowded higgledy-piggledy to hear the brilliant preacher of that day, Canon Melvill; when a rationalistic Dean presided over the destinies of the cathedral; but nothing was said. The evangelical party made no sign, no note of disapprobation was expressed at the cold, heartless services. Since then, under the direction of Dean Church and Canons Lidton, Gregory, and Scott-Holland, the cathedral has leaped into spiritual life, services are frequent, a daily Eucharist is celebrated within sound of Bow Bells, busy men are invited within its solemn walls for meditation and prayer. All this was looked upon askance by those who desire to keep the worship of the Church at a low level, and it only wanted the sculptured representations of the mysteries of the Christian revelation—the Incarnation, the Atonement, and the Ascension—to fill up the

cup of bitterness; and an Association which calls itself a Church organization has been called into motion to have these symbols of the faith turned out of the cathedral of the score, first, that they will make idolaters of Christian men and women! The result may be easily anticipated. Either the figures will be condemned, not for the reason the Association gives, but on Lord Coleridge's old, dry, and unsympathetic reading of them, that they are not "legal" structures; or else their legality will be upheld, and then the Association will find it has only strengthened "idolatry" (from its point of view) in the Church of England. A favourable judgment will see many more similar structures elsewhere; an unfavourable one, that leads to the removal of the reded, will likewise leave the Association in a most deplorable position. Under either alternative, the agitation is likely to hasten disestablishment, and perhaps the disintegration of the Church of England. Is this what the Association is driving at?

The Diocese of Fond du Lac says of the "Necessity of good reading for Church people": "There can be no doubt that one reason for the Church's weakness in many places may be found in the fact that her children are not well informed on various points of her teaching, and especially on those which are of a distinctive character. Our people as a rule are not sufficiently familiar with what is going on in the different parts of that great family of which they are the members. This is not because good Church papers and periodicals are beyond their reach on the score of expense, for they may be obtained on the most reasonable terms; and it is not too much to say that no Church family should be without such a selection of them as could keep its members well informed on all points of current interest in the Church.

St. Andrew's Cross says:

Bible classes are most necessary, but individual Bible study is far more so. A man may attend Bible Class Sunday after Sunday, and yet at the end of the year know nothing more of it than he did at the beginning. When a man reads his Bible, not because he ought to, but because he wants to and loves to, he will be anxious that others should do the same, and get the same love for it that he has. Bible study is a rare thing among young men; Bible reading is by no means as prevalent as it should be. The best teacher of a class will be, not he who gets a certain number of Bible facts into the minds of his listeners, but he who can impart to others a desire to study the Bible for themselves. Would not the knowledge that he had been enabled to do this, even to one man, well repay him for the hours of preparation?

VALUABLE SUGGESTIONS.

We clip the following from *The Parish News*, Baltimore. The suggestions are most timely.

"We are often so busy in secular matters, and many of us in church work, that we depend too much on our own strength and too little on the Lord's help. We are liable to think it is in our sermons, or our music, or our house-to-house visitations; in our societies, in our reading-room, in our own efforts that our own and our church's strength lies. Our frequent and solemn worship calls us back to the real source of power in all our work. 'Not by might, nor by power, but by My Spirit, saith the Lord.' Other activities, however good, are human, and must be inspired by the Divine Spirit, if they are to endure.

Keeping God's commandments is better and more pleasing to Him than building churches.
—M. Henry.

DIOCESE OF NIAGARA.

SYNOD NOTES.

Board of Domestic and Foreign Missions.—The representatives of this diocese, elected to serve for three years are: Canon Houston, Niagara Falls; Rev. A. W. McNab, St. Catharines; Mr. Henry McLaren, Hamilton, and Mr. William Ellis, St. Catharines.

The Mission Board.—Comprises the following members: Archdeacon McMurray, Rural Dean McKenzie, Canon Sutherland, Rural Dean Belt, Canon Bull, Rev. P. L. Spencer, and Messrs Henry McLaren, B. R. Nelles, W. Y. Pettit, J. J. Mason, Maitland Young and A. J. Hubbard.

The last Sunday in October was fixed as the date for taking up collections throughout the diocese in aid of *The Episcopal Endowment Fund*.

Church of England Temperance Society—A diocesan Branch of this society was formed and the following officers elected; President the Lord Bishop of the Diocese; Vice-President Canon Belt; Secretary-Treasurer, Rev. E. A. Irving; Committee, Rev. R. L. Spencer, E. J. Fessenden, G. B. Cooke and Messrs. J. H. Land, J. B. Mead and Dr. T. W. Reynolds.

The following were elected Clerical delegates to the Provincial Synod: Rev. Canon Belt, Rural Dean Belt, Rev. E. M. Bland, Rev. W. R. Clark, Dean Geddes, Canon Houston, Rev. E. J. Fessenden, Rev. A. W. McNab, Rev. E. A. Irving, Canon Sutherland, Rev. C. E. Whitcombe, Canon Worrell. As substitutes, Rural Dean Bull, Canon Read, Archdeacon McMurray, Archdeacon Dixon, Canon Carran and Rural Dean Gribble.

Prison Reform.—The recommendation of the Committee on this subject that a committee to co-operate with the Prison Reform Association of Canada in pressing these reforms upon the Ontario Government, be appointed was adopted.

Mission Fund—After a long discussion a report on the Mission Fund was amended and finally carried as follows:—

In the event of any parish failing to make up its apportionment on March 31st in any year, it shall be the duty of the Secretary-Treasurer to notify rural-decanal committees on missions of the cause of such failure, and provide, if possible, for the amount being made up, and to report to the Executive Committee before the session of Synod. At the direction of the Mission Board all grants made to mission parishes after the current assessment shall be upon a sliding scale, reduced at the rate of not less than \$25 per annum until in the opinion of the Mission Board the parish is able to become self-sustaining.

The Lay representatives to the Provincial Synod are: Messrs. J. J. Mason, Hamilton; Geo. Elliott, Guelph; Adam Brown, Hamilton; F. W. Burton, Hamilton; B. R. Nelles, Grimsby; F. E. Kilvert, Hamilton; A. R. Goodman, Cayuga; E. Morris, Fonthill; C. F. Ball, Niagara; James A. Keys, St. Catharines; Hugh Roberts, Elora, and Addin Hunt, Teviotdale. Substitutes: Messrs. Henry McLaren, Hamilton; Alexander Bruce, Hamilton; W. Y. Pettit, Oakville; Dr. Ridley, Hamilton; Kerwin Martin, Hamilton, and F. Irwin, Orangeville.

