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# Church Guardian

provides the Doctrines and Rubrics of the Prayer Book

## ECCLESIASTICAL NOTES

**THE VICAR OF ST. ALPHAGES.**—The Vicar of St. Alphages, London, tells the story of his parish, which is one of the oldest parts of the city. It is situated in a narrow street, and is one of the most ancient churches in London. The vicar, who is a young man, has been in the parish for some time, and he tells us that the church is very old, and that it has many interesting features. He says that the church was built in the twelfth century, and that it has been the scene of many important events. He also tells us that the church is very well cared for, and that the vicar is very devoted to his duties.

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## THE DUKE OF ABERDEEN ON THE MARRIAGE

of the deceased wife's sister. He maintains

member of a distinct caste, but a man among men, throwing himself into the best interests, both sacred and secular, of his people; stimulating by his influence and attracting by his example his flock to follow him, willing to regard as fellow-soldiers in the same army, though not of the same regiment, the earnest members of other communities, and, without compromise of his principles, or abating one jot of his Churchmanship, glad to embrace opportunities of joining them in the battle against sin and infidelity; above all, he is unmistakably a man of God, and an ambassador of Christ, utterly devoted, body, soul, and spirit to his Lord.

**THE ADVANCE MOVEMENT AMONGST DISSIDENTS.**—The *Church Review* says: There are two points worthy of note in the accounts given of the opening on Wednesday, by Mr. John Bright, of a bazaar at Wandsworth, on behalf of a Memorial Mission Hall. In the first place, the hymn selected to be sung at the commencement of the proceedings was the well known composition of Mr. Stone, "The Church's One Foundation." This looks like a decided advance on the part of the "Dissenting breathorn." Nor, as we read farther, do we fare worse. Mr. Bright after advocating the formation of a bureau of benevolent and religious work, and suggesting that such a collection of information would show that a great amount of good was being done by voluntary work, gave a strong testimony to the credit of a communion not always well spoken of in the Nonconformist camp. Pointing to the Church of England as an established body with a fixed income, he stated his belief that her voluntary works equalled, if it did not exceed, the voluntary work of Churches which were not established. "Speeches," said the famous politician, during the course of his remarks, "were worth little if they were not reported, and not very much unless they were read." Taking this as truth, we are thankful that reporters were present at Wandsworth, and trust that the witness borne by Mr. Bright to the value and degree of the Church's labours may come under the eyes of many, both within and without her fold.

**A TOUCHING AND LOVELY TRIBUTE TO A WORTHY MAN.**

Assistant Bishop Thompson, in his address to the Convention of Mississippi, thus touchingly referred to the late Rev. L. A. Kemper:—

And while I speak thus, let me recall before our risen Lord to-day the dear and saintly memory of Lewis Ashurst Kemper, Priest and Doctor, just called to his happy rest among the redeemed. My classmate, my associate for ten years, my life-long friend, the godfather of my children, honored son of an honored and revered father, in him met all the gifts that adorn humanity. I have named him with Bishops, for he had the soul of a Bishop in all fatherhood and gentleness and wisdom. For thirty-five years he went about his work modestly and with calm judgment and ripe learning training his classes in the mysteries of the Divine Oracles, faithfully preaching the Word of God and administering the Sacraments. He sought neither name nor earthly honor. His life was full of that kind of labor of which the world hears not nor even the Church. But God and the angels know it all and his own unswerving conscience, and Lewis Kemper was content.

Bear with me, brethren, for the loss to me is enormous and is personal. The Church has lost a learned Doctor and a faithful Priest, and I have lost my friend. Another darkness has gathered over life as the shadows lengthen. And the air grows chilly, and I think as they go, one by one, one's heart can be warmed again only in the land where dead faces are alive forevermore.

**NEWS FROM THE HOME FIELD.**

*Gathered specially for this Paper by Our Own Correspondents.*

**DIOCESE OF MONTREAL.**

**MEETING OF SYNOD—SECOND DAY.**

The Synod assembled on Wednesday morning, 17th of June, at 10 a.m., and immediately after routine proceedings were finished, the debate on the Dean's motion regarding the Montreal Theological College was commenced by an earnest, practical speech from Canon Fulton. He was followed by D. R. McCord, Esq., Advocate, who, in the course of his speech, emphasized the fact that though there were many Diocesan Colleges, few of them possessed the power sought for. He would like to see only one Church University, or perhaps two—one for the upper and one for the lower section of the Ecclesiastical Province.

Rev. E. Wood (Rector of the Church of St. John the Evangelist), pointed out the difference between supporting the College and giving it power to grant degrees. He would be in favor of the former, but would oppose the latter as unnecessary and unwise.

Dr. Davidson then made enquiry of the Chairman whether there was before the Synod any petition or application from the Montreal Theological College, an independent and corporate body, asking the intervention of the Synod, or if there was no formal application, would the Chairman, as President of that body (the M. T. C.), declare that the Corporation or Board of Governors authorized the application? Even an informal application would be desirable. The Chairman was understood to reply that he was not aware of any such action by the Board of Governors and the Secretary declared that no petition had been received.

