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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. XII. }
No. 9. }

MONTREAL, WEDNESDAY, JULY 23, 1890.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

UPWARDS of £32,000 has been received in England on behalf of the Hospital Sunday Fund.

THE Bishop of Durham has consented to occupy the place of the late Bishop Lightfoot as patron of the Church Army.

St. MATTHEW'S, Bayswater, has at last succumbed to the surplice in pulpit and choir. A few old fashioned West-end churches still hold out, but their outworks are rapidly falling through the sparsity of their garrison.—*Family Churchman*.

Two gentlemen, who refused to give their names, called at the office of the Church Pastoral Aid Society, one day last June. Their rudeness was condoned by their leaving on the counter five hundred pound notes for the work of the Society.

ON the afternoon of July 24th, H. R. H. the Prince of Wales will lay the first stone of the great restoration work proposed at St. Saviour's, Southwark, England. The estimated cost is about £35,000, and nearly £26,000 has been already promised.

THE golden wedding of the Rev. H. and Mrs. Gosse has just been celebrated at Redhill, Surrey, Eng. The rev. gentleman recently resigned the living of St. John's, Redhill, after forty years of active service, and has since built a chancel to the restored church at a cost of £2,500.

Dr. WESTCOTT, Bishop of Durham, England, introduced by the Bishops of Carlisle and Rochester, and Dr. Wordsworth, Bishop of Salisbury, introduced by the Bishops of London and Chichester, subscribed the roll and took their seats in the House of Lords on Thursday evening, 19th June. The Bishops who are still without seats are the Bishops of Ely, Manchester, Wakefield, Chester, St. Asaph, and the Bishops designate of Bangor and St. Albans.

MUCH interest is being aroused by the approaching inquiry of a House of Lord's Committee in regard to the proposals contained in the Bishop of Peterborough's bill for amending the law relating to the insurance of the lives of children. A strong committee has been formed, including the Lord Chancellor, the Earl of Derby, Earl Spencer, the Earl of Selborne, the Bishop of Ripon, the Marquis of Lothian, Lord Herschell, Lord Thring, the Earl of Harrowby, and Earl Beauchamp.

A NONCONFORMIST minister, the Rev. O. W. James, at a recent Liberationist meeting in North Wales, gave a list of the Welsh Congregationalist and Baptist ministers who had seceded during the last twenty years. After mentioning the names of about twenty who, he said, 'had found shelter and living in the bosom of the Church,' he concluded by remarking that 'he was tired of naming the blacklegs,' and that he had still a long list. By the way, it is noticeable that a goodly number of secessions

to the Church from the Roman priesthood have occurred within the last few years.—*Family Churchman*.

MARRIAGE OF DIVORCEES.—It is not enough for Churchmen to say, "the Church forbids divorce," and to leave the question there. It is their duty to try and convince their fellow citizens of all denominations that the Church forbids divorce for *sound and salutary reasons*, and that obedience to the Divine ideal of marriage upheld by the Church is the truest safety of the state. As to the hardship that may befall individuals here and there through this course of action it is enough for the statesman to say, '*Salus populi suprema lex*,' and for the Churchman to say that separation *without the right of re-marriage is remedy enough*, because it does not close the door of reparation and reunion to either party, and permits the fulfilment of obedience to the noble ideal of Holy Marriage set forth in Scripture as an indissoluble union, which endures (to use Prayer Book language) 'till death us do part, according to God's Holy Ordinance.—*The Southern Cross*.

THE DECLINE OF ROMANISM.—The London correspondent of the *Belfast News-Letter* asks—'If there are less than 80,000 Roman Catholics in Dr. Manning's Diocese, what has become of all those converts we used to hear so much about a few years ago? Were they like Falstaff's opponents, merely men in buckram? Dr. Manning plainly told us the other day that he has given up the idea of converting England. Of his flock of 80,000 probably 70,000 are immigrants from Ireland and people from the Continent. At the present moment the Roman Catholic Church in England is at a standstill. Southwark Pro-Cathedral at one time used to be crowded by persons attracted by the excellence of its music. The music is now commonplace, and the building only half filled. The Roman Catholic contributions to the Hospital Sunday fund are the lowest on the list, and that position corresponds with the financial position of the Church, which a quarter of a century ago was supposed to be moving in England with giant strides. We hear little or nothing of converts to the Church of England, yet within the last ten years thirty-two Roman Catholic priests have joined the Church of England, and are now ministering in her communion.

SOUTH AFRICA.—The Bishop of Capetown lately held two Confirmation services in the Church at Robben Island. Soon after the arrival of the Bishop one service was held, at which nine candidates were confirmed. The service in the afternoon was in Dutch, when 5 chronic sick, 44 male lepers, and 17 female lepers were confirmed. The Bishop's addresses were most earnest and touching. At the Dutch service the Rev. Mr. Nichol interpreted the address in a very able manner. There were 76 in all. The halt, the lame, the blind, made up the sum total. Some received the sacred rite standing; one poor boy had to be wheeled up to the Bishop in a chair. The ages of the candidates ranged from 11 to 94, the oldest men being respectively 70, 75, 70, and 94. Both services were very impressive. Most of the leper candidates had received the Holy Sacrament of

Baptism at the hands of the chaplain, the Rev. A. Wilshere, of whose noble work among these sorely stricken folk we have often reminded our readers. A number of the lepers were already communicants on account of their fatal disease, and in accordance with the rubric at the end of the Baptismal Service. The Bishop after the service went to the leper wards and confirmed an Englishman who had been a sailor.—*Church Bells*.

THE Bishop of Durham visited Gateshead on Monday, 23rd ult., for the first time since his appointment to the See of Durham, and in reply to addresses of welcome presented by the Corporation and the clergy of the town referred to the good influence which the Church could exert on the social life of the day. The impurity, the intemperance, the gambling, all that reckless competition which was harassing and degrading society, and all the different forms of selfishness, could not be met from *without* by any laws imposed upon an unwilling people. They must be met from *within* by the power, he believed, of our Christian Faith. Turning to the problems of education, he said that during the period of his own work amazing progress had been made in each direction in this great matter. There were perils at present connected even with the improvements of our education which seemed to him to require far more attention than they had up to the present received. There was—and he thought they must all deplore it—a strange lessening of *home* responsibilities through the very improvement of our elementary education. One of the saddest things he had heard with regard to this diocese was that the improvements in infant education had tended—he hoped it might not be true—to the deterioration of the mothers in many of our pit villages. It was a grave question. No improvement in education could possibly compensate for the weakening of the ties at home. There was another danger which seemed to him to be scarcely less serious. There was a growing tendency to recognise what he might call the commercial estimate of knowledge. Surely it was something more than a means of gathering material wealth. Their ideal of knowledge was that it gave to those who received it aspirations, impulses, hopes, capable of ennobling them in every form of life. To get education was not to enable a man to buy something which he acquired to the prejudice of his neighbour, but to become a man—a proved man—and a citizen furnished for every good work.

CONSECRATION OF BISHOPS AT ST. PAUL'S CATHEDRAL.

On Tuesday, the Feast of St. John the Baptist, Rev. Dr. D. L. Lloyd was consecrated Bishop of Bangor; the Rev. J. W. Festing, Bishop of St. Albans; Rev. Dr. W. S. Smith, Bishop of Sydney; and the Rev. John Lloyd, Bishop-suffragan of Swansea, at St. Paul's Cathedral. Shortly before ten o'clock the Archbishop of Canterbury, the Bishops of London, Carlisle, St. David's, Llandaff, Lichfield, Madras, Bedford, Colchester, Marlborough, Bishop Camp-

bell, late of Bangor, Bishop Barry, and the Bishops designate and elect were received at the west end of the Cathedral by the Dean and Cathedral clergy. A procession was then formed with the Archbishop at the end, preceded by his chaplain, the Rev. A. Hamilton Baynes, who bore the crozier, and attended by the Dean of Rochester, the Master of the Charterhouse, Dr. Wace, and Canon Cadman.

Singing the well-known hymn, 'The Church's one Foundation,' the procession passed slowly up the nave into the choir. The Archbishop, accompanied by the Bishops of London and Carlisle, proceeded to the Holy Table, but the other assistant Bishops and the Bishop's designate and elect were conducted to seats in front of the pulpit under the dome. The Archbishop began the Communion Service (Morning Prayer having been said at eight o'clock), the Epistle being read by the Bishop of Carlisle, and the Gospel by the Bishop of London. At the conclusion of Nicene Creed, the Archbishop and the two Bishops at the altar were conducted to seats in front of the pulpit.

The sermon was preached by Archdeacon Sinclair. His theme was 'The True Unity.' He said: 'The visible cohesion which is typified here in this eventful day of the history of our august National Church is all the more delightful to us in proportion as we are able to see above it and beyond it. When we rejoice that it is in the cathedral church of the capital of the British Empire that the chosen Bishop of the greatest of all our colonies receives his consecration, at the same hour as the *seventieth* Bishop of Bangor, a Welshman for the Welsh, and the Suffragan of Swansea, a Welshman, too, for the teeming population in the south of the principality, and the second Bishop of St. Albans, the inheritor of the oldest traditions of the English Church, the ruler of a See that is the daughter of the most ancient bishoprics, the splendid birth of an age that is ever young—the conviction of the *spiritual* unity relieves the weight which we should otherwise feel at the thought that in all these Sees there are great bodies of Christians who are not in visible unity with ourselves. And you, my brother (concluded the Archdeacon), who are going out from this very Cathedral to guide the spiritual life of three counties and more than 600 parishes, you, too, have still before you the example of one of the most fatherly and kindest and wisest of modern English Bishops. . . . And in London in Essex, with its 370,000 inhabitants of working people, its growth of marvellous rapidity, its accidental detachment from the metropolis, and its pressing needs, you will have, in following up the heroic missionary efforts of your predecessor, the widest scope for the wisest administration and the most untiring zeal. It is to the necessities of London in Essex that our sympathies are directed this morning. It is not only the Bishop of London who has the anxiety of the charge of the metropolis. The diocese of London is only the county of Middlesex. The Bishop of Rochester has his London in the south, the Bishop of St. Albans has his in the farthest east. The Bishop of St. Albans and the Bishop of Rochester have their own funds for their share of the metropolis, just as the Bishop of London has his. Think of thirty-nine crowded parishes beyond the river Lea, each with an average population of 10,000. Think of one with 30,000, two with 20,000, six with 15,000, and upwards. They are still growing with astounding rapidity. Much has been done—114,000%. has altogether been raised—17 churches have been built, 37 mission churches, rooms, and schools have been established. But still the work grows in the hands of the Bishop; and like the parishes in our own part of East London, these new districts are miserably and most inadequately provided with incomes. Nine of them have only 200l. a year or under. Great is our goodwill for our London brother who is called to assume this

heavy responsibility. Let us show our gratitude by a liberal and generous gift from this great congregation on this auspicious day to this most pressing and urgent call.'

The sermon ended, the Archbishop and other Bishops were conducted to the Sacrament, and the ceremony of Consecration was proceeded with. The Bishops of Llandaff and St. David's presented the Bishop elect of Bangor and also the Bishop-suffragan of Swansea to the Archbishop; the Bishops of London and Lichfield presented the Bishop-designate of St. Albans; and the Bishop of Madras and Bishop Barry presented the Bishop-elect of Sydney. The two anthems sung during the temporary absence of the new Bishops to assume their Episcopal robes were, 'They that wait upon the Lord shall renew their strength' (Stainer), and 'The Lord give ear to thee in the day of trouble' (Rheinberger). The *Kyrie Nicene Creed Sanctus*, and *Gloria in Excelsis*, were sung to music by Weber in B flat.

THE SPONSORIAL OFFICE.