Considerable time, far too much, was spent in the consideration of a resolution upon Ritual practices, which ultimately appears to have been withdrawn; perhaps, because it was quite evident it could not be carried. Discussions such as reported as having taken place in this

Synod (and which are similar to those in other dioceses, where in the past this question has been brought up) does credit to The Church,—and are, we believe, contrary to the spirit of Christ, and to the principles of The Church. It is broad enough to embrace more than one school of thought, and one school of ritual. Whenever the question is brought up it degenerates into personalities, and this no doubt to a large extent because the speakers address not so much the Synod as the public. If when such questions were brought forward the rule of "closed doors" were enforced we fancy that there would be much less of "windy" eloquence, and a much speedier decision. We are not at all deciding who was right and who was wrong as to this matter. We are quite convinced that the whole thing as reported in the daily press reflected little credit upon either side. We would that Christians of all views would sink personal and individual fancies and predilections, and remember more the interests of The Church at large.

The Jesuit Question.—The following motion was adopted:—"That this Synod strongly protests against the incorporation of the Society of Jesus in this Dominion, and the passage of the Jesuit Estates Act as dangerous precedents and encroachments, and the Synod trusts the efforts to establish the unconstitutionality of these Acts may be successful.

DIOCESE OF HURON.

LONDON.—Rev. R. Hicks, curate of St. Paul's, has gone on a month's holiday.

Rev. Principal and Mrs. Powell left on Monday the 1st inst., on a three months' visit to England.

The Rev. Freeman Harding has been forced to apply for superannuation, owing to ill-health. Mr. Harding has the sympathy of his brethren in the ministry; few men are more highly thought of and respected than he. May he soon be restored to health and strength, and be enabled to resume parochial duties is the prayer of many.

Rev. F. H. Fatt has been appointed, at the request of the people, by his Lordship the Bishop to the parish of Essex Centre.

Rev. G. W. Racy has been appointed to Biyth Mission.

PRESENTATION.—On Friday evening about forty members of the Church of St. John the Evangelist waited on their late pastor, Rev. Principal Powell, at his residence at Huron College, to bid him good-bye ere his departure on a three months' trip to England, and also to present him with an address as an evidence of their affection and esteem. A flattering address was read by Mr. E. A. Taylor.

The presents consisted of an easy chair upholstered in morocco leather, for Mr. Powell; a case of pearl handled knives and forks for Mrs. Powell, and a handsome plush covered photograph cabinet for both.

Mr. Powell replied to the address in a very happy manner, deeply regretting that any differences should exist in the congregation, expressing himself as most anxious to have all differences healed, hoping that time which generally cures all things would heal over the present trouble, and urged his hearers to practice the excellent gift of charity.

DIOCESE OF ALGOMA.

At the meeting of the Diocesan Council, lately held, the following address re Jesuits Estates was adopted:—

To his Excellency the Right Hon. Sir Frederick Arthur Stanley, etc. May it please your Excellency, we the Bishops and Clergy of the Missionary Diocese of Algoma, assembled in our Triennial Diocesan Council, desire to approach your Excellency with the assurance of our high regard for your personal worth, and

in profound respect for your office as the representative in this Dominion of Her Most Gracious Majesty. Recognizing in you in this latter capacity the high functionary to whose guardianship Her Majesty has committed the best interests of the people of this Dominion, we beg to lay before your Excellency a brief statement of our sentiments with regard to the Jesuit Estates Act recently passed by the Quebec Legislature, and, contrary to all our hopes, not disallowed by the Dominion Government. Apart altogether from the question of its harmony with the constitution by which we are governed here, on which we pronounce no judgment, we cannot but regard this bill with most serious apprehension, as a menace to the very foundation of our national life. 1. It violates that fundamental principle of our constitution which demands a total separation between Church and State, the perfect equality in the eyes of the State of all religious communions whatsoever. This principle cannot be ignored with impunity. If the Jesuit Society may fully claim substantial compensation for the loss of its estates escheated to the Crown as a legal consequence of its suppression, might not the Church of England equally justly demand reimbursement for injury sustained by the secularization of her clergy reserves? But this principle, absolute religious equality in relation to State, cannot be violated with safety. No one Church can be selected as the recipient of special favors. Here the State is solemnly bound to maintain the maxim, "Equal rights for all, exclusive privileges for none." 2. This bill further imperils the safety and good order of the Dominion, inasmuch as it tends to foster sectional animosities between the two component elements of our population. Absolute impartiality of administration cannot alone exclude them, and favouritism must of necessity awaken religious strifes and jealousies which may possibly eventuate in serious disturbances of the public peace. 3. This bill clothes a foreign potentate whose jurisdiction is solemnly repudiated in the coronation oath with the power of intermeddling with legislation of this Dominion, and thus offers a direct insult to Her Gracious Majesty, infringes on her right and prerogative as supreme in this realm, and opens the door to yet further usurpations, subversive of that civil and religious liberty which is the just pride as it is the inalienable birth-right of every British subject, alike in England and her colonies. On these and other grounds we beg to enter our respectful but emphatic protest against the recent legislation of the Province of Quebec in favour of the Society of Jesus, and humbly but earnestly implore your Excellency to interpose your high authority and veto a bill fraught with issues so disastrous to the peace and prosperity of this Dominion.

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:

At a time when the public mind is being enlightened as to the immoral tenets and pernicious tendencies of the Society of Jesus, it may be well to draw the attention of your readers to another species of Jesuitism which prevails in certain quarters. Though not so rampant as that of the Black Robe, it is none the less dangerous because disguised in the garments of the broadest tolerance. A notable manifestation of this occurred recently in Nova Scotia, when one without our fold—though I believe formerly of it—saw fit in the interests of dissent to publish a private and ostensibly confidential correspondence with the Diocesan. Such conduct need not be characterized. Justification of it could only be attempted by the skilled casuist; ordinary ac-

quaintance with the ethics of conscience is quite incompetent for the task. How emphatically do occurrences of this kind impress upon us those words of the Master which enunciate the only infallible test for systems of error:—"Ye shall know them by their fruits."

My special purpose in trespassing upon your space at this time has reference however to an incident which took place recently in one of the public schools of this locality and which deserves the serious consideration of all churchmen. A teacher in the school referred to, during the course of instructions in English History, stated in the hearing of all the scholars present, to a class studying the reign of Henry VIII. that "it was about this time the Church of England was founded"—or something to that effect.