Dr. Davidson then moved, seconded by Mr. H. D. Moore, that inasmuch as no application has been made by the corporation of the Montreal Theological College, an incorporated body and independent of this Synod, the consideration of the matter is *ultra vires* of the powers of the Synod.

The Dean argued that the resolution was out of order, inasmuch as it was in no sense an amendment.

Considerable confusion followed; but ultimately the Bishop maintained the point of order taken by the Dean. The mover of the amendment immediately changed it so as to bring it within the strict rules of parliamentary practice, and again moved it in the following form:—

That all the words of the original motion be struck out, and it be resolved that inasmuch as no application has been made by the corporation of the Montreal Theological College, the consideration of the matter is *ultra vires*.

The Principal of the Montreal Theological College (Dr. Henderson) objected to the statement that no petition had been made, alleging that the petition to the Legislature had been referred to this House, and had been handed to the Dean the previous day, and it formed an application.

The Dean also rose to a point of order, that as the amendment annihilated the original motion it was out of order.

Dr. Davidson replied that this was one of the special purposes of an amendment as recognized by the rules of the House of Commons of England and other legislative bodies; and as to the petition to the Legislature, it could not avail as proposed, as the Bill had not passed the Quebec Parliament and the recommendation of Committee went for nothing.

A good deal of noisy interruption followed, the result being that the Bishop ruled the

amendment out of order as being contrary to the facts as stated by Canon Henderson!

The mover (Dr. Davidson) desired his objection to the ruling to be noted, and then moved in amendment, seconded by Canon Robinson,—

That all the words in the original motion after the word "that" be struck out, and the following inserted in their stead: "it is inexpedient to increase the number of Degree conferring Bodies, as proposed."

The mover, before proceeding, referred the Chair to the 18th Rule of Order, forbidding marks of approval or disapproval, and to the gross violation of the rule up to this time, and asked His Lordship to preserve order, and to excuse him if, in some parts of his argument, he appeared to contradict any statement contained in the Charge.

Space forbids our giving anything like a fair report of this or other speeches *pro* and *con*; but Mr. Davidson supported his amendment in a long and powerful speech, in which he claimed that the Montreal Diocesan College was a supplemental institution to Lennoxville University, and that it was never the intention to give it University power. Such had not been the intention of Bishop Oxenden, as evidenced by his own words, which the speaker quoted from Charges to the Synod. The granting of such power would mean a breach of the compact previously existing with Bishop's College, and the total separation of this Diocese from it, and if Dean Carmichael's motion was carried they ought in fairness to throw up all their interest in that Institution and allow it to become the University of the Diocese of Quebec. He held that educationally the move was unwise, as it was not desirable to increase the facility of conferring degrees. (Hear, hear.) He warmly defended Bishop's College, and pointed to its past history; to the names upon its lists of graduates of men distinguished in every walk of life; its large endowments, in which the Diocese of Montreal had equal interest with that of Quebec, and contrasted them with those of the M. T. College, adding that until the affairs of the Montreal College were on a surer basis he could not see the wisdom of the action proposed. This was a question which seriously affected the whole Church, and he urged its most serious consideration (applause), in justice to the Church at large, to the Church in the Diocese of Montreal, to themselves as presently enjoying the benefits of such an institution, and also as being trustees to hand intact to those that should come after them the privileges and benefits they received from their fathers.

The Synod then adjourned till 2 p.m.

On reassembling the debate was continued by Canon Robinson, Canon Norman and Rev. F. Clayton, for the amendment; and by Canon Mills, Archdeacon Evans and Archdeacon Lindsay, for the main motion, the latter speakers claiming that the M. T. College had only been founded when Bishop's College was found incapable of meeting the wants of the Diocese; that the powers sought for were necessary, as young men would not go to a college in which, after passing the severest examinations, they could not get a degree, and that if the Diocesan College did not get the degree-conferring power it would have no voice when the other Universities met together for legislation.

Mr. Geo. Macrae also spoke in favor of the main motion, appealing to the lay members of the Synod to stand by their Bishop (applause); that the opposition was simply one of jealousy on the part of Lennoxville.

Rev. J. G. Norton then moved in amendment to the amendment, seconded by Mr. G. A. Drummond,—

"That the words of Mr. Davidson's amendment, after the word 'That,' be struck out and replaced by the following:—'This Synod has learned with pleasure that the representatives of the Theological College consented, at Quebec, to have the College title deeds modified

and transferred to the Bishop of Montreal and his successors in the See of Montreal; and to have this Synod represented on the governing body of the College, and that the College Act be subject to the approval of the Synod, all of which arrangements are absolutely necessary, in the opinion of this Synod, to secure to the College the confidence of the Diocese and the constitutional liberties of the Anglican Church. That this Synod, recognizing the excellent work done by the Theological College, and being desirous to strengthen and develop this valuable institution on true Church of England lines, does hereby authorize the Bishop and Secretaries of this Synod to petition the Quebec Legislature to grant to the Montreal Diocesan Theological College the power of conferring divinity degrees from recognized Universities upon the following conditions, viz.:

1. That the College title deeds be vested in the Bishop of Montreal and his successors, with no theological restrictions other than those of the recognized formularies of the Church of England.