It requires a certain amount of intelligence and education to understand and appreciate those things which are highest and best in music, literature, art, or indeed in anything else. One who knows but little of music will prefer simple popular airs to classical compositions. A picture of a very common order will to an unskilled eye often appear as beautiful as one painted by a first class artist. A logician will at once discover weak points in an argument which has escaped the notice of one who knows nothing of logic. A carpenter will detect flaws in the work of an amateur which passes unnoticed by the latter. If knowledge be so important in forming a correct judgment with regard to secular matters it is surely quite as necessary in understanding and appreciating the practices and rules of the Church of God. Forgetfulness of this has caused unthinking persons to make statements upon Church matters which, if they possessed a little more knowledge on the subject, they could never make. I have heard condemned *e.g.*, the very important and necessary rule of the Church requiring sponsors or godparents for those about to be baptized, because it was claimed they never fulfil the duties assigned to them by the Church. That such a sweeping charge is most untrue the writer can prove from his own experience. He has a vivid recollection of the pains bestowed upon him in his own childhood by his godparents, and of the conscientiousness with which they endeavoured to discharge their work and labour of love towards him. Several instances have also come under his notice of a like earnestness displayed by those who held the same relationship to others, and there are thousands in the Church to-day who can bear a similar testimony.

No one who understands what the real duties of the office are, will question the wisdom of the Church in assigning godparents to each child who enters her fold, but many do not understand and have not taken the trouble to seek information upon the subject; their experience also with regard to the faithfulness and usefulness of sponsors has, perhaps, been very different from the writers. And it is in hopes that this may meet the eye of such that I venture to record my own experience. Experience and observation can only be appealed to in determining the usefulness of a system when that system is worked, not when it is neglected. The Holy ordinance of Matrimony instituted by Christ Himself is not to be despised because some persons will lay aside the obligations it imposes upon them. The Christian religion is not incapable of bestowing happiness upon us, because some miss that happiness through the non fulfilment of its requirements. In like

manner the office of sponsor is not a sham and an unreality because some who undertake the office neglect the duties which the Church imposes upon them. It is important, however, to remember what these duties are, as there are some who think that sponsors undertake to perform more than it is ever intended by the Church they should perform. The duties of sponsors are laid down in the Prayer Book at the end of the service, when the Priest addresses the godparents beginning with the words: "Forasmuch as the child hath promised by you his sureties to renounce the devil and all his works, to believe in God and to serve Him, ye must remember it is your parts and duties," &c. We believe that each child as he enters the fold of Christ has a guardian angel assigned to him, and it is also the duty of the parish clergyman to have a care for him as one of the lambs of the flock. Neither the guardian angel, nor the clergyman are to blame, if in the exercise of the freedom of its will the child decides to follow darkness rather than light. In like manner, if the child does not renounce the devil and all his works, the vain pomps and vanities of this wicked world, and all the sinful lusts of the flesh: if it does not obediently keep God's holy will and commandments: if it will not be confirmed when it comes to years of discretion the sponsors have broken no vows if they have faithfully performed the duties assigned to them by the Church 'to see that the child is taught.' &c. The parents are naturally bound to look after the welfare of their children both temporally and spiritually. The Church, therefore, does not impose obligations upon those who are already bound by the God of nature. It is the duty of Christian parents to teach their children, either themselves or through others, everything which a Christian ought to know and believe, and it is the duty of godparents to see that the parents do not neglect this duty. Every true Christian is interested in the growth of Christ's Kingdom and is anxious that those baptized into the faith of Christ should 'eschew all things contrary to their profession and should follow all such things as are agreeable to the same.' Let those who are godparents endeavour to see that these children assigned to their care 'walk worthy of the vocation wherewith they are called.' Let them endeavour to realize that in conscientiously performing this work and labour of love they are workers together with God, and whatever the result of their work may be they will one day hear the Master's 'Well done good and faithful servant.' Let those who now shrink from the office gladly and willingly undertake it for Christ sake. It is the absence of any real work for the Master that makes religion appear unreal to so many. If each person will but take his fair share of the work the present difficulty of getting suitable sponsors will be removed, and a corresponding impetus given to the advancement of Christ's Kingdom upon earth.—*Com.*

ST. JAMES.

July 25th is, as most of you will remember, the Feast of St. James.

Which James? for there were two Apostles of this name. But James, the Lord's brother as he was called—the first Bishop of Jerusalem—has already been remembered by the Church, on the Festival of SS. Philip and James, May 1st.

This St. James, therefore, was the son of Zebedee, the brother of St. John the Evangelist.

You will all recollect that he was killed by Herod with the sword, when that king set out to please the Jews by vexing the Church of Christ.

Sorely indeed must it have "vexed" and tried their faithful hearts to lose this beloved friend and Apostle; one of the favored three

who had been most with the Lord while He was on earth.

Did you ever think how different was the experience of these two brothers, James and John?

St. John outlived all the Apostles; he lived to see the Church greatly increased and strengthened; and though he suffered much from persecution, he was spared to a good old age, and died a peaceful, natural death. St. James, on the contrary, was cut off in the beginning of his ministry, and before he had seen much of the spread of the Gospel which he loved.

And yet we are sure that each was fully satisfied that God's way was the best.

We have lately seen a notice of, and extracts from a pleasant book, giving a story of life in Peru, the land of the Incas, in the sixteenth century.

The chief character of the story is a boy of the Inca race, who had suffered cruelly with all his people from the oppression of the Spaniards, but was redeemed from slavery, and adopted by a Franciscan friar.

The boy firmly believes that his land will be redeemed from Spanish rule, and the Inca shall reign again. At length, in the course of the story, he is led to set his hope upon a more glorious King, even Jesus; and the book beautifully describes how his love and loyalty to his earthly sovereign helps him to understand the eye of Christ.

But we are led to speak of this story because of one little incident.

As the monk and his adopted son were at one time journeying to Cuzco, by a road with which the former was not familiar, they suddenly saw before them a steep precipice, which it was evidently impossible to climb. "Look there, Jose!" said the monk in a tone of dismay. "Before us there is no path, no place for one; nothing but a sheer precipice. How are we to reach the bridge? Your people must be birds to travel by such ways!"

"Our people trusted the Inca," replied Jose, with a quiet smile, "and they knew that every way he made for them would bring them safely to the Golden City. There is a hole in the rock, and we are to go through it."

The Golden City, Cuzco, the capital of the Incas, to which every road led safely and surely, is a beautiful illustration of that eternal home to which our King will safely lead His pilgrim band; whether, as with St. James, it be by the short, steep road of early martyrdom, or as with St. John, by the course of a long eventful life; whatever way He makes for His people will surely lead them to heaven at last.

So, like St. James, who without delay was obedient to the calling of the Lord, and followed Him, "may we be ever more ready to follow" in the appointed way of God's "holy commandments, through Jesus Christ our Lord."—*Selected.*

NEGLECT OF CHURCHGOING.

There has been an animated discussion in a religious newspaper as to why men go so little to Church, and every conceivable reason has been adduced to account for the deplorable fact; but it has been well pointed out that the primary reason is that the majority of men do not wish to go to church, and they do not wish to go because, in the general teaching of the past half century no sufficient reason for churchgoing has been placed before them. It has been advocated mainly on the ground of the advantage which the churchgoer receives; he gets instruction and encouragement, in short, he 'gets good.' This is very true; but when churchgoing is advocated merely as an optional and desirable employment of time, a retort arises unconsciously to many people that they can equally get the good by reading or conversation, or family prayer, and that as a matter

of taste they prefer spending the time in rest, domestic intercourse or an excursion into the country. The Scriptures place the public ordinances of religion on much higher grounds; they are a distinct command and a positive duty. "Suffer little children to come unto Me and forbid them not"; "Do this in remembrance of Me"; "Forsake not the assembling of yourselves together"; these are distinct commands which all persons who call themselves Christians must obey at their peril, and they raise the duty of churchgoing above considerations of mere taste and expediency. Were these duties more generally and distinctly taught, the more receptive minds would be led to carry them out, and thoughtful people who go more or less to church would find reasons for making their attendance habitual. The Creator demands that in return for a week of blessings some public acknowledgement must be given by every person on the Lord's Day, and herein lies the ultimate reason for churchgoing. But it must be remembered that in a majority of people even in Christian countries the sense of duty is dull and faith is feeble, and a great responsibility lies on churchwardens and clergymen to see that no artificial deterrent shall exist, either by neglect or by custom, to due attendance at church. The churches must be kept pleasant and wholesome, well ventilated and sufficiently warmed in the cooler months; it is absurd to expect people to continue to go to church if they find that it leads to colds and rheumatism, or to the headaches and sleepiness caused by bad air; the services should be short, and the seats not too crowded, but above all, they must be accessible. Freedom of access is the *sine qua non*; other conditions are important; one style of service or one clergyman may be more attractive than another, and churchgoers are always apt to regard what to their individual taste may be an attraction, whether in or out of their proper parish; but the most important matter is that the seats should be free to all comers. So that he who comes even once shall not be discouraged from coming again. As a means of evangelizing the careless or half informed, nothing can compensate for the lack of this condition. Fine music or exceptional preaching may hold a congregation together in a pewed church, and the fairly filled seats may be taken as an evidence of Christian life; but they are tainted with the sin of selfishness, and such a church will have little influence on the far larger and more important mass of people without its walls.—*Monthly Paper of Open Church Association.*

PRINCIPLES OF WORSHIP.—The primal duty of all who desire to see the Courts of the Lord's House well trodden, is to teach true principles of worship, to set before men that for six days' blessings their Father asks at least a part of one day's public acknowledgment; that an all-receiving, never yielding life is but another term for decay and death; and that a religion without sacrifice is worth exactly, or rather less than, nothing.—*Church Times.*

MAGAZINES FOR JULY.

The American Church S. S. Magazine contains an interesting description of an eastern city, by the Rev. J. G. Kitchen, Hon. Curator of the Biblical Museum, also a sketch of the life of Sister Dora, besides the usual helps on the S. S. lessons as arranged by the Joint Diocesan Committee of the United States.

The Spirit of Missions, New York.—In its Domestic Missions Department deals with the work of the Church among the colored people, and also notes the growth in Indiana, Florida and Georgia. Its Foreign Mission Department contains news from China, Japan and Hayti. This Magazine is the organ of the

Board of Missions of the P. E. Church of the U. S., and should be in the hands of every one who wishes to be kept *en rapport* with church work there.

The Church Eclectic has an article on Catechising vs. S. Schools, in which is reproduced a portion of Bishop Littlejohn's address to the last Convention at Long Island in reference to this matter, and which we recommend to the consideration of our readers. *Lux Mundi* is to the fore in a review taken from the *London Church Review*.

The Pansy, *Our Little Men and Women*, and *Babyland*, all issued by the D. Lothrop Company, Boston, Mass., are as beautiful as ever, and cannot but be attractive to the little folk. *The Pansy* is full of pictures and articles suitable for summer recreation time; but our *Little Men and Women* and *Babyland* are not wanting in this respect. We have pleasure in recommending these Magazines.

RECEIVED:

The Atlantic Monthly, Houghton, Mifflin & Co., New York and Boston; \$4.00 per annum, 35c each.

The English Illustrated Magazine, MacMillan & Co., 112 4th Ave., New York; 15c per number, \$1.50 per annum.

The Theological Monthly (for June), Bain & Son, Toronto.

The Homiletic Review, Funk & Wagnalls, New York; \$3.00 per annum, 30c each. This number contains a sermon by the Rev. Dr. Rainsford and by the Rev. Dr. Huntington, Rector respectively of St. George and of Grace Church, New York.

The Treasury, E. B. Treat, New York, \$2.50 per annum, clergy \$1.00, single copy 25c.

Our Little Ones and *The Nursery*, The Raschel Publishing Co., Boston; \$1.50 per annum, 8 months \$1.00, 16 months \$2.00, single copy 15c.

A CROSS-BEARING CHURCH.