The assertion was entirely gratuitous. The text book does not afford the slightest warrant for it. As a matter of fact it was historically false. This every well informed churchman knows. Further it was a gross violation of the spirit of the law, which rigidly excludes all subjects, liable to controversy, from the public school curricula, and demands from all teachers, absolute silence on such points, as the most expedient safe guards of harmony. I do not propose to discuss at this time the morality of this policy, but content myself with merely stating it. When however teachers leave the plain path of duty to make such misrepresentations of history to our children, it is time that churchmen should see to it that the fountains of common knowledge are preserved from defilement at their source. In the effort to secure this end they should receive the assistance of every impartial lover of truth, irrespective of religious convictions, inasmuch as the history of the National Church is so interwoven with that of the Empire, that falsification of the one, involves falsification of the other. That the teacher in the present case was a Presbyterian is sufficient to explain her motive but utterly fails to justify it. The conspiracy against historical accuracy has indeed been so systematized by the sects that many of their adherents are doubtless unable to distinguish between true and false church history. What may be expected of the masses, when a sectarian print edited by a man of some reputed education refers a Bishop of our church to "any respectable history" for proof of the assertion that the Church of England was evolved at the reformation! Such promulgation of error on the part of irresponsible persons, does not however palliate in the least the teacher's indulgence in the same methods. To her was entrusted the instruction, within certain well defined limits, of two or three score of children, among whom were these of Churchmen. We have an indisputable right to equal justice at the hands of the authorities. If a teacher of our faith were to offend against any of the doctrines of dissent, the air would be instantly filled with vociferous protests. Shall we be less zealous for truth, than those around us are for errors. If we are false to our trusts is the greater condemnation. If we fail to guard our heritage, we are tenfold more capable than those who attack it. The present instance affords us a most disquieting glimpse of their methods. Fifty or sixty children at the most impressionable period of life have received a germ of error which may attain a baneful maturity in the majority of them without check. There is moreover no assurance that the sowing may not under similar circumstances be again and again repeated.

Occurrences of this kind, which are, I am convinced, more frequent than is suspected, fill one with a great distrust of our provincial system of public school education. Yet there can be no doubt of a better until, as a Church, we take a more direct and active interest in educational matters. The rich man who can send his children to distinctively Church schools is able to protect them from the influences of fanaticism. For the poor man, there is no

escape. The Council of Public Instruction is I believe composed of the Executive Committee of the local legislature, with the addition of a Secretary, who is also superintendent of education, appointed by the Governor of Council. Its composition therefore seems to be fortuitous, depending solely on political chance. It goes without saying that such a body offers no security against untrustworthy text books, or teachers, and until the Council becomes a fixed and thoroughly representative institution we cannot hope for improvement in these respects. This end can be secured if we unite in demanding it and we should be content with nothing short of a representation on the council, proportionate to our numbers and influence in the community. This obtained we would be one step nearer a satisfactory position.

Trusting that the importance of the subject will excuse my trespassing on your valuable space, and that a decisive expression of opinion may be evoked.

I remain your faithfully,
ROBERT R. J. EMMERSON.
Sackville, N. S.

WHO ARE THE MEMBERS OF OUR RURAL DEANERIES.

Sir,—In a report of a Rural Deanery read at the late Synod, mention was made that certain Lay Readers were present and seemingly took part in the proceedings. It is also within my knowledge that Lay Readers have taken part in the meetings of some of our rural deaneries. This is all unconstitutional. If reference is made to our 20th Synod it will be found that *Licensed Clergymen, Church Wardens and Lay Delegates* (of such deanery, of course) are to constitute the Chapter. Possibly there may have been amendments since; but I doubt it. Rural Deans should make a note of this. Our Lay Readers (some of them) are rather assumptious anyway and want checking.

CLERICAL DELEGATE

REGISTRATION FEES.

Sir,—Every clergyman keeping a record of acts of Baptism, &c., acts as an officer of the Civil Power, does he not? If so, does not that power give him authority to collect a fee for enregistration? And should he not demand it, taking care to always make it clear that it is not a fee for baptism? An answer would oblige and inform others beside.

CLERIC.

A GOOD WORK WELL DONE.—*The N. Y. Churchman*, says:—From a private source we learn that, without effort or solicitations, a sum of \$26,333 has been voluntarily contributed by friends of the late Bishop Harris, as a provision for his family. Of this amount over \$23,000 have been safely invested, and the remainder used as specially desired by the contributors. Of the whole sum \$4,025 are from other parts of the country exclusive of Michigan. The spontaneity of these contributions is as gratifying as their amount. It is one of the numberless evidences of the deep personal impression Bishop Harris made upon all with whom he came in contact. It is also a sign of dutifulness and of the affection of those friends both within and without the diocese of Michigan.

Mr. G. F. Saxby, vicar of Monks Kirby, near Birmingham, gives the Bishop of Worcester high praise as a man of business—writing all his letters with his own hand at the age of eighty-one. The Bishop spends most of the spring in going about his diocese, holding confirmations two or three times a week, and sometimes twice or thrice a day. He accepts no one's hospitality on these visits, but takes his ease at an inn, where he may have a quite evening for correspondence.

The Church Guardian

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JULY.

- JULY 7th—3rd Sunday after Trinity.
" 14th—4th Sunday after Trinity.
" 21st—5th Sunday after Trinity. (*Notice of St. James*)
" 25th—ST. JAMES. A & M. (*Athanasian Creed*).
" 28th—6th Sunday after Trinity.

ALLEGED FAULTS IN PRIESTLY LIFE AND WORK TODAY.

BY REV. DR. PELHAM WILLIAMS.

When the layman renews his wonted charge, that the priests of God now lack spiritual wisdom and power, it is the obvious reply—"Yes, no doubt, but you will kindly remember that we have nothing in the world but laymen, out of whom to make our priests: and, in view of the material, the results are surprisingly good." So much, by way of repelling an easy, vague, and flippant attack.

Still, behind and within the charge, some truth abides. We may not care to answer the caviller, but we should not refuse a listening ear to the honest and kindly critic. *Fas est ab hoste*,—and more surely, *ab amico doceri*. We may gather friendly hints and wholesome guidance from the censure, which is, rather generously, lavished upon us, while we must scrutinize each stricture, and say, "guilty" or "not guilty," in accordance with the facts.

We summon, then, the witnesses, and we note their testimony, as the priesthood places itself, for a short hour, before the tribunal of public opinion.

I. "Not abreast of the times," says one, whose reading is limited to the secular newspaper, of a poor grade, and to such magazines as the evil one employs, to plead for incipient infidelity. This critic goes on to denounce "antiquated themes," and "worn out theologies," and to talk about being "in touch with the current thought and the living issues;" prates a little about science and her later revelations; and if he belong to a certain school, delights in his own cant about "breadth" and "toleration," and "the freedom of the intellect," and "the aspirations of our glorious

humanity," "the trend of all the more recent discussions." It is quite easy to see what he means, and to understand the "trend" of his argument. He may possibly forget that God, Heaven, Satan, temptation, sin, Hell, the Incarnation, the Cross, the Scriptures, the Catholic Church, the Creeds, the Sacraments, are somewhat old, while they are all which most concern the soul and the hope of man.

They are, of necessity, the themes of the preacher. Moreover, they can hardly be affected, as great verities, by the breezes of popular opinion, or by any such attacks or denials, as the Faith has often known, and always survived. It has been said of Archbishop Leighton, that he was "the lively pattern," from whom Burnet draws his picture and lessons of Pastoral Care: that when Leighton was reproved for not "preaching up the times," he asked, "who does it?" The answer was, "all the brethren." Then he rejoined, certainly in no sanctimoniousness, but in honest sincerity.—"Then, if all of you preach up the times, you may surely allow one poor brother, to preach up Christ Jesus and eternity."

So stands the Church to-day surrounded by the sects, proclaiming the old truths and old duties,—and knowing that her vocation and her strength lie, in dispensing the old treasure of her heritage, with freshness, indeed, of love and zeal, and with quiet adaptation to men of various conditions, but not losing her breadth and vigor, in some eager chase after each novelty in philosophy or science, or philanthropy, or in the desire to spring into every arena, where some new pugilist has seen fit to throw down his glove, and send out his challenge.

The danger is not very great, in this American life, the priests will become fossils. We are not likely to sympathize with that archæologist, who was urged, for family reasons, to marry, and who replied that he would be very glad, to gratify his family, but that he had always noticed that a woman was a "dreadfully modern thing," and that he should not know what to do with her.

While our parish-system is almost congregationalism, though under the wing of the Episcopate, it is not to be feared that priests will much forget the reading, and thinking, and talking of those who have virtually summoned them, and who will demand, quite earnestly enough, such ministrations as accord with all present interests, and all recent phases of thought.

II. How often it has been said, and how easily it is repeated, that priests are "ignorant of human nature." Whatever the charge may mean, the proof is not forthcoming. Sometimes this is urged by men, whose only acquaintance with human nature seems to have taught them suspicion, and distrust, to impute low motives, to study expediency rather than principles; and to believe that "policy" is better than sanctified "honesty," in the things of the Church of God. It is alleged that the mendicant, often unworthy or vicious, deludes the priests by a plausible story, and defrauds the poor fund of the parish. It is almost hinted that there are no godly and deserving poor, as though the child of wealth was quite right in thinking that "People with naught are naughty."

Such critics are quite free with their imputations about the parson's blindness, who is keen-sighted enough to see through them, and to measure all the justice of their accusation. It is probable from the nature and variety of his work, that the priest knows more, in any high and true sense, of the real life of men, than is learned by anybody else.

The lawyer and the physician have, no doubt, their special opportunities, and their powers of insight are quickened and developed. Even larger and more constant opportunities are granted to the parish priest, who moves in and out among many kinds of men and women, and who ministers to them, in all the varying conditions of their inner life and outer actions.

Of course there is much room for closer study of the human heart, for more accurate dealings with the tempted, and doubting, and erring of our race, but this will never be learned by sitting at the feet of those, who are wont to boast that they know men by reason of some rough intercourse, in the mere paths of business, and toil, and pleasure.

III. "Not good financiers." That phrase has a familiar sound, and its measure of truth, as applied to the clergy. But if they were men of marked financial ability they would hardly choose the sphere of impecuniosity, in which to reveal their talent. And when, now and then, they have displayed unusual skill, in money affairs, it has been intimated that they were "leaving the word of God to serve tables," or that mammon had votaries enough, and that they had an eye to both worlds, or even that they would have shone, more effectually, at the head of a bank, or an insurance company.

Sometimes it is a little hard to please these critics. The fact is that few men, in similar stations, are expected to do so much with so little, or in the effort reach any like-success.

How many parish debts, incurred by improvident laymen, have been paid by the ingenuity, and persistence, and humiliation of the clergy? How often is it really true that thrift, in the parson's household, is not surpassed in any home throughout the village. How constantly is it known of a good priest, that he half supports the parish by extra toil or private income? That he can only find twenty-five cents in each quarter of a dollar, which comes to him, is not so very strange, and that his ordination gives him no special grace, by which his money shall go farther than that of another man, is not amazing. If his little investments come to grief, this has happened to others, not in Holy Orders.

Indeed, whatever the laity may say about our want of skill in monetary affairs, they sometimes act as if we only were able to rescue them from serious distress. In one of our large cities, I have learned, that almost every parish is burdened with debt: and that the scheme which is expected to give relief, is to secure a series of rectors, each of whom shall lift, in his time, a part of the burden.

Here and there, it may be true, that a priest should resist the social pressure, which seems to demand what he cannot afford: that he ought to break away from the habits in which he was reared, and which now must go: that he ought to watch the little income and the larger needs, and try, more thoroughly, to make them square: and that he ought to repress the happy-go-lucky spirit, in which his ambitious parish, plunges into extravagance, which ensues later misery. Yet there is no reason to believe that, on the whole, the clergy fail especially to which those two proverbial "ends," or usually fail to make them "meet" under very difficult and trying conditions.

IV. "Not much of a pastor," so it is said, by some worthy dame who counts pastoral visits as very prominent among "the means of grace,"—and whose parish priest may not attach to such visits the same value. Is he unreasonable, or is he negligent? Who shall say, where there is no plain standard? Perhaps, in the hurry and drive of parish life, nowadays, with all its multiplied activities, the pastoral side of our office is somewhat observed.—*Church Eclectic.*

(To be continued.)

GAMBLING.