Jesus, the captain of our salvation, says, "If any man will come after Me, let him deny himself and take up his cross and follow Me." If men and women are brought to Christ on this ground, they will be good for something to the cause. For just as soon as we once more get a Cross-bearing Church, every member of which is prepared to count all things but loss for Christ, then a new missionary crusade will begin. Here, then, is what we need; not more art in our churches, but more heart, and not the natural heart, which is capable of philanthropy, but the crucified heart, which is capable of Christianity. "God is my witness," says Paul, "how greatly I long after you in all the heart of Christ." Never shall we get close to the heart of our sorrowing humanity till we get close to the heart of the Man of Sorrows. If we can only learn to bear that inward cross of fellowship with the Redeemer's sufferings and conformity to His death, then shall we be ready for that outward cross of doing and daring and denying with our utmost strength, in order that our Immanuel may see of the travail of His soul, and be satisfied in the salvation of the heathen.—*Church Union.*

THE duty of confessing Christ before men is thus emphasized by his own words: Whosoever therefore shall confess me before men, him will I confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." He will in this respect treat us therefore as we treat him.

THE RACE PROBLEM IN THE U.S.

THE *Church Year*, of Jacksonville, Florida, has an article which we reproduce in full as not without application in this Canada of ours, especially in view of the *National* cry raised in the Province of Quebec. The *Church Year* says:

"The two chief cities and centers of population in the East and the West, New York and Chicago, are to a great extent not American, but cosmopolitan. Numerically and practically New York is in the hands of foreigners, and Americans seem to have but little to do with the control of its governmental affairs; while it is stated that 70 per cent. of the population of Chicago is composed of foreigners, or the children of foreigners. The long existing system of the free admission of immigrants from all parts of the world, has been loading down large sections of the country with multitudes, who, rapidly hurried by politicians into the rights of citizenship, while ignorant of the first principles of constitutional liberty, unassimilated with the people among whom they dwell, and devoid of any attachment to the soil, has always been pregnant with danger to American institutions. This danger has increased in late years, by the influx of multitudes of the depraved classes from Southern Europe, Italians, Poles, Russians, Slavs, Bohemians, and the mixed races from the Austria Hungarian Provinces. There are large settlements in which the English language is neither spoken or taught. These are simply sections of European countries transplanted among us with their own peculiar languages, customs and institutions. In some sections it has been demanded that only a foreign language shall be taught in the schools provided for these people by the State, and that public documents shall be published in their language. As the increased flow of immigration adds to the population of these sections, the dissimilarity of citizenship increases, and the portent for the future darkens; for the prospect for the unity and homogeneity of the nation decreases. This subject is more and more attracting the attention of thoughtful men, and demands the earnest and important consideration of every citizen. Recent events have shown, very strongly the necessity for the provision of some sufficient remedy before it is out of the power of the nation to provide it. A recent number of the *Philadelphia Presbyterian* has a well expressed article on this subject, which we quote because of its truth and plainness:

"The demand made in some quarters for the recognition and continuance of nationalities in the United States cannot be countenanced or indorsed by the American people. The Germans, according to a programme laid down by a German political club of Chicago, insist that their 'nationality' shall be kept intact and in force, and proposes making this a political issue in the country. They do not believe in denationalization, especially in its application to their tongue and habits. They concede that amalgamation must come in the end, but they seek to put off the day as long as possible. They declare that 'The peace and harmony between the various nationalities of our rapidly increasing population must be maintained, and every form of know-nothingism stamped out as a public nuisance. The historical and geographical divisions of mankind into well defined nationalities must be accepted as naturally established communities of civilization and culture, and no single nationality is privileged to abolish and suppress the national peculiarities of other nationalities, living together in the same community.' In reflecting upon such pretentious and dictatorial claims the questions arise: Are we a nation? If so, what kind of a nation? Are we Americans, or a conglomerate like Austria-Hungary? Upon what principle is our government founded? Who gave us our Con-

stitution? Are we English or German? We became a nation long before these modern teachers of what we should be, landed upon our shores. We have allowed them and other foreigners to come among us, not as separate nationalities, but that they might be part and parcel of us, American citizens, incorporated in the body politic, sharing our privileges, imbibing our spirit, acquiring our language, enjoying our institutions, and becoming one with us in all that concerns the unity, honor and welfare of the nation. We did not force them to come among us. We tender citizenship to all worthy of it. Those who accept it come of their own free will, and because they can better their condition. They voluntarily leave fatherland, and are now, in all honor and fairness, bound to adopt our language and institutions, and become one with us in spirit and aim. Again if they will not do so freely and cordially, Americans must compel acquiescence. We cannot afford to keep up race distinctions. We must have but one flag, one dominant speech, one supreme constitution, and one common citizenship. Old national antagonisms must not be perpetuated upon our soil. We must be a homogeneous people. We have heretofore acted upon this principle, and must not now depart from it. Myriads from various lands have adopted the genius and ways of Americans, and are as thoroughly American as those who are descended from revolutionary sires. But of late the Swedes and Scandinavians, as well as the Germans, in the West, have formulated a different policy, and purpose to carry it into political action. They will find that they are committing a great blunder. While tolerant, the people of this land are Americans, and intend to make it the mighty English speaking nation of the globe. The work of amalgamation must go on as rapidly and surely as possible, and all who are wise will fall into line. No nation can flourish with mixed tongues and conflicting customs.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TIDNISH.—At a special meeting of the Church of England congregation, held here on the 8th inst., it was reported that \$245 were promised in money and lumber towards the building of our first church. This is in every way highly creditable to the people of Tidnish. Until the Rev. C. A. French began to hold services last year there were no regular services held in this part of the world, as far as the Church of England was concerned. We are not, however, now altogether without hope of our soon having a little church. All we want is some sympathy from the outside world. Will no one send our clergyman, Rev. C. A. French, Baie Verte, N. B., some token of encouragement in his work. It is hard enough to have him travel so much on our behalf coming and going to Tidnish in all weathers, he should not be compelled to hold his services in a private house. Of course we are only a 'feeble folk,' but this does not mean that we are to be wholly forgotten by our more prosperous friends. Having acted on the motto 'God helps those who help themselves,' we try our 'venture of faith.' The Rev. V. E. Harris, of Amherst, N.S., will also be happy to receive donations on behalf of the above object.

DIOCESE OF FREDERICTON.

PERSONAL.—The *St. John Globe* announces that the Rev. G. G. Robert, M.A., Rector of Fredericton, has been appointed to a Canonry by the Bishop of the Diocese. We heartily congratulate Mr. Roberts on the well deserved distinction.

DIOCESE OF QUEBEC.

MELBOURNE.—*Jubilee*.—Monday, the 7th instant, was a day long to be remembered by the

family of William Barrill, of Melbourne, late of the Township of Durham. It was observed as the 50th anniversary of his marriage with Rachel Stevens, daughter of Simon Stevens, one of the pioneers of this section of country. Advantage was taken of the visit of one of his sons-in-law, (Rev. G. T. Harding, of Sandy Beach, Gaspé), to gather the scattered members of his numerous family of twelve children to celebrate the Jubilee. But for the sudden and sorrowful death of the wife of his youngest son Alfred, a year ago, (the only adult death in the family) there would have been fifty present.

The memory of this was the only sobering thought of a day full of comfort and joy.

The sight of the patriarch of 80 years with his beloved wife, 12 children, and grandchildren all around him was lovely and impressive.

DIOCESE OF TORONTO.

TORONTO.—A small meeting, but one of great significance, was held in the Synod Rooms, Toronto, on June 17th. It was a meeting of the Ontario members of the Board of management to consider the applications of two young men to be sent by the Church of England in Canada as missionaries to the foreign field,—both desiring to go to Japan. The Bishop of Toronto presided, and the following members were present:—The Bishop of Niagara, Rev. Canons Houston and Sweeny, Rev. Alex. Williams, Rev. A. W. Macnab and Rev. Dr. Mockridge, General Secretary.

The applications were considered and testimonials read. The applicants themselves were also invited to an interview with the Committee. One of them, Rev. J. G. Waller, will be recommended to be sent by the Board at its meeting next October; the other, Mr. Kennedy, of Trinity College, Toronto, not yet being in orders, was reserved for future consideration. This is the first of the kind ever held in connection with the Church of England in Canada, and it is to be hoped will lead to great results in the future. Many have been longing for the time to come when the Church in Canada would be able to send her own missionaries. The Domestic and Foreign Missionary Society have at length accomplished this much,—that young men will be sent through the great English societies to the foreign field as Canadian missionaries, supported by Canadian prayers and money. The society chosen by the present applicants is that of the Propagation of the Gospel in Foreign Parts.—(*Mission News for July*.)

ORILLIA.—On Friday the 4th July, the corner stone of the new St. James Church here was laid by the Ven. Archdeacon Boddy of Toronto, acting in behalf of the Lord Bishop of the Diocese. The ceremony was preceded by a special service held in the schoolhouse at which Archdeacon Boddy preached on "Christian Unity." There were also present at the laying of the stone the Revds Rural Dean Stewart, Canon Green and J. M. Jones, and a large concourse of people. Addresses were delivered by the clergy present and by Mr. James Quinn, the Chairman of the Building Committee. The offertory taken up on the occasion amounted to \$236.00.

DIOCESE OF HURON.

LONDON.—Many of the city clergymen are now on their holidays. Rev. R. Hicks has gone to Old Orchard for three or four weeks. Rev. Canon Newman and family are at Meaford. Rev. Canon Smith and family are at Port Stanley. Rev. Canon Richardson and the choir boys of the Memorial Church, are camping at the Port.

The weather has been very warm and many of the church people are away by the water. The congregations in consequence are very small.

His Lordship the Bishop of Huron is still

absent on a Confirmation through the County of Huron.

PABIS.—Rev. A. Brown is enjoying a visit in Orillia and the north. He will doubtless be the better for a rest.

SOUTH LONDON.—The monthly meeting of "The King's Daughters" was held in St. James' Schoolhouse here on Tuesday evening. The attendance was large, the building full to the doors. Miss Racey, the President, presided. Rev. Canon Davis, Rector, opened the meeting with prayer. After the singing of a hymn the President read a portion of the Scripture, and, after explaining its meaning called upon Mrs. Davis, of the Central Council, New York, to address the meeting. Mrs. Davis received a hearty welcome and gave a most practical address full of instruction and good advice. It is not often that such profitable talks are heard in London. Her remarks were based upon the words of Christ when he said, 'As my Father hath sent me, even so send I you.' Christ's homelife was dwelt upon at length. He was sent to the humble of home Nazareth, where he had duties to perform. He was loving, obedient and faithful. As he was, so should his daughters be—obedient to parents, and here came in some wholesome advice as to home duties. The Daughters of the King should remember that service to the King required loving, faithful obedience to parents and home work. Mrs. Davis with great earnestness urged the duty of trusting the King as well as following him, and said that many here as well as elsewhere, would only know of Christ as the lives of his children would teach them. It was not to the Bible many went to learn of him, (many do not read it at all). They read the daily life and character of those who profess to be his children. Judging from the close attention given throughout, the address was most thoroughly appreciated by all.

Rev. Canon Davis thanked Mrs. Davis on behalf of the members, for her kindness in coming so far, and especially for the very practical address just delivered. He hoped it would bear much profitable fruit, not only in his own parish, but throughout the city.

At this point a most interesting ceremony took place. The President called upon Mrs. Davis to invest with the badge of the order (a small silver cross suspended from a purple ribbon) eleven new members who stood in front of the platform. The constitution was explained, the duties required of members dwelt upon, the pledge taken and a touching, pointed address to the newly admitted given to each. Mrs. Davis thus completed her work here, and showed that she is well qualified to fill the high and responsible position which she holds.

The meeting was brought to a close by the singing of the hymn 'Jesus, I my cross have taken, all to leave and follow thee,' with the Gloria and Benediction.

St. Paul's Cathedral.—At a meeting of the Building committee of St. Paul's Cathedral on Monday, July 14th, it was decided to proceed at once with the work of remodelling and extending the Church, so that it might be completed by next fall twelvemonth. The subscription has advanced to such a degree as to warrant this step being taken, and it is confidently expected that the full amount required will be forthcoming. Rev. R. Hicks was chairman of committee, and Mr. G. F. Jewell acted as secretary. There were present Dean Innes, the churchwardens, Messrs. W. J. Reid and J. S. Pearce, Messrs. J. Labatt, R. Bayly, T. Beattie and others. An enthusiastic interest is being awakened in the undertaking, which is shared in by churchmen generally in the Diocese. His Lordship Bishop Baldwin has agreed to give the project his warmest support.