Abundant evidence is, we regret to say forthcoming that the practice of gambling is everywhere on the increase. The evil is a sore one, and is eating into the vitals of society. We find the injurious habit prevailing even where it might least be suspected. It is but a few days ago that we received a letter from a

respected clergyman informing us how shocked he was to find that an innocent young girl, a member of his Sunday-school, who had recently obtained a situation in one of the large business concerns in Dublin, had scarcely been a week in her place before her female acquaintances were initiating her into all the mysteries of horse-racing, giving her "tips," and inducing her to risk her scanty earnings on the turf. It is a thing to be much lamented that so many facilities are given at the present day, through the public press, for pursuing this fascinating but demoralising practice of gambling. Hardly any public amusement can be entered upon now without the accompaniment of betting; a zest would be wanting if there were not the possibility of making or losing money on favourites. From a Tennis Tournament up to the Derby it is the same, an insatiable desire to try one's luck, and go in for stakes more or less heavy. Some of our readers may possibly say they see little harm in young people amusing themselves in putting down a few shillings here and there; but let them see to what a pitch the evil grows when once it is encouraged in any way. There is, we believe, no amusement so insidious as that of betting, no practice that grows on one more; nothing that, beginning with such small issues, rises quickly to so dangerous a height. The same papers that publish all the racing fixtures and revel in "tips," reveal likewise the miseries that follow on gambling. Wrecked characters, wrecked fortunes, wrecked lives are the unhappy consequences that almost uniformly follow on a betting career. Book-makers and money-lenders are the vampires who suck the blood from their unfortunate victims. The plague spreads into the quasi-respectable region of the Stock Exchange, and young men intoxicated with the prospect of becoming rich in a moment, rush wildly into the toils of the promoters of bubble companies, or otherwise speculate in the money market. Recent events, that we do not care to allude to further, show what the result too frequently is—moral and social ruin.

The evil is of sufficient magnitude to have engaged the attention of the Convocation of Canterbury, and lead to an important debate on the subject and the passing of resolutions condemning the practice in the strongest terms, and directing towards it the attention of the clergy of the Church of England. It would be well if our General Synod took the matter up and had a debate on the subject, drawing public attention to the growing evil, and exhorting the Church of Ireland to set her face against it. There is all the more need for strong action, since almost every newspaper in the country is now becoming a sporting journal, the gambling tendency of the day creating an imperative demand for such literature. On the other hand, we are glad to observe the strong denunciation that has been heaped upon the evil in the *Nineteenth Century*, the *Quarterly*, the *Times*, the *Guardian*, and other publications. It seems to us an enormous pity that there can be no horse-racing without betting; and, viewed from this point, we regret exceedingly the opening of a new race course in the immediate vicinity of Dublin.

Fighting with this evil is an old story. We find Bishop Berkeley so far back as the year 1752 thus condemning the gambling spirit of his day:—

Money is so far useful to the public as it promoteth industry, and credit, having the same effect, is of the same value with money; but money or credit circulating through a nation from hand to hand without producing labour and industry in the inhabitants, is direct gaming. It is not impossible for cunning men to make such plausible schemes as may draw those who are less skilful into their own and the public ruin. But surely there is no man of sense and honesty but must see and own,

whether he understands the game or not, that it is evident folly for any people, instead of prosecuting the old honest methods of industry and frugality, to sit down to a public gaming table and play off their money one to another. The more methods there are in a state for acquiring riches without industry or merit, the less there will be of either in that state; this is as evident as the ruin that attends it. Besides, when money is shifted from hand to hand in such a blind, fortuitous manner that some men shall from nothing in an instant acquire vast estates without the least desert, while others are as suddenly stripped of plentiful fortunes, and left on the parish by their own avarice and credulity, what can be hoped for on the one hand but abandoned luxury and wantonness, or on the other but extreme madness or despair? In short, all projects for growing rich by sudden and extraordinary methods, as they operate violently on the passions of men and encourage them to despise the slow moderate gains that are to be made by an honest industry, must be ruinous to the public, and even the winners themselves will at length be involved in the public ruin. Let any man compare what Venice was at the league of Cambray with what it is at present, and he will be convinced how truly those fashionable pastimes are calculated to depress and ruin a nation.

"The South Sea Affair, how sensible soever, is not the original evil, or the great source of our misfortunes; it is but the natural effect of those principles which for many years have been propagated with great industry. It is not impossible but this public calamity that lies so heavy on the nation may prevent its ruin, if it should turn our thoughts from cozenage and stock-jobbing to industry and frugal methods of life; in fine, if it should revive and inflame that native spark of British worth and honour which hath too long lain smothered and oppressed."

We throw it out as a suggestion, whether it might not be found practicable to combine our temperance societies with an anti-gambling organization; and this all the more, because this growing and deadly vice of gambling is not only productive of ruined fortunes and blighted lives, but likewise induces those very drinking habits which it is the object of our temperance societies to check. Men and women, not to speak of boys and girls, maddened by their losses on the turf or gambling saloons, are only too ready to rush to the cup of intemperance to drown their miseries, therefore, to check one evil will be found a hopeful way of tending to check the other. We commend these remarks to our readers, and we would remind the clergy that much lies in their power in the way of abating the evil.

An earnest sermon now and then preached on the subject, pointing out the miseries entailed by the gambling spirit of the day, would certainly be productive of much good.—*Irish Ecclesiastical Gazette*.

THE CHURCH AND THE FIELD.

The report of last month's proceedings of the Society for Promoting Christian Knowledge helps to show how the church has arisen to the grand conception of her work as it was involved in the Master's dictum "the field is the world." The following letter from a Bishop of the Ancient Syrian Church, explains itself:—

To the Committee of the Society for Promoting Christian Knowledge.

Reverend Gentlemen.—It is well known to you that, under the auspices of his Grace the late Archbishop of Canterbury, a Committee was formed in London to aid Ignatius Peter III., Patriarch of the see of Antioch, of the ancient Syrian Church, in setting up printing-presses and promoting the education of his

people. By them a fund was established, to which her gracious Majesty the Queen contributed, by means of which schools have been established in Mesopotamia. The Committee last year invited me to come to England, with a view to continuing the work thus begun. A very fine printing press has been given by friends in Manchester and Edinburgh, and sent to Mesopotamia for the Patriarch's use. A small printing press has also been given to me for my diocese of Homs (Emessa). The University of Oxford has lately made a grant to the Syrian Club of £100 worth of Syriac type. English type is still entirely wanting to us, and it is most necessary that we should have some. The Roman Catholic foreigners have schools where they teach French, and it is most desirable that our youth should rather learn English, which language is now increasingly used in Syria, and is of utmost value for instruction. We therefore earnestly petition your honourable Society to grant to our Church a supply of English type for the Patriarch's printing-presses at *Mardin*, and also a supply for our own printing-press for the diocese of *Homs (Emessa)*. And in granting us this great boon you will confer upon our Church an abiding benefit. And we pray that the blessing of the Lord may rest upon you. Amen.

Written in London, May 24, 1889.

GREGORIUS,

Bishop of the Ancient Syrian Church.

This letter was accompanied by a letter beautifully written in the Syriac character, the Bishop being a perfect calligraphist. The Standing Committee recommended that a vote of £25 be made to provide the Bishop with a supply of English type. The proposed grant was made.