MITCHELL.—A very interesting service was held in Trinity Church last Wednesday evening.

Mrs. Davis, corresponding secretary of the 'King's Daughters,' New York, gave an address. The Rector, at the close of the shortened form of Evening Prayer, introduced the speaker, who, for nearly two hours kept the undivided attention of the congregation. In a singularly sweet, womanly way, and with a power and pathos that could scarcely be surpassed, this talented lady told her story. Four and a half years since a few women met to see what there was which they could do for Christ. They did that which was nearest to hand, others joined them, more heard of the work and joined in it, and now there are 160,000 members of the King's Daughters on both sides of the Atlantic. Interesting details were given as to the work in prisons, tenement houses, the 'slums,' &c., and an eloquent and graphic address was closed by an earnest appeal for consecration to the King's service. A branch of the King's Sons and Daughters will be formed in this Church.

A very successful garden party was held in the handsome grounds of Mr. W. Hick's last week. Proceeds over \$72.

For other Huron Home Field items see p. 6.

DIOCESE OF ALGOMA.

WHERE IS THE \$90?

Dear Sir,—On the 21st November, 1889, the Rev. Canon Brigstooke of St. John, N. B., wrote me that the missionary working party of his church had raised some money at their annual sale, and were prepared to devote the sum of \$90 towards a new Home at Medicine Hat. This \$90 Canon Brigstooke then sent to us through the D. & F. M. Board, but up to this date, July 12th, 1890 it has failed to reach us, and Mr. J. J. Mason wrote to me April 23rd (just before I left for England), enclosing \$11 from the Diocese of Montreal, which sum he said is "all that there is at your credit on my books." I do not wish for a moment to cast any aspersion either on the Domestic & Foreign Mission Board or its Management, but I do think it would tend to strengthen the faith of our church people in the organization if greater care were exercised that the funds committed to its charge were invariably sent without unnecessary delay to their intended destination. The Mission Board, instead of being a help to our now extensive work among the Indians, as I think it should be and well might be, is at present conducted a hindrance; and I cannot but feel that the continued crippled condition of my Indian Homes' Funds is in a great measure due to large amounts given for and intended for my work being diverted in some way or other to other channels. I have spoken to my Bishop about it, I have spoken to several members of the Board about it, I have complained of it openly at a meeting of the Mission Board, but no remedy has as yet been offered, so that I feel that my only course now is to lay the matter before the readers of our church papers.

I remain Sir, yours etc.,
EDWARD F. WILSON.

MEDICINE HAT.—Towards his projected new Homes at Medicine Hat, the Rev. E. F. Wilson has \$1100 balance in hand at beginning of the year. \$400 contributed by the Medicine Hat people, \$500 (net) as result of his tour through the Maritime Provinces, \$962 contributed in England—not quite \$3000 in all. He has been disappointed in his expectation of a government grant. With only this small nucleus of a sum to begin with, resting in faith that more will come in, he has already purchased land, will commence building at once, and hopes to have an embryo Institution in operation before winter.

UFFINGTON.—St. Paul's Church and all that it contains is now free from any financial liability. At Easter there was a debt of \$89.21, and after a long conversation the Vestry re-

quested their chairman to ask friends of the Mission to help them remove it; this he has done with the most satisfactory result.

The church is now being painted at a cost of upwards of \$60; this is a venture on faith, for there are as yet no funds to meet the cost; still it was almost impossible to allow it to stand over longer; the heat, etc. has already done some damage to the building.

The average attendance at the services has been larger during the past quarter. We are glad to note a large number of members of other communions have of late taken advantage of our evening services.

PARBROOK—Christ Church.—Among the out-stations of the Mission, none have a congregation more proud of, and loyal to, their church than that of Christ Church, Parbrook. No matter what the weather may be, as sure as Sunday morning returns, so will the congregation, and there are individuals who could almost say they had not missed a service since the church was first erected, at a period so remote as to date from the time when Uffington was still a part of the Mission of Gravenhurst. It is to be regretted that the same cannot be said with regard to the Services on certain Holy days.

At the last vestry meeting, the subject of certain much needed work upon Christ's Church was brought before the meeting, and although it was agreed that the work ought to be done without delay, it was thought wiser to get the necessary funds before taking it in hand. There is a little in the hands of the Wardens, consisting of the savings of the past few years. This is altogether unique; the Bishop remarked not long ago that he should think there was not another out-station in such a position in the Diocese. These savings are the balance from the weekly offertory, after paying all expenses, and that without the aid of the "envelope," or of any other like system. But of course the amount is not sufficient to anything like cover the cost of the needed work, and unless local effort is aided, a long time must pass before we can hope to carry it out.

OAKLEY STATION.—At this Mission Station there is a large congregation without a church, although the number of members of the Church of England among the settlers is far larger than that belonging to other bodies, yet there is no church.

At the Pastor Vestry it was decided by all to do their very utmost to get a church erected this summer; but, alas, money is wanted, and money is not so plentiful in Oakley as stamps or rocks.

During the last three months a site for a church has been procured, and 10,000 feet of lumber has been stacked thereon. This is all, and at first sight it seems much, but when we see how much more is wanted it looks small enough. What has been done has been by the settlers' own unaided efforts, and not twenty dollars are owing. May it not be said of them they are doing their best to help themselves? It will indeed be a happy day when the Bishop consecrates a House of God in Oakley, for now the services can only be held one Sunday in a month. The site of the new church is in a central position, so that all may worship there. Much time has been spent by the settlers upon the site, which also includes a graveyard; up to this the township has been without one, and our dead have had to be carried many miles for interment. Here is an opportunity for our friends to help us. The settlers we know will do much more than they have done already, but still, "of silver and gold" they have but little, and without aid their church, humanly speaking, cannot be finished.

THOUGHT is the first faculty of man: to express it is one of the first desires; to spread it is his dearest privilege.

DIOCESE OF NIAGARA.

HAMILTON.—*St. John the Evangelist*.—The plans and specifications of the new church for this parish (lately set apart by the Bishop) are now ready; but though anxious to begin building at once the parishioners are only able to offer but a very feeble assistance, and have to look to friends throughout the Canadian Church for sympathetic co-operation. To build seems to be absolutely necessary. The present Mission room is much too small for the requirements of the present, and is quite unfit for the worship of Almighty God and to do effective work under existing circumstances is almost impossible. It is necessary to raise \$1 500 before satisfactory arrangements can be made to begin to build, and strong effort is being made to secure this sum. All who desire to aid in this good work may forward their subscriptions to F. L. Whalley, Esq., Sec.-Treasurer, Hamilton; and the same will be 'humbly presented' upon God's altar.

DIOCESE OF HURON.

BIDDULPH.—*St. Patrick's*.—On Thursday, July 17th, the Bishop of Huron held a Confirmation Service in this Church, when ten candidates were presented by Rev. H. D. Steele, the Incumbent. This is one of the three churches of the Kirkton Mission—but being near to Exeter the Bishop took this opportunity of visiting the parish in his confirmation tour through Huron County. Rev. Mr. Shore, of Ailea Craig, and Rev. Mr. Bridgman, of Hensall, were present and took part in the services. All the candidates were young, ranging from 13 to 20 years of age. The Bishop's address was pointed and felicitous, showing the duties and qualifications of those who took upon them their baptismal obligations. His Lordship, Bishop Baldwin, afterwards addressed the congregation generally, dwelling upon the typical ceremonies of the ancient Jewish Church, as all preaching Christ the great propitiatory sacrifice. The Incumbent of this parish is to be congratulated on the marked improvement in the attendance on church ordinances. *Laud Deo!*

KIRKTON.—*St. Paul's*.—A Ladies' Aid has been lately organized in this parish with a view to church work. The following office-bearers were elected, viz: Mrs. H. D. Steele, President; Mrs. Bryan, Vice-President; Miss Mary Burns, Secretary; Mrs. Robert H. Robinson, Treasurer. The ladies of the congregation entertain occasional entertainments, and a fancy sale of useful articles, to pay for necessary improvements on their church edifice. On the Sunday preceding Dominion Day, a union church service was held between the two congregations of Trinity Church, Prospect Hill and St. Pauls Church, Kirkton, when a large gathering assembled in a grove, the service being conducted by Rev. S. F. Robinson of Exeter. On Dominion Day a union picnic was held on the same ground, and very interesting addresses were then given by the Rev. Mr. English of Ladies' College, London, and Rev. G. B. Sage of London West, as well as by the Incumbent.

DIOCESE OF QU'APPELLE.

The Bishop gave the following table of Statistics to the Synod on the progress of the Church in the Diocese during the last four years:

	For the Year ending Easter			
	1887	1888	1889	1890
Baptisms.....	162	109	222	225
Confirmed.....	60	55	43	160
Communicants....	585	651	837	1051
Children in S. S.	203	271	338	410

DIOCESE OF NEW WESTMINSTER, B. C.

THE SYNOD.—The following items were omitted in Synod report:

A hearty tribute of esteem and a "God speed" were accorded to the Rev. C. Croucher on his departure from the Diocese. The Bishop spoke in the highest terms of the assistance Mr. Croucher had been both to himself and to the Diocese at large.

The Synod was attended by 19 Laymen, 1 Deacon, 14 Priests (including the Archdeacon) and two Bishops. The Rector of St. James', Sister Frances, and other friends hospitably entertained the members of the Synod. The Clerical Synod, held on the previous day, was chiefly occupied in the revision of the office for the Consecration of Churches.

ST. LEONARD'S HALL.—This handsome building has been completed and opened for use since last month. As a matter of course it is built of wood, but the simple style adopted by the architect, Mr. Sharp, is just that to which wood best lends itself. The main building consists of one large hall capable of seating comfortably three hundred, besides a spacious platform on which another hundred might find room to sit. The hall is lofty, well lighted and ventilated. The basement contains rooms and offices which are now occupied by the Trinity Church Club. On one side of the main hall rooms are arranged and fitted up as kitchen, supper room, and cloak rooms.

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].

CONSOLIDATION OF THE CHURCH IN B. N. A.

To the Editor of the Church Guardian:

SIR,—My attention has been called to the interesting criticisms of the Bishop of Qu'Appelle and the Dean of Montreal upon the proposed basis for the consolidation of the church in British North America, which has been adopted by the Diocesan Synod of Toronto and was referred by the Provincial Synod at its last Session to the careful consideration of its Committee appointed on the subject. As the great conference of Diocesan representatives from all parts of the Dominion is summoned to meet at Winnipeg early in August and the thoughts and prayers of many devout people will naturally centre upon this important matter, I would ask your permission to make a few observations thereon.

With regard to the Bishop of Qu'Appelle, there seems little essential difference between the carefully drawn scheme which bears his signature and the less elaborate recommendations of the Toronto Synod. The Toronto plan distinctly recognizes the fact that owing to the small number of dioceses existing in certain Civil provinces in the Dominion, some of the proposed Ecclesiastical Provinces must comprise two or more Civil Divisions. This is exactly what the Bishop of Qu'Appelle has so forcibly brought out. The views of the Dean of Montreal, however, conflict with the Toronto recommendations on an important matter of principle.

The Montreal Synod appears to be in favor of the abolition of the present Provincial system. The Toronto Synod advocates its retention and in certain cases would make it more efficient than at present by grouping in the various Ecclesiastical Province those dioceses only which from their position and circumstances have, speaking generally, common interests and common difficulties. Everyone who has attended the Sessions of our present Pro-

vincial Synod must have been struck with the fact that it was practically impossible to obtain adequate hearing for any subject which was not equally familiar and important to the eastern and western diocese alike. At the same time it would be easy to make a list of many important matters in which the differing circumstances of the Church in Ontario and in the more eastern Provinces necessitate treatment from somewhat varied points of view. The division of the present Ecclesiastical Province of Canada into at least two Provinces would undoubtedly strengthen Provincial action both in Eastern and Western Canada, whilst, to sweep away the Provincial system altogether and leave these various local matters to be dealt with by the National Synod would be to greatly aggravate all the evils which at present exist. I doubt if there is any case in the whole compass of Church history of an Ecclesiastical Province extending over three thousand miles in length. The instance of the Church in the United States is hardly to the point, as the very difficulties I have mentioned are already making themselves strongly felt and have resulted in the demand for the erection of provinces and Provincial Synods, subordinate to the General Convention. At the present time, two such Provinces are in actual existence, viz: those of New York and Illinois. It may be noted that these American Provinces are co-terminous with the corresponding States and the jurisdiction of the State Legislatures.

Another practical reason, of vital importance, in favor of the retention of the provincial system, with such modifications as may be necessary to increase its efficiency, arises from the fact that the Bishops of the North West have again and again expressed their resolve to maintain unimpaired in any system of consolidation their own Provincial organization. A plan which runs counter to this unmistakable current of opinion in the North West diocese seems, practically, out of court.

With regard to the various titles of Primate and Archbishop which were recommended by the Toronto Synod the matter is clearly one not appertaining to the essence of the scheme but to be dealt with according to the general consensus of opinion in the Church. In order to assist in forming such consensus I would briefly say that an objection to the importation of titles appears to me to be well founded only when we have to deal with titles which represent nothing, but that the same objection can hardly lie against distinguishing those who are intrusted with duties of special importance, by suitable titles of honour. The Metropolitans of several Provinces will clearly have their defined powers and duties, such as to preside in the Provincial Synods; to be generally responsible for the promulgation of provincial Canons and for the due administration, during the interval between one Provincial Synod and another, of all matters appertaining to the common acts of the Provincial Synod, in addition to whatever duties may be imposed upon the Metropolitan by Synodical legislation. So important an officer must surely bear a distinguishing title. The only point which can be debated is whether he should be styled simply Metropolitan, a title which is perhaps very intelligible to a considerable number of Church people, or should bear the more easily understood and familiar designation of Archbishop. Similar reasoning applies to the case of the President of the Dominion Synod. The appellation of Primate appeared a suitable one for the Metropolitan, who by election takes precedence amongst his brethren of the same order.

These are, however, matters comparatively indifferent. The retention of a Provincial system, appears to me absolutely essential to the efficient development of the Church in the several portions of our vast Dominion.

Yours, etc.,
C. W. E. BODY,
July 15th, 1890.

THE PROPOSED UNIFICATION OF THE CHURCH.

To the Editor of the Church Guardian :

Sir.—It may not be unprofitable at the present time, in view of the approaching Conference at Winnipeg, to elicit in your columns some discussion on the subject which is uppermost in the minds of Canadian Churchmen. I have therefore ventured to put together the following notes, which may serve to elucidate so far a matter at present anything but clear to many.

In the first place, the name adopted to represent what it is hoped may be properly begun by the representatives assembled at Winnipeg, is to a certain extent misleading. There can be no unification of what is already one; and essentially with "one LORD, one FAITH, one BAPTISM, one GOD, and father of all, who is above all, and through all, and in all," there is essential unity. The Church can think, speak, and act, clearly and legally, and bindingly. What is sought to be accomplished, as I understand it, is the additional cohesion which a national Synod would give in externals, the increase of organization which would spring from a common centre, and the vastly more powerful sentiment attaching in the idea of most persons to the apparently more united action of the whole Church in Canada. I believe that such benefits would be more apparent than real; partly because the powers of such a central body would be strictly limited, and must not interfere with matters outside its scope, or with rights inherent in smaller bodies; and partly because the Church has already all necessary power of legislation in her provincial Synods, the only danger being that their legislation might conflict. Still what is real is not always apparent; and what many of our own members do not see, we can hardly expect others to observe.

Next—Special legislation will have to be sought. The only Acts on which the Provincial Synod is conducted are Acts of the old province of Canada previous to Confederation. These Acts would presumably not cover the assembling of any religious bodies without the limits of the said old Province of Canada.

But supposing that unanimity prevails in the preliminary councils, and there should be no difficulty in obtaining enabling Acts from the Dominion Parliament, it may be well to enquire what should be some of the principles on which such a Synod should be formed. In order to indicate these, it will be necessary to make some statements which will seem like a twice told tale to some of our learned clergy and laymen, but which are not so familiar to churchmen generally.

Four kinds of assemblies for church counsel and legislation have obtained in the Church from the earliest times :

1. *Diocesan Synods*—In these the Bishop sat in conjunction with all his presbyters. The earliest example we have is that mentioned in Acts xxi. 18-25, when St. James, Bishop of Jerusalem, called together his Presbyters, and enforced the decrees of the Apostolic council of Jerusalem of Acts xv. One of the main objects of a Diocesan Synod in early times was that the Bishop might promulgate to his Diocese the acts of the Provincial Synod under which the Diocese was situated. Diocesan Synods were disused in the Church of England for several centuries, but have of late been revived, and are part of the regular machinery of the Church in the colonies.

2. *Provincial Synods*.—These are assemblies of combined Dioceses, under the presidency of the Metropolitan. There is good reason to think on the authority of Chrysostom, that Timothy had jurisdiction over Proconsular Asia, and that Titus had oversight over all the Churches of Crete. In the second century,

Irenæus, Bishop of Lyons, superintended the Gallican Dioceses. In the Ecclesiastical history of Eusebius, book v., c. 23, there is the clearest proof of Provincial organization and of metropolitaneal authority. And the 33rd Apostolical Canon thus reads:—"The Bishops of each province ought to own him who is chief among them, and own him as their head, and do nothing extraordinary without his consent, but each one those things only which concern his own parish (i.e. Diocese), and the country subject to it." The fifth Canon of the Council of Nicæa provided "That in each Province Synods should be held twice in each year, so that all the Bishops of the Province being gathered together to the same place, disputed questions might be investigated."

3. *Synods of the Exarchate*.—The Exarchate is a combination of Provinces. The constitution of this ecclesiastical division is a little later in point of time than the Province, and appear to have been held for cause rather than with perfect regularity. There is, however, no possible doubt about its existence, powers, and position in the Church organizations. As the Bishop was Chief Officer in his Diocese, and the Metropolitan in his Province, so the Exarch, Patriarch, or Archbishop, was chief in his Exarchate. The Synods of the Exarchate were convened under his presidency. To the judgment of these Synods the decisions of Provincial Synods were subject; and from its judgment in the case of a trial of a Bishop there was no appeal, not even to an Œcumenical Council. The authority of Exarchs over Metropolitan Bishops is clearly defined and distinctly shewn. More will be said on this question later on.

4. *Œcumenical or General Council*.—This is, as its name implies, a representative gathering of the whole Catholic Church. In the present divided state of Christendom a true Œcumenical Council is impossible. We need not therefore dwell upon it; but turn our attention to number 3, the Synod of the Exarchate, sometimes called the National Synod: a council superior to, and consisting of a combination of Provincial Synods, is what is now sought to be formed for the Church in the Dominion of Canada. Such a Synod is not unknown to our branch of the Church Catholic, many of them having been held in England. In another letter I will devote some attention to what is known of their history. In this I would point out two principles, upon which such a Synod must be utilized.

1. It cannot be brought into play at the expense of Provincial Synods. It is far more important to the well being of the Church that there should be Provincial Synods without Synods of the Exarchate than that the Provincial Synods should cease to exist because of the use of the higher Synod. The one is a prime necessity of the Church. The organization of the Church would cease to be Catholic if the Provincial system were abolished. Nay, a small portion of the whole Church, such as Canada is, could not obliterate the Provincial Synods.

The acts of Provincial Synods can always be made universal by concurrence. But the Church would cease to be the Church as she has been from the beginning, without her Provincial Synods. The founders of Diocesan Synods, as well as those who drew up the constitution of the Provincial Synods of Canada and Rupert's Land, were strict conservers of the Church's ancient customs and Laws. The constructors of the National Synod of this Dominion, should it be formed, must be, and doubtless will be, equally conservative. The General Convention of the Church in the United States is no model for our imitation. It is an ecclesiastical monstrosity, bearing most resemblance to a Provincial Synod, but still differing in essential respects from it; and is in no sense a Synod of the Exarchate. It recognizes that fact itself; and there must be sooner or later that coun-

try; at least three provinces, which will be united in a Synod of the Exarchate at stated and comparatively infrequent periods.

2. The second principle is that of the perfect equality of the Provincial Synods. Each is the peer of every other. Hence the representation must be the same from each. There are various matters of detail of the highest importance, which would come under the review of those entrusted with the formation of a scheme. But the general lines to be followed must, if the matter is to be conducted to a successful issue, be those of the Church in every age. Any deviation from the Church's custom, tried and proved throughout the centuries, in favour of brand new schemes born of the passing moment, will prove fallacious and disappointing; and will have eventually to give way to the ancient ways. Yours,

F. PARTRIDGE.

Halifax, July 12th, 1890

Sir,—As most of your readers are aware, the above subject is to be discussed at a Conference to be held in Winnipeg during the latter part of next month. And as I can conceive of no more important subject to the Church at the present moment, I crave a small portion of your columns for its discussion. I presume there can scarcely be two opinions as to the desirableness of such unification, as our present position is one of weakness, view it as we may. Take e.g. our relation to the civil power, and contrast it with that of the Methodist or Presbyterian body, and this fact becomes, at once, apparent. If influence is to be brought to bear upon the Government or Legislature in connection with the question of education, or temperance, for instance, these bodies speak with all the authority of national ones; i.e. as the Methodist or Presbyterian church of CANADA; while we, as at present constituted, have to put into operation the machinery of two Provincial Synods and a number of independent dioceses before we can accomplish such a result. And then with the possibility of a difference of opinion. And this weakness is no less apparent when we turn to our own internal affairs. The great questions of Missions, Prayer Book enrichment, Discipline, both of clergy and laity; not to mention others, imperatively demand unification. In fact, if this is not soon accomplished, we shall have, at least three practically independent bodies each calling itself the Church of England in Canada, and each one bearing to the others about the same relationship as we now bear to the Church in the United States. The only difference being the fact that we all owe allegiance to the same civil power.

Assuming, then, that we are agreed upon the main question, what is to be the form which this unification is to take? And here, I presume, considerable difference of opinion will be manifested. Doubtless some of those who are to discuss this important question will be sticklers for precedent, who will insist upon framing the Church in Canada after the third and fourth century model. Now, while I approve of this, so far as that model is adapted to modern requirements, I deprecate the slavish copying—tor to day—any system not of Divine appointment, simply because it was the best possible under entirely different circumstances: e.g., it by no means follows that because *Constantine* provided for the conveyance of the Bishops from their distant Sees to Nicæa; that Queen Victoria should provide a coach and four to take the Bishop of Nova Scotia to Winnipeg.

But as my letter is already too long I must reserve any further thoughts upon this subject for another letter. Yours, &c.,

W. J. ANGLANT.

Rawdon, N.S., July 9th, 1890.

That which we are we shall teach, not voluntarily, but involuntarily.—Emerson.

The Church Guardian

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Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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CALENDAR FOR JULY.

- JULY 6th—5th Sunday after Trinity.
 " 13th—6th Sunday after Trinity.
 " 20th—7th Sunday after Trinity. *Notice of St. James.*
 " 25th—St. JAMES. A. & M. (*Athan. Creed.*)
 " 27th—6th Sunday after Trinity.

THE MISSION OF THE EPISCOPATE.

[From the sermon preached at the consecration of the Rev. Dr. Davies, as Bishop of Michigan, by the Rt. Rev. Henry C. Potter, D. D. etc., Bishop of New York.]