To the South African Diocese of Grahamstown £1000 was voted for the permanent clergy Endowment Fund. The Bishop of Calcutta received £200 to help in establishing a boarding and day school, for the very lowest class of Eurasian children in the city of Allahabad. This Bishop has also been pushing for a new Bishopric for the district of Chota Nagpore which contains 44,000 square miles, with a population of 4,500,000. The old German Lutheran Mission has a following of 30,000; the Church of Rome, which has recently entered the field, claims a large number of converts, but there are no authoritative statistics. The Society's Mission has 20 clergymen, of whom 15 are natives. It works in 500 villages, has five consecrated churches, and about 100 small chapels, 150 lay agents, 12,304 baptized persons, 5766 communicants, 664 catechumens, 45 schools, and 1226 pupils. The Society for Propagation of the Gospel has guaranteed the full stipend of 6,000 rs. per annum, and to relieve the Venerable Society the Council of the Colonial Bishopric's Fund and the S.P.C.K. have each voted £5,000 to found the proposed endowment. In response to his late appeals, the Bishop of Madras is assured that next month a block sum of £900 will be set apart for the maintenance of pupils in mission seminaries and native female boarding schools.

Arrangements were made to pay the passage of a Missionary to North Queensland, and grants amounting to £300 were made to the Bishop of Caledonia, for drugs, medicine chests, and a lady nurse. The Diocese of Qu'Appelle was allowed a second grant of £1,000 towards its Episcopal Endowment fund. The Rev. G. R. Walters, of Malbaie, in Quebec Diocese, is allowed £60 towards the much needed church he has projected, and the Diocese of Qu'Appelle, Guiana, Antigua, Madras, Bloemfontein, Auckland (New Zealand), and Madagascar, all receive grants ranging from £15 to £20 for churches or school houses. At the same meeting grants of books to the amount of £370 were made to missions or parishes in twenty-one dioceses. It must be satisfactory to the patrons of this famous old Society to find from the de

tailed account appended to this report that in managing a business amounting to nearly £50,000 during the past financial year, only about £2,000 was really expended. The vision of this one of the Church's handmaidens reaching out encouragement and needed material aid to absolutely every quarter of the inhabited world, is gloriously significant of England's far reaching power for good, as it is noble proof of the quiet endearment of religious growth and of Missionary zeal, characteristic of the best days of the Christian Church.

FAMILY DEPARTMENT.

LOVING SYMPATHY.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2.

Some one to greet us when our home is near,
Some one to smile whenever we appear,
Some one to fondly press our hands and say,
"I've longed for your return all through the day."

This is our want, if e'er compelled to roam,
We're cut adrift from the west ties at home.
The dumb creation knows Love's powers, and tries

To volumes speak in sweet beseeching eyes;
The dog uneasy ranges round the well-known spot

If when his master's sought he finds him not;
He cares not for his supper or his bed,
If no kind hand should pat him on the head.
Thus knit together are all forms of life,
And only want of love induces strife;
Sweetly united all were meant to be,
And the whole world rejoice in sympathy.
Love was not meant to meet no love again,
And find its tenderness a source of pain;
Then let our eyes be ever quick to see
Who cheered and helped by greeting kind may be;

And we shall then go forth and watch and wait

Till the tired traveller nears the wicket gate,
Content unseen to lighten daily care,
And half the burden of life's load to bear.

—Church Press.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER VII.—[Continued]

"That's my own darling, Dodo," he said.

"I can't make out what you are driving at, sir," said the old nurse.—"You seem mighty pleased to learn that I was once in dire suffering, and all but sinking from sheer exhaustion."

"It was meant for good," said Ronald. "I am glad, Dorothy, for if you hadn't gone through it all you would not be able to help me to-night.—Now think very, very hard—What was it you first fancied in the way of food? It wasn't black currant jam, was it? We are going to have black currant jam on the tea table to-night."

"Black currant jam, sir? No, no; queer stuff that would be for a poor fever patient sinking with exhaustion."

"I thought so," said Ronald; "I felt sure of it. And it wasn't muffins and crumpets, Dorothy?—you are certain it wasn't muffins and crumpets?"

"Muffins and crumpets!" said Dorothy, in a tone of scorn. "My word! The most indigestible things you can eat. No, Master Ronald, if you will have it, my fancy was wine whey: it was wine-whey with me from morning till night; I never could get enough of it."

"Wine-whey," said Ronald, in a contemplative voice; "it sounds very nice and suitable, and I am sure Aunt Eleanor has never given orders about it. How is it made, Dorothy?"

"You bring new milk to a boil," said Dorothy, "and then, just when it's coming to the turn, and about to rise up in the saucepan, you throw in a wineglassful of good pale sherry. After that you strain away the cruds and the whey is nice and milky and nourishing as possible. A lump or two of white sugar may be added according to taste. It's very easy to make, wine-whey is; the only thing is to be sure that the milk is new and the sherry good. Oh, dear me, it rises up before me now—my poor mother making quarts of the whey, and me drinking it, and it throwing out the rheumatism fine."

"I'm sure it would throw out consumption too," said Ronald. "Thank you, Dorothy, so much. Now I must run away."

CHAPTER VIII.

The tea table was all arranged, the flowers placed in the centre, and several appetizing things laid on the board, when Miss Green, the new governess, came in.

Ronald had not yet seen her, and he was standing quivering with impatience for her to appear. Before he had seen Uncle Ben, Ronald's vivid imagination had pictured this hero tall and commanding, and now his fertile brain had drawn a delicate little vignette, which represented the faded and much attenuated form of Miss Green. He gave the suffering governess soft brown eyes, and a weak and pathetic voice; he even fancied her bursting into tears at the sight of the appetizing food, and becoming quite hysterical when her own little bowl of wine-whey was placed before her. He recounted the whole scene to himself, how he would get Violet to run for some eau de cologne, and how he would suggest that she should retire early to her room, and if not inclined to sleep, should comfort herself with one of Grimm's fairy tales.

Violet, in her white frock, with a broad blue sash round her waist, by no means shared Ronald's anticipations. She looked with hungry anxiety at the tea table, but candidly confessed that she would have preferred taking her meal before Miss Green arrived.

"Oh, we'll have no more fun," she said in a sulky voice; "she won't let it. And what's the use of having all those muffins and crumpets there? We'll only be allowed to have one bit each, you'll see, Ronald, you'll see; I wish there wasn't that lovely black currant jam on the table; she won't let us have any if we eat muffins and crumpets. Oh, I know her, I know her well. And oh, Ronald, what is in that funny little white bowl with the cover on it?"