Most surely you will agree with me that we have come here this morning because we are persuaded that "no man may take this honor upon himself but only as he is called of God as was Aaron," and that that Divine call is to find its evidence not alone in the election of a convention, or in any inward conviction, but equally and always by the transmission of an authority, having Scriptural and Apostolic warrant, and conferred by Apostolic commission. Amid systems as various and, alas, as mutually contradictory as the dissensions from which they have arisen, we who are here are constrained to see in the story of the infant life of the Church of God, the unmistakable evidence that authority to exercise the ministry, of whatever rank or degree, comes not from below but from above, and that, as from the first, it was handed down from Christ and then from His Apostles, and not up from the people or across from equals, so it has been, or ought to have been, ever since.

In one word, men and brethren, we are here because we believe in the *Historic Episcopate*, not merely as an historic fact, but as an *historic necessity*,—the historic sequence of a Divine purpose and plan, various in its transient and temporary accidents, if you choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary obscuration of its primitive character or degradation of its high purpose may have befallen it, for well nigh twenty centuries.

And therefore we are here to disown the theory that the organic form of Christianity,

as the Catholic Church holds it and has perpetuated it, is *merely the development and outcome of civil and secular institutions*, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophies. Points of resemblance, points of contact, points of identity, even, may we own, here and there, it may be, in the one as in the others, but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the means of our salvation than it declares and defines that one pre-eminent agency, the Church of the Living God, with its inspired message, and its divinely-instituted sacraments, and divinely appointed three-fold ministry, as the visible agency and instrument by which that salvation is to be made known to men.

And here, at any rate, whatever may be proper elsewhere, we are not called upon to go beyond this. How truly a human body may be so designated which is more or less maimed or mutilated, is a question which theology may not find it easier to answer in one domain than science in another. But in an age when there is so much invertebrate belief, and when the tone of mutual complacency is so great that one man's *delira* (I dream) is as good as another man's *credo* (I believe), it is as well in connection with such an occasion as this to understand the ground upon which we stand, and the point from which we set out. The cause of the reunion of Christendom will be greatly forwarded by the kindly temper which strives to understand, and scorns to misrepresent, others; but it will not be helped by the mistaken amiability which seeks to misinterpret or consents to misrepresent ourselves.

I have said this much, and have endeavored to say it with utmost plainness, because, unless I am mistaken, the exigency of the hour demands it. But I have done so mainly because it opens the way to that larger view of our text, and of this occasion, to which, if possible, we should ascend.

(a) For, first of all, and plainly enough, it belongs to us to remember on such an occasion as this, that there is a *past*, and that we cannot divorce ourselves from it. Interesting and impressive as even the coldest criticism would be apt to own the service in which we are now engaged, neither its impressiveness nor its intrinsic appropriateness, is the reason for our observance of those solemn features which compose it. We did not originate, extemporize, or invent them. Their claim upon us, first of all, resides in this: that they are a part of that venerable and scriptural inheritance which God has put us in trust. In an age which, with its smart sciolism, considers itself competent to invent a method for every emergency, and extemporize a function for every most august solemnity, it is enough for us that we are here engaged in doing what "our fathers did aforesaid." That law of historic continuity which Christ in his earlier ministry so consistently and invariably emphasized, from the day when at His home in Nazareth He went into the synagogue on the Sabbath day* to those closing hours when, on the eve of His Crucifixion He made ready to keep the Passover with his disciples,* is still the Church's truest wisdom, as it is daily coming to be more and more plainly to be seen to be an essential element of her inmost strength. The evolution of the Church, like the evolution of the highest forms of physical and intellectual life, must forever be along those lines which keep her present in close and vascular connection with her past. No more tragic lesson has been taught to Christendom than that which salutes us, in this

*St. Mark xiv: 14. *St. Luke iv: 16.

land and age, in the manifold and mutually destructive divisions of that Christendom, as to the folly and madness of the defiance of that law. We are set, in a generation of ignorant and audacious departures from primitive faith

and practice, to say, and to say it over and over again: "The old is better." We are set to affirm that, howsoever it may have been caricatured, overstated or misunderstood, there is a doctrine of Apostolic Succession in teaching, in ministry, in fellowship, and that we are to guard it and perpetuate it. Pre eminent as are the truths of Christ's personal relation to the personal soul, we may forget that He has chosen to reveal and proclaim them through an agency which binds those souls to one another, and to Him, in the great as well as "good estate of the Catholic Church." And this it is our bounden duty to remember and to affirm, not less, but more, because it is to many an unwelcome and unnecessary affirmation, and one that, only late and slowly, men are coming to own and accept.

(b) But when we have done this duty, we are not to leave the other duty undone. And what is the other duty, if it be not to remember that as there is a *past*, and that we must not get out of touch with that, so there is a *present*, and that we must be careful to get into touch with that? The fact of all others most inspiring in our land and day is this: that never before was The Church, whose children we are, so earnestly at work to understand the situation, in the midst of which she finds herself, and so strenuous by any and every lawful means to adjust herself to its demands. An alien, as men perversely miscalled her, in the beginning, from the spirit of our Republican institutions and the genius of the American people, she has not failed to show that she is loyal to the one, and that she understands the other. Not always nor everywhere wise in the manner or the methods of her original approach to those who she has sought to win, she has consented to unlearn not a little of her earlier stiffness, and largely to disown a temper of aristocratic reserve and exclusiveness. As in England, so in America, she is no longer the Church of a class or a caste, but pre-eminently, at any rate in some of her chief centres, the Church of the people.

THE ESSENTIALS OF CHRISTIANITY IN THE PUBLIC SCHOOLS.

In his address at the Diocesan Convention, the Bishop of Long Island discusses the matter of education in our public schools, with characteristic force and ability. A method of teaching which has no religious and moral basis is so one-sided and defective, and so contrary to the genius of our institutions, that he predicts a reaction against it. The nation was not conceived and born in atheism or paganism, and the Christian intelligence of the nation will not suffer it to assume any such shaping. Such shaping is abnormal and contradictory, and the tendency in that direction is sure to call out an earnest and vigorous protest on the part of Christian people at large.

As preliminary to that turn in the tide, which will set toward religion and not away from it, the Bishop says that public opinion must be "taught to discriminate between essential Christianity and denominational Christianity." This is a matter of great consequence. It is out of the question that denominational Christianity of any sort shall be taught in our public schools. Multitudes of Christian people not only take no interest in it, but they will agree with the Bishop that it is the denominational which has so largely sacrificed the essential in connection with the schools. The shadow, so to speak, has expelled the substance, and we are presented with the unique spectacle of a Christian nation which must say nothing about Christianity in the public teaching of its children, because it has been appropriated by so many sets of Christian people. "That our schools should be threatened with practical paganism because of sect indifference, or sect jealousies, or sect disagreements, is the open scandal of religion in this land."

But what are the essentials of Christianity which may be taught in our public schools, and which may be agreed upon in common? That is the question to which the Bishop addresses himself, and he calls attention to one answer which has been given by the Presbyterian Synod of the State of New York, while he ventures to suggest another. The Synod would recommend for its scheme of teaching in the public schools: "The existence of a personal God; the responsibility of every human soul to God; the deathlessness of the human soul as made in the image of God, after the power of an endless life; and the reality of a future spiritual state beyond the grave, in which every soul shall give account of itself to God, and shall reap that which it has sown."

Now it strikes one at a glance that for several reasons here is a way of putting things which the Christian public would never agree upon, as they might be put in a score of ways which it would never agree upon. It is not that anything is untrue in this scheme of teaching, or that it does not have to do with truths of the most serious consequence. But somehow it is not the thing, just as an unfitting garment is not the thing, and as so many garments may so easily fail for one cause or another. The Bishop, for instance, calls attention to the fact that in this scheme there is no allusion to Christianity, nothing which rises above the conception of natural religion, and nothing which may not be included within the limits of deistic worship and deistic morality. The question is about the Christian religion and about Christian teaching for the young, as it surely ought to be at the hands of a Christian nation.

What then, "with all deference to the wisdom of the very influential synod" spoken of, would the Bishop venture to offer as a substitute? What but the Apostles' Creed, the Lord's Prayer, and the Ten Commandments? That seems to hit it exactly. That seems the precise thing, which is neither too full here nor pinched and uncomfortable there. It is not too much or too little, too exclusive or too inclusive, too abstract or too simple, too much above the young nor at all below them or apart from them. It is not probable that if for the next fifty years the wisest heads in any or all denominations should occupy themselves in devising the most suitable scheme of Christian truth to be taught in our public schools, they would strike the average unprejudiced mind with anything like the appropriateness of this proposed substitute. One does not have to read laborious treatises and weary his brain with thinking before arriving at a conclusion in the matter. The thing is no sooner mentioned than one cries out instinctively: "That's it; that's it, exactly!"

The Bishop enumerates the advantages of making the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, the scheme of religious instruction in our public schools. They are:

1. It is characteristically Christian.
2. It is absolutely non-sectarian.
3. It has had the undoubted consensus of all Christians from the days of the primitive and undivided Church.
4. It comprehends all the fundamental elements of Christianity that have entered into the formation of modern civilization, and especially of the Christians of this country.
5. It has also the merit of brevity and simplicity, and because of those qualities can be easily learned and easily held in the memory.

If a Christian and not merely deistic basis of national morality is to be provided for our schools, nothing less than what it contains can be satisfactory to the great majority of Christian people.

The Bishop acknowledges that this scheme may encounter the grave objection that in the present environment it is not workable, and that

many will refuse to take any steps beyond the elementary truths of natural religion. He acknowledges even more than this, but makes it no less certain that no other conceivable scheme would have so many and great advantages, and would be fruitful of such excellent results.—*Living Church.*

CONFIRMATION.

Confirmation has never taken its due place in Christian training. So little is its proper meaning understood, that, even at the last General Convention, a Bishop of the Church desired the alteration of the preface to the Confirmation office, and would fain have deprived us of one of the most glorious witnesses the Prayer Book bears to true Christian nurture. I believe a great many clergymen read it with an inward apology to their reflecting congregations. Confirmation is regarded as a profession of religion, as the mere renewal of Baptismal vows, as something demanding great intellectual effort, and an advanced standard of holiness, instead of being what it really is, the complement of holy Baptism, the gift of the Holy Ghost, and the strength of the weak. It is the ordinance which properly belongs to the children. Before they leave home for school, before they are exposed to the more vigorous attacks of the world, the flesh, and the devil, they ought to receive the sevenfold gifts of the Holy Spirits.

Nor let anyone imagine that young children may not come worthily. I have seen in them a deeper faith, a more earnest repentance, a more blessed preparation, than is often found in those who are older. Oh, there's no sight so blessed in the eyes of the holy angels, nothing on which the Good Shepherd of the lambs looks down so lovingly, as on the innocent child, kneeling, in all the brightness of his promise, at his Confirmation and first Communion.

I know what is in the minds of you all: "But will he not fall away afterwards?" Consider one or two points. Do you not judge the religion of young people by a harsher standard than you do your own? Do you not often expect more from them than you ask of yourselves? Do grown people never fall away afterwards? I believe it will be found that the proportion is not so great in the case of the children as in the case of grown people. I am sure, if they do fall away, for evermore, with a voice of increasing entreaty, the grace that came with their early Communion will plead with them, and knock at the door of their hearts, until like him of old, they will arise and go to their Father, and say, "Father I have sinned against Heaven and before Thee, and am no more worthy to be called Thy Son." Nay, I think it will be found that they, who, in all ages of the Church, have done the noblest work for God, are most often those upon whose brow the anointing Spirit has early descended, and whose young life has been quickened by the food of angels.

And yet, two things need to be mentioned, or the system of the Church will not be done justice to. I would that the time were mine, and yours the patience, for me to be able to dwell upon them; but I must say that, if we would preserve our young people in the ways of holiness, if we would have the full benefit of Christian nurture, if we would keep them from falling away, there must be, accompanying Confirmation and succeeding it, diligent, minute, careful, earnest, personal, priestly care. There must be, in short, the time and opportunity and the knowledge, on the part of the clergy, for individual dealing with individual souls. There must be, accompanying this, the possibility of sound training in the Christian school and the Christian college.

There is nothing in this fair earth, nothing amid all the costly jewels of the Bride of Christ,

so glorious, so beautiful, ay, so awe-inspiring as a true Christian boy. Early baptized, duly trained, sheltered by prayer, moulded by obedience, pure and manly, of open brow and fearless glance, strengthened by Confirmation, forever quickened and renewed by the Body and Blood of the Lord who died for him, he is a blessing and a comfort, a strength and support, a lesson and an example, to us all. Such have I seen or heard of now and then. Christian fathers, Christian mothers, Christian priests—alas, that they should be so rare! And the most eloquent of modern French preachers, upon whose words of marvellous power all Europe had hung with breathless interest, drew near to the hour of his departure, he said to one who still lives to tell the story: "I have always tried to serve God, the Church, and our Lord Jesus Christ; besides these, I have loved—oh, so dearly loved—children and young people." Let us, my brethren of the Clergy, catch, if we may, something of this same priestly spirit. Let us lead forth into green pastures, and by pleasant waters, the gentle lambs of the fold; if so be we may share in their blessedness, whose angels do always behold the face of the Father in heaven.—*Diocese of Mond du Lac.*

BISHOP POTTER (N.Y.) ON FREQUENT COMMUNION.

With how many is the Easter Communion the only Communion for many days, and, alas, sometimes for many weeks and even months! And yet the Church's plain purpose is that we shall come to her great feast at least weekly, and that the feast shall be in its thanksgiving (what do we call it but the Holy *Eucharist*, which means simply and literally the Holy *Thanksgiving*?) in its homage, in its supplication, in its offering of ourselves and of our substance, the expression of that which *should be the habit of our lives*. Is it possible that any one can seriously suppose that the "so many and great benefits" which we have received through the redemption of the world by the death and passion of our Lord can have anything like adequate recognition in a chance Communion now and then; in an occasional attendance upon divine service, in a hasty and hurriedly said prayer at morning and evening; in a gift in the offering on Christmas and Easter; in rare memories of our great High Priest, of His one offering and of our daily need to offer to Him "ourselves, our souls, and bodies, as a reasonable, holy and living sacrifice?" Ah, what a different thing the world would be if we could take into its daily life of labor and sorrow, of pleasure and rest of temptation and trial, the grace of Him who "for our sakes became poor, that we, through His poverty, might be made rich!" What a new face, as a philosopher of our generation wisely wrote, would life wear "if men could once learn to live according to the law of *amity*, and not according to the law of *enmity*!" What a happy privilege our work, our intercourse with our fellows, our recreations, even our discipline, would become, if we could carry into them the Eucharistic mind—grateful, joyous and self-forgetting!

But no one of us can carry anywhere what he has not in himself, or has not received. And so, when we draw near with faith on this Easter day, shall we not make it a time to begin, if we have not begun it already, the *Eucharistic Life*, seeking from Him "who loved us and gave Himself for us" the heart of love, and so the indwelling power that shall enable us to live the life of love, humble, eager to spend and be spent for others, and most of all for our Lord, giving thanks *always*!

One of the wisest and wittiest men who ever lived wrote above his study table in an English vicarage this motto—it is a good one, I think,

for all those who will go up to God's altar on Easter morning:

Keep going.
Expect little from others.
Cherish confidence in others' good will.
Be thankful.

FAMILY DEPARTMENT.

INTO THY FOLD,

All thro' the day the storm-cloud slowly fills;
Ever among the mists we blindly grope,
Hungry and cold, searching 'mid towering hills,
Till, with our erring mind—no faith, no hope,—

We lose Thy fold.

Faster the gray clouds press, the snow drifts thicken,
And thro' the darkness beams no welcome star,
Thro' the long night our weary footsteps quicken;
Having no lamp, we know not where we are;
Show us Thy fold!

Still do we wander, tho' our hearts are bleeding,
Over the forests wide and prairies drear,
E'er from Thy narrow path still farther speeding,
Till our blanched cheek, and lip that quakes with fear,
Plead for Thy fold.

The sweet young grass blades wither, droop, and die,
The sharp rocks pierce our feet so sadly sore,
And when the darkness shows that night is nigh,
O Shepherd, guide us, that we stray no more
Far from Thy fold.

O Father, hearken to our earnest ories,
Give us Thy hand, cast fear from out our hearts,
And when the mists oppress our weary eyes,
In pity lead us, when the light departs,
Into Thy fold!

—Christian Union.

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it Blooms," etc.

CHAPTER VI.

UNDER SUSPICION.

"WHERE can Teddie be, mamma? I do wish he would come home!"

For about the twentieth time Alice Tyrrel returned from a vain expedition to the garden-gate: no Teddie was anywhere in sight.

She had set the tea-table with unusual care, to make it look extra tempting for the dear, brave boy when he should return from the expedition. Some currant buns of her own making, all light, and brown, and shiny,—quiet a triumph of culinary art!—were piled on the centre dish, while mamma's famous marmalade, clear as amber, and Dora's latest crop of fresh-smelling mustard—and cress flanked them on either side.

"We can't wait much longer for him," said Mrs. Tyrrel; "the children must have their tea."

"I shall wait anyhow," returned Alice. "I can't think what is keeping him so late."

But half-past five came, and six, half-past six, and even seven, but no Ted appeared. Mrs. Tyrrel, endeavouring to conceal her own anxiety, persuaded the girl to swallow a cup of tea, though she was in too nervous a condition to be able to eat. She could not think it possible that the boy had gone home with a friend, as under ordinary circumstances she might have supposed, because she knew he would be as anx-

ious to tell of what success he had found as they would be to hear of it.

"If you will not mind staying with the little ones, Alice," said Mrs. Tyrrel, at length, when the stars began to glimmer out of the dusky purple sky. "I will go up the town and try and find him. If he is staying at any one's house all this time it is very wrong."

This latter possibility she mentioned solely to reassure the girl, for she could not believe herself that was actually the case.

She went up stairs to put on her bonnet, but scarcely had she reached her room when there followed her the joyful cry from Sybil, at the window, "Here's Teddie! Mamma, Teddie's come!"

Down flew the anxious mother, but Alice had already opened the door. Dusty, hatless, ragged, his hands and face smeared with blood from many a briar scratch—such a strange contrast to the bright, neat Teddie who so briskly stepped forth on his errand a few hours before!—the boy stumbled wearily across the threshold of his own home, a small dog following closely at his heels. Straight into his mother's arms he went, and laying his head on her breast, burst into a passionate flood of long-restrained tears; while the three girls looked on in silent dismay.

I cannot describe how Teddie told his tale, nor the dire consternation it produced. As he left off crying, Alice began; saying something, too, which she was glad, a minute after, that no one heard, about how she had said from the first that this wild scheme would bring disgrace upon the family. But not a word of blame did the boy receive from his mother.

"I believe I should have been wandering in that wood all night if it hadn't been for this fine little dog," Teddie told them, when, fortified by thick slices of bread-and-butter, he was able to speak with some coherence. "I carried him a good way, and then he wanted to get down. As soon as I set him on his feet he began sniffing about, and barking, and seeming to ask me to follow him. I think he must have smelt that someone had lately been that way, because when I let him go where he would, and lead me, we pretty soon found a path that brought us out by the white farmhouse—you know, mother!—and so I got home."

'It's a lovely doggie,' said Sybil. 'We can keep him, can't we, mamma? See how he lies down at Teddie's feet. He wants Teddie to be his master, I know.'

'I've got into bother enough, finding one thing that didn't belong to me,' groaned Ted. "I'm half afraid to have anything to do with another. But we couldn't drive the poor little chap away."

"We must keep him till Monday, I suppose," said Mrs. Tyrrel. "But I daresay, being rather valuable, we shall see advertisements for him somewhere about. Meanwhile, Sybbie, you may make him a nice saucer of bread-and-milk. And now, my poor, dear old boy," she added, tenderly stroking Teddie's rough head, "I know you must be thoroughly tired, and you had better come to bed at once. Thank God you are safe at home. He took care of you in your wanderings and sent a little guide to show you the right way. Yes, Sybbie love, you need not open such wide eyes—I believe that God let Teddie find the poor dog on purpose that they might help one another; and we may surely trust Him to bring everything out right in the end, and not allow anything to happen but what is good."

And with the echo of his mother's cheering words sounding still in his ears, Teddie stretched his weary limbs upon his own comfortable bed, and in less than two minutes had forgotten his misfortunes in a sound sleep.

The next day was Sunday. The boy felt at first very much disinclined to show himself at church; he was so dreadfully afraid of meeting any of his accusers. But his mother reminded him that he could not continue to hide himself, if he would, such was not the way to show con-

fidence in the protection of his Heavenly Father. So he went with his sisters morning and evening, as usual, and, although so nervous on first setting out that he started at the sound of every footstep, and fancied every voice about to utter in his ears that horrible cry of 'Stop thief!' he remained unmolested and apparently unrecognized, for Sanderley was a populous town, and gradually his fear in a great measure wore off.

But a sore ordeal was awaiting him. On returning to school on the following morning he noticed that several of the boys treated him with a marked coldness of manner, cast side-long, mistrustful glances at him, and whispered a good deal amongst themselves. In the dinner-hour, moreover, he was not asked to join in any of the games. He could not but guess that some of them, becoming aware of what took place on Saturday, had communicated that disgraceful information to the rest. With bitter indignation burning in his heart and hot tears blinding his eyes, he walked away alone to the least frequented part of the playground, kicking savagely at every inoffensive stone that lay in his path.

"I say, Tyrrel!" exclaimed a voice behind him—that of a particular chum of his own in the same form—"what's the row? What's it all about?"

"What's what about?" asked Ted, rather sulkily.

"What the fellows are saying, Jenkins declares he saw you rushing through the town Saturday afternoon with a bobby at your heels, and a chap his brother knows told him you'd been and cribbed something away from their servant—a purse or something."

"Well?" said Ted, with a spice of defiance.

"Well, it ain't true, is it?"

"Do you believe I'm a thief?" questioned Ted, scarcely knowing what to say.

"I can't," returned the other boy. "At least, I couldn't, only Jenkins was so positive it was you I didn't know what to think. So I said I'd come and ask you point-blank. I said it must have been some fellow like you, but Jenkins wouldn't hear of it. And he means to mention it to Mr. Dobson, he says; he thinks he ought to hear of it, because of the honour of the school. Say, now, Ted, what's a fellow to believe?"

"Believe what you like!" retorted Ted, shame crimsoning his cheeks, and anger making him indiscreet.

"I don't like to think ill of you, you know," his companion continued, dubiously.

"Think what you please—it don't matter to me!" flashed Ted again. "If you can think me a thief, do so, by all means. That's all I've got to say."

"Oh, Teddie," said his mother, when, school over for the day, he sobbed out to her the story of his misery, with his head buried in his hands, "I'm so sorry you spoke like that. It looked as if you really were what they suppose."

"Let it look," growled Ted, rubbing his knuckles into his eyes. "If they don't know me well enough to trust me, I don't care what they say."

"But I do care. You certainly might have explained exactly how it all was. The lads have not known you very long, you must remember; they can scarcely be expected to possess firm confidence in your integrity as yet. If you had only calmly and with dignity told the simple truth it would have been so much better."

"I can do that when Mr. Dobson asks me, as I suppose he very soon will," returned the boy, adding, in a desperate sort of tone, "I don't expect he'll believe me, though. Nobody will. I shall be expelled, and get sent to prison, that'll be the end of it. Oh, mother, mother, I wish I had never been born!"

"Hush, hush, my boy," she replied. "You must not talk like that. This is a very serious affair, I admit, but I cannot believe that God will ever allow you to suffer so dreadfully for what you have never done."

Mrs. Tyrrel spoke thus cheerfully for Teddie's sake, but her heart was heavy, and she felt that by his ill-considered speech her son had made a suspicious case appear worse against him than it really need. But what to do in the matter, or whether to do anything, she was at present quite unable to decide.

[To be continued.]

DIED FOR ME.

Among the war records of America, one incident is told which is worth repeating.