"That!" said Ronald in an excited whisper, "that's wine!" But his remark was interrupted; there came a rustling in the passage, and a rustling which only a stiff and black antique silk can make, the schoolroom door was flung open, and the consumptive and suffering governess appeared.

Certainly she did not look consumptive. She was tall and bony, her face was florid, and she wore glasses. To any eyes but Ronald's she seemed the personification of middle age and robust health; to any eyes but Ronald's she also appeared the coldest and most unsympathizing of the old-fashioned governess tribe.

Ronald gave her a quick look, and a slight sigh came from somewhere within him; but he was not going to form hasty judgments, as he had done in the case of Uncle Ben. He came forward at once, with his little hand outstretched.

"How do you do?" he said. "I'm so glad, you are very tired. Wouldn't you like something to eat now at once? Your wine-whey is beautiful and hot."

"My what?" said the governess.—"Dear me, Violet, you haven't at all improved. Don't

stick up one shoulder to your ear, my dear; stand straight, child. I perceive I shall have just the same trouble with you as I had with Mary; but by the constant use of the back-board and the habit of carrying a book on your head wonders may be worked; yes, wonders may be worked. And so this is your little cousin, Sir Ronald Jefferson. My dear, I hope you are a good little boy. Now, children, take your places quietly at the table—quietly, remember, no shuffling with your feet. Draw in your chairs."

Violet instantly obeyed this implicit direction of the new governess, but Ronald, completely unaccustomed to this novel mode of treatment, laughed aloud.

"We have to make a little noise, you know," he said; "but I suppose you can't bear any sounds on account of your poor head. I thought it would have been consumption, but I find it's headache. Shall I give you some toast to eat with your wine-whey? Oh, perhaps you don't care for toast. Don't you like the flowers I picked for you? Violet and I picked them all; and I thought starry jasmine would comfort you—it's just like a number of bright eyes looking out of all the green; and doesn't it smell nice? I hope you will be very happy at Summerleigh," continued Ronald, "and that you will feel quite at home, and not fret too much about your mother. You must not, you know, really! For if she is a good, unselfish mother she will be so glad to know you are here."

Ronald had never had a rebuff in his life, for even his Aunt Eleanor had only corrected him in an apathetic and gentle manner; therefore when the new governess said in a harsh tone, "Sir Ronald, I expect instant obedience. Stop talking, and go immediately to your seat," he was conscious of a queer constriction about his little heart, and something very like moisture approached his eyes, though it never quite got there, for Ronald seldom cried. He cheered up in a moment or two, saying to himself that Miss Green was not what he expected, and that doubtless her sufferings had told on her temper as well as her health, and that in consequence it more than ever benumbed him to be very gentle and patient with her.

Miss Green ordered the carefully prepared wine-whey off the table, and partook heartily of outlets and muffins and crumpets, and even finally of black currant jam.

Ronald once whispered to Violet during the course of the gloomy meal. "It's her head, poor thing.—She's not consumptive, and of course she don't want the wine-whey."

But Miss Green interrupted this confidential little aside. "I allow no whispering at meals, Sir Ronald.—Keep your head well up, and don't hold your knife so low down."

Ronald sighed, and the muffin which he was beginning to enjoy seemed suddenly to lose its flavor. It was not, however, until an hour later that his faith in Miss Green was utterly overthrown. He saw Jane carrying out of her room the painted screen over which he and his father had employed themselves happily during the greater part of a certain wet and dreary Christmas. The screen was followed by the little table and by the small vase of jasmine and mignonette.

"Don't you trouble attending to her! nasty old flint!" said the injudicious Jane. "She wants a solid table and none of these jimcracks, she says; and the screen does suffocate her, she says. I knew you were troubling about her no good, Sir Ronald."

"You may put the little table back by my bedside, Jane," said Ronald with gentle dignity. "I should rather have missed it, for it always held father's Bible and the Prayer-book with his picture in it; and I know what I'll do with the flowers. Give them to me."

The rejected flowers were carried tenderly, but with rather shaky little hands, to a certain empty room, which, empty as it was, held all Ronald's world, and there placed under a portrait.

"There must be two kinds of women in the world as well as two kinds of men," thought Ronald very sadly; but he cheered up when his mother's eyes smiled down at him.

CHAPTER IX.

To a certain extent Ronald had reinstated Uncle Ben as a hero; and he had to own to himself that he was a puzzling sort of hero, with many discrepancies and many weaknesses altogether inconsistent to so glorious a character, but he accounted for these by assuring himself repeatedly that Uncle Ben's body was but a wreck, riddled through with sword wounds and shot but that his bright and courageous spirit still reigned victorious.

It was difficult, however, to form any such theory with regard to Miss Green. Ronald thought it all out most carefully, but in no one particular could he discover heroic traces in this good lady. Her straightforward and everyday history was revealed to him by Violet, and he soon discovered that Miss Green had never been very poor, had never known the hunger which mouldy bread could appease, that she had no aged mother to share her hardly-earned crust with; in short, that Miss Green belonged to a rather prosperous tribe of old-fashioned governesses, that she had the honor of training many families of distinction, and had a nice little nest-egg put up for the time when she could work no longer. Miss Green was one of those persons who insist upon obedience and who usually get it, hence her success with the parents of her pupils. She was a thoroughly conscientious and well meaning woman, and many children might have been happy with her.—Bright children who had known sorrow, who lived together in the happy companionship of brotherhood and sisterhood, might have got on with her, and laughed merrily and been joyous out of school hours, and have attended to her directions and taken her many rules in good part. But she was not the woman to break in the sensitive and high spirited child who was now given to her charge. Ronald was not the least afraid of her; it was literally impossible for him to feel that sensation towards any one; but he was thoroughly uncomfortable in her presence. She rubbed him the wrong way; she brought out the worst that was in him.

Ronald had spent the eight years of his little life in the companionship of a very brave and generous and honorable-minded man; he had never been intimate with any woman except old Dorothy and Mrs. Benson. He was very fond of these two, but he considered them vastly inferior to his father, and his father represented more or less all other men to Ronald. It never occurred to Ronald that men could have small ways or do mean things, or be anything but high-spirited and generous and noble, but he had always suspected that women were possessed of little weaknesses. This he gathered from

his intercourse with Mrs. Benson and Dorothy, for his father had been most careful to plant in the boy's breast a feeling of chivalry for all women.—He had done this by telling him of his mother, and by showing him, with a thousand little turns of speech and a thousand little actions, how her very weakness—for she had been ill a long time before her death—had but drawn out in him love, and care, and devotion to her. Ronald was only eight years old, but his father had already given him a code of morals simple and explicit enough.