After the battle of Chiockamauga a man, roughly dressed, was seen standing by a grave in the Soldiers' Cemetery at Nashville. Tears were rolling down his cheeks, but every now and then he wiped them away, and looked steadily at the painted board which stood at the head of the grave.

"Your son, sir?" a sympathetic bystander asked.

"No, not mine. He lived in our town, though, and I came to find his grave."

"A relation, then—a friend, perhaps?"

"My neighbor's son," said the farmer. Then, seeing the interested look on the questioner's face, he added: "I'd like to tell you all. I'm a poor man with seven small children and a sickly wife. I was drafted for this war. I couldn't hire a substitute. I was in great trouble, for that meant starvation to the poor things at home, none of whom could work for their living, not to speak of carrying on the farm. The morning I ought to have left them, my neighbor's son came and offered to go in my stead. Said he, 'I've no one depending on me, and you have.' So he went, and was killed in action. This is his grave. I felt I must come and put those words over his head."

On the painted head-board "Died for me" was roughly traced under the name of the sleeping soldier. The tears and distress of the survivor testified to his gratitude, but most of all he showed his appreciation of the act of love by taking a long and weary journey to set up this outward mark of his feelings.

Reader, was it too much, think you, to do for a fellow-man? You are indignant at the bare idea. Why, he died for him, you answer. And has not the Perfect Man died for you? What have you done to show your gratitude to Him? Have you confessed before the world your thankfulness to Him?

Have you kept holy the day of His death?

Have you regularly commemorated the sacrifice at His altar, as He bade men do?

Oh! if you have done none of these things, you are surely most ungrateful, forgetful and neglectful of One who "died for you."—Selected.

NAMES.

There seems to be a growing dislike for nicknames, and we are glad to see that so many of the small boys and girls of our acquaintance are known by their baptismal names which sound well now, and will not sound babyish when they are a few years older.

Sometimes a child is given an ugly name because his father, grandfather, or some wealthy relative happened to have it, and he must be named after him. One child that we knew was called 'Ishabod Zachariah' after his grandfather and uncle. His friends, however, never spoke either name, but called him Laddie.

The name Peter is honored in the Lorillard family, but the young members have changed it to the French form, Pierre. This may be more elegant, but it is not as dignified. It is what the person is that makes the name sound well. Peter the Great and Peter Cooper would sound absurd to us if we called them Pierre the Great and Pierre Cooper.

So we would say to young folks, both girls and boys, if you are known by a nickname try to induce your friends to drop it and use your given name, whatever it may be. If it is not, in your opinion, a pretty name make up your mind to make it an honorable one, which is much better. There is nothing attractive in the name Abraham, but the man who owned it made a magnificent name, and one that will always be remembered and loved.—*New York Advocate.*

BAPTISM.

On Sunday, July 8th, in Christ Church, Alblon Mines, N.S., by Rev. D. C. Moore: late Rector, Alice, daughter of William and Annie Brooks.

MA-RIED.

MOORE-BRINE—At St. Mary's Church, Summerside, P.E.I., July 14th, by Rev. C. E. Lowe, Rector, assisted by the Father of the bride, the Rev. D. C. Moore, of Upton Bishop Ross, Herefordshire, to Fannie Wix, eldest daughter of the Rev. M. F. Brine, B.A., of Antigonish.

MURRAY-ASHE—At St. Luke's Church, Sand Hill, July 15th, by Rev. J. James, B.A., Incumbent of Barnston, Rev. G. H. A. Murray, B.A., Incumbent of Hartford, to Jennie, only daughter of Wm. Ashe, Esq., Lennoxville. No cards.

DEATHS.

FISHER—Entered into rest, at Boston, on Thursday Evening, June 25th. Amelia, relict of the late Hon. Charles Fisher, D.C.L., Judge of the Supreme Court of New Brunswick.



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MISSION FIELD.

THE CHINESE AND CHRISTIANITY IN HAWAII.

BY THE REV. H. H. GOWEN,

[Continued]

It is easy to see, however, that though the solution of the Eastern world was as far superior to the solution offered in the modern world as the quenching of desire by asorption into a deity which we dare not hope to love or know must ever be to its quenching in satiety of lust, yet that it cannot be the solution which was intended when God made 'prishna' one of the 'skandas' or elements of humanity.

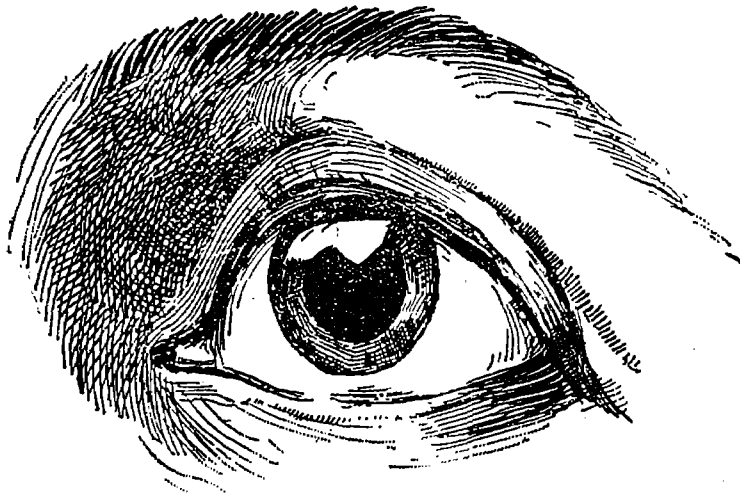
If moral systems had the power to regenerate man, they had had scope to accomplish redemption in China, where the maxims of morality are continually on the lips, and where the teacher is a king. But the systems of Kung-futze, of Laoutze, and of Gau'ama have alike failed.

For why? It is not only moral philosophy that the world wants, but power of life; we need not only to pray, 'Teach me Thy law,' but 'Teach me to keep Thy law.' This power of life is unknown except in the religion of Christ, and so makes that one religion the true goal of all moral systems.

Here is a story from the Chinese themselves illustrating the lack of power in their triple system of morality.

The fable relates that Confucius, Laoutze, and Gautama met together to lament the degenerate condition of mortals, and the little headway their teaching made in the empire. At last it was agreed that, while there could be no question as to the admirableness of the doctrines, human nature was inadequate to the task of living up to them. It was accordingly decided that each of the three founders should in turn descend to earth to discover a man who could serve as a constant model of virtue. This they did, and each discovered an old man of venerable appearance who showed himself to the delight of the teachers perfectly familiar with the tenets of each, profoundly acquainted with their doctrines in all their bearings, and discoursing on them with rare penetration and eloquence. But they were likewise struck by the fact that to none of them did he rise off his seat. At last they told him of their desire to make him the reviver of the three religions and the means of reducing them to practice. To this request the old man responded that there was one circumstance of which they had not taken account. 'My forte,' he said, 'is to discuss the duties of men from all the various points of view, but I am so unfortunately constituted that I can never reduce any of them to practice.' The sigh of the three great moralists which the fable records in conclusion is the confession that China still yearns for another prophet who can give power to his people.

If there is no redemption for China in its triangular system of religion, far less is there hope for her from the modern substitutes for religion



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which have from time to time been suggested.

China, admitted to the sisterhood of nations, has learned a wiler diplomacy.

China, admitted to commercial intercourse with the West, has learned to adulterate her exports.

China from the world of irreligious culture has nothing to learn and nothing to gain.

As K-shub Chunder has claimed India for the Crown of Christ, so it will be found that Christ alone has satisfaction for the spiritual yearnings of China.

To quote from an admirable writer in the 'North China Daily News': 'In order to reform China the springs of character must be reached and purified. . . . There is no alchemy by which to get golden conduct from leaden instincts.' What China needs in righteousness and in order to attain it it is absolutely necessary that she have a clear perception and a deep conviction that there is a power that 'makes for righteousness.'

That this conviction will come all faithful Christians must believe. The evangelical prophet in that wonderful book which is read to us on the festival of the Apostle to the Gentiles proclaims that among those who shall come from far to the restored Zion are 'those from the land of Sinim.'

(To be Continued)

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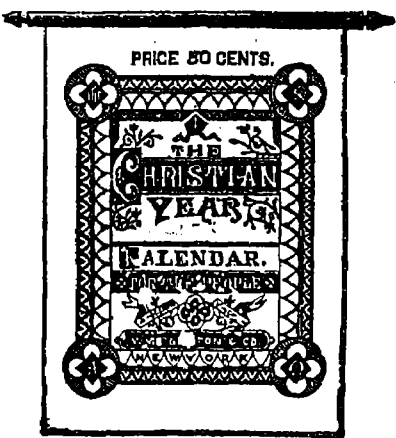
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TEMPERANCE COLUMN.

An article in the *Guardian* gives an awful account of the 'Poor Man's Beer' drunk in England. Probably a similar character could be given to the whisky drunk in this country. The deleterious stuff palmed off on the working man to do duty for these respective articles is something terrible to think of. The mad effects resulting must be put down in a large measure to such adulteration. 'The horrible game,' says the writer, 'is, I believe, going on still over the whole country. The beer which many labourers drink is first 'stretched' with water, and then its strength and taste brought up again by means which I am told that a certain class of men called 'brewers' druggists' understand very well. 'That there beer always do make a man so thusty,' said a labourer's wife to me, speaking of the stuff sold under a great provincial brewer's name in one of my village houses. A gentleman, belated after hunting, is said to have called in for something to eat and drink at a village 'public.' Such as they had was set before him, but, said the good woman, 'I doubt you won't like the beer, sir. 'Tis only that there muck of X---'s. It was Mr. X--- himself, the great brewer in question, who was sitting before her, pleased, no doubt, with her appreciation of the means by which his good fortune had been made.'

Among the vile stuffs requisitioned for the purpose are tobacco, cocculus medicus, molasses, 'eye and head ache,' and black copperas. We believe that vitriol is a common ingredient in the whisky retailed in the low gin palaces throughout Ireland. It would be a movement in the right direction if the friends of temperance, while they are fighting the drink traffic, would put forth some of their strength to bring it about that as long as men will drink they shall at least get pure beer and pure John Barley-corn.—*Irish Eccles. Gazette.*

The praiseworthy attempt of the authorities of the Church Army (London) to reclaim tramps and inebriates has now had a short trial, which has furnished some statistics that enable us to judge of the hopefulness of the effort and its probable success in the future. The home was opened last January, and between then and now has received fifty men. Of this number seventeen turned out to be failures—twelve from drink, one committed a theft and absconded, four were idle and were discharged. This leaves 33, of whom fourteen are now in the home, and appear to be hopeless cases. The remaining nineteen have 'been restored to society and self-respect,' and are all—except one young man, who has gone back to the parental roof—earning their livelihood in various situations, and receiving on an average 25s. per week. This scheme of practical philanthropy has, it will be seen, secured a large measure of success. The percentage of failures appears, at first sight, to be high—about 33 per cent—but when the

character of the material is considered, it is, we think, rather a matter of astonishment that it is not greater. Certainly the restoration to society and self-respect of two of every three of those who enter the home is no slight evidence of the success of the effort.

The managers of the great International Fair and Exposition of the United States and Canada, to be held in Detroit, Mich., Aug. 26th to Sept. 5th, inclusive, have rigidly excluded all forms of gambling, and all selling of intoxicating beverages, from their buildings and grounds. In order to prevent evasions of this strict temperance policy, the Association has printed in the body of all its contracts and licenses for restaurant, lunch, dining and all other refreshment privileges, a conditional clause that the license may be revoked if this condition is evaded. As this great International Fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages, and also many thousands for licenses for various gambling devices. This course is adopted by the managers, not only because they consider it right, but also because it is believed by these shrewd and experienced business men to be the policy best calculated to please and attract vast numbers of the well to do classes of people from all over the continent.

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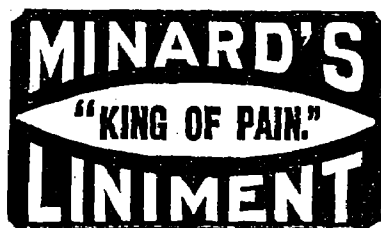
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