"Never, my son," he would say, "never at any time of your life do anything to hurt a woman: that is the act of a dishonorable man and coward. Never, my son," he would also say, "do anything to lower your own self-respect."

These sayings of his father's came back to the little boy now, and helped him very much in his dealings with Miss Green. He was a very keen little reader of character, and he studied his governess a great deal. Many and many times she reproved him for staring at her. He looked away at once when she made these complaints, and fixed his sweet eyes on the lesson book he could not master, he was so longing to be out romping in the sunshine.

"It's plain she won't put herself in my place, so I must put myself in hers," he muttered to himself on one of these occasions; "she can't understand what awful things fidgets are. How still she sits, and when I looked at her just now to find out how she could remain so many minutes without moving, she did not like it—I saw she did not like it. Well, whatever happens, I must not pain her, for father would not like that. A boy to hurt a woman would never do—never."

"Violet, you have said your task very nicely; you may go out in the garden," said the governess. "Ronald will follow you presently. Sir Ronald, I observe that you are murmuring to yourself. I can not allow you to learn your Wordsworth in that way. You are to endeavor to retain the verses in your memory without whispering them."

[To be continued.]

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JAPAN.

Under the title of "The Birthday of a Constitution" the Tokyo correspondent of *The Times* gave in that journal, on March 22nd and April 3rd, a graphic description of the ceremonies and rejoicings with which the promulgation of constitutional government for Japan was accompanied.

"Twenty-one years ago the young Emperor of Japan, restored to temporal power from the seclusion, well nigh amounting to entombment, which had been endured for some eight centuries by his ancient dynasty swore solemnly before the nobles and territorial princess of this Empire that, as one of the leading principles of his future sway, the 'government should be conducted in accordance with public opinion and popular representation.' Of the earnestness of this assurance ample proof was afforded by the measures of the succeeding decade. * * * At length in 1861 the Emperor affirmed his original assurance by a rescript proclaiming that a complete parliamentary system should be carried into effect in the year 1890. During the interval that has passed since that declaration, as in the period preceding it, the whole course of Japan's polity and method of government has been directed to the new order of things that is destined to arise next year under the terms of the Sovereign's promise. In every step, every change, and every novelty that has been adopted from time to time as occasion required, the pilots of the Japanese ark of State have kept steadily before them as their goal the sound establishment of a constitutional monarchy as understood in Europe. That the task was no easy one none can doubt. It was, indeed, surrounded with grave difficulties and perils, amid which rashness might be irreparable and error fatal. Only by vigilance and foresight of the highest order could the knotty problem of enfranchising a people that had emerged but yesterday, as it were, from the shadow of feudalism be approached with any hope of success. * * * Yesterday (February 11th) was the anniversary of the birth of the Emperor Jimmu Tenno, the Sovereign from whom sprang this oldest of the world's dynasties, and who, according to the commonly received chronology, began to reign in the year 660 B.C. Yesterday, then, was chosen as an auspicious day on which the first Monarch's descendant, the Emperor Mutsuhito, might fitly ratify his Imperial vow and proclaim and give the new Constitution to his subjects, * * * Prior to yesterday's ceremony of promulgation the Emperor executed a solemn oath in the Palace Sanctuary, by which he swore, in the names of the great founder of his House and of his other Imperial ancestors, that he would maintain and secure from decline the ancient form of government, and would never fail to be an example to his subjects in the observance of the

new laws. Then, after a short speech, couched in stately and kingly language and uttered with great dignity, His Majesty publicly delivered the said laws to Count Kuroda, his Minister President of State. These are five in number, and are entitled respectively the Constitution of the Empire of Japan, the Imperial Ordinance concerning the House of Peers, the Law of the Houses, the Law of Election for the members of the House of Representatives, and the Law of Finance. In the first, one salient and interesting feature is the care taken to affirm with emphatic brevity the time-honored doctrines of the sanctity of the Emperor's title and the immutability of his dynasty. Thus, while the first article declares that his line shall run 'for ages eternal,' the second says simply 'The Emperor is sacred and inviolable.' Then follows a definition of the sovereign prerogatives, from which it appears that, while the Emperor is to remain the source of all laws, in that without Imperial approval no parliamentary measures can become law, the making of laws is to be the function of the Diet, and no law can be put into force without its assent, the one exception on the latter point being that the Emperor reserves the power of issuing ordinances in urgent cases, on behalf of the public safety or welfare, when the Diet is not sitting, but that such ordinances to remain law must be approved at next Parliamentary Session. In succeeding articles it is laid down that the Emperor determines the organization of every branch of the administration, appoints and dismisses all civil and military officers, and fixes their salaries; that he has the supreme command of the army and navy, and determines their organizations and peace standing; and that it is he who makes war or peace, concludes treaties, confers titles of nobility, rank, orders, and other marks of honor, and grants amnesties, pardons, and commutation of punishment. The rights and duties of subjects are next set forth. By these it is determined, among other things, that a Japanese subject, while amenable to taxation and to service in the army or navy, shall be free from all illegal arrest, detention, trial, or punishment; that, subject in every case to the provisions and limits of the laws, he shall have liberty of abode and of change of abode; that his house shall not be entered or searched against his will; that the secrecy of his letters and all his rights of property shall be inviolate; and that he shall enjoy freedom of religious belief, consistently with the duties of the subject and the preservation of peace and order, as well as liberty of speech, writing, publication, public meeting, and association."

The bearing of this great constitutional change upon missionary work is obvious both in what is expressed and in what is involved. The explicit provision that all Japanese subjects shall enjoy freedom of religious belief, as well as liberty of speech, writing, publication, public meeting, and association,

cannot but remove many difficulties, especially in remote districts, from the work of evangelization. The fact that the Emperor has made such a solemn declaration of his subjects' religious liberty will be almost as valuable as the liberty itself, as showing that the government no longer maintains the existing religions of Japan in their exclusive position.

What, however, is more impressive than any of the provisions in detail is the fact of the new Constitutions' existence.

(To be Continued).

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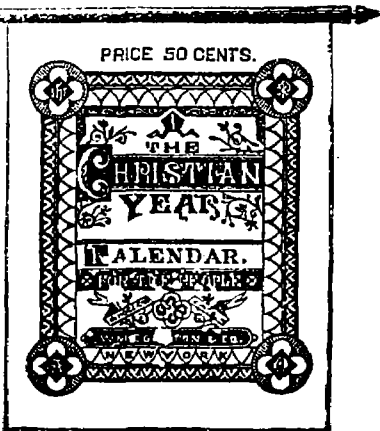
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