2. That no property be hereafter accepted by the College under conditions which would restrict the theological teaching of the College more than it would be restricted by the said formularies of the Church of England.

3. That one-fourth of the governors of the College be elected annually by this Synod by ballot.

4. That the Theological College Act now petitioned for shall not come into force until approved of by this Synod."

The mover and the seconder (Geo. A. Drummond, Esq., who is himself a Governor of the Montreal College, and has contributed very largely to it in the past,) spoke ably in support of their amendment, the speech of Mr. Drummond being one of the clearest and ablest made during the whole of the debate. He pointed out the outrageous character of the conditions contained in the Gault Trust Deed, and the want of knowledge of them on the part of himself and others until the application to Parliament: called upon Mr. Gault to fulfil the agreement made at Quebec, and asked that it should be done at once; strongly urged that until this were done the Synod should not entertain the matter for a moment. He treated the question from the standpoint of an able business man, and with great force and earnestness.

Canon Davidson next rose to speak, but loud and unseemly conduct on the part of the majority occurred, and it was some moments before he could get a hearing. He bravely stood his ground, and after rebuking the discourteous and noisy members, commenced what proved to be a most able and exhaustive argument against the main motion, on historical, doctrinal and educational grounds; but, it being six o'clock, calls for adjournment were made, and an evening session was moved for, upon which the Dean declared in favor of an evening session, and an "all-night session, too," if necessary to come to a vote; and the motion being carried by a large majority, the House adjourned to meet at 8 o'clock.

EVENING SESSION.

Canon Davidson resumed his address, supporting his position by references to Bingham, The Homilies, the Synod Reports, and other authorities, etc.

The debate was continued by various speakers until 10 o'clock, when the Rev. J. G. Norton's amendment was put and lost on the following vote (taken by orders and entered on the minutes on demand of three members):

	Nays.	Yeas.
Clerical.....	40	9
Lay.....	76	18
Total.....	116	27

Dr. Davidson's motion was also lost on the following division, and also entered:

	Nays.	Yeas.
Clerical.....	45	21
Lay.....	66	27
Total.....	111	48

(Great applause.)

Dr. Davidson then moved in amendment, seconded by Rev. W. R. Brown,

That the following words in the original motion be omitted therefrom: "That this Synod approves the action of said College in petitioning for said degree-conferring power," and "that said petition be renewed."

Considerable noise and confusion again occurred, and several points of order were raised: (1) that no person could move two amendments; (2) that the two amendments having been disposed of, no further amendments could be made to the main motion, etc., etc.

Dr. Davidson held that he was acting according to the rules of the British and Canadian Houses of Commons. He also quoted several sections of the constitution of this body to show that he was in order.

The Bishop, after appealing to the Chamber, ruled the amendment out of order, and the mover entered his protest.

The vote on the main motion was then taken, and resulted as follows:—

	Yeas.	Nays.
Clerical.....	45	19
Lay.....	64	24
Total.....	109	43

(Applause.)

The meeting adjourned at 11 o'clock until Thursday morning.

THIRD DAY.

The Synod resumed its sessions at 10 o'clock on Thursday morning. Several reports were read and notices of motion handed in, after which the election of the members of the Executive committee, Delegates to the Provincial synod, etc., was proceeded with.

The report on the Committee on Canons recommending the adoption of canons respecting the Widows' and Orphans' fund providing that every clergyman applying to be licensed to a charge in the diocese of Montreal should, before being licensed, agree to subscribe and pay the sum of \$5 per annum to the Widows' and Orphans' fund of said diocese, and continue to pay said amount annually, and, in default his license shall be revoked, was submitted.

A long discussion took place; the last clause being found untenable, it was dropped.

AFTERNOON SESSION.

The discussion was continued and finally the matter was referred back to the Widows' and Orphans' Fund committee with instructions to report at next session.

His Lordship announced the following list of gentlemen as trustees and council of Bishop's College:—

Trustees—Messrs. F. W. Thomas, Canon Robinson, J. S. Hall, sr., Canon Davidson, Hon. G. B. Baker and Rev. R. Lindsay.

Council—Judge Ramsay, Canon Norman, T. W. Mussen, A. D. Nicolls, Dr. Davidson and Dr. Slack.

The report of the executive committee was then submitted. It recommended that amongst other things that the committee on grants do, during the coming year, revise the whole scale of grants and mission work and arrangements of the diocese, by means of a deputation, to be specially appointed, which deputation shall, during the coming year, visit each parish or mission, receiving aid from the mission fund and examine into its position and capabilities with a view of reducing the grant from the board, and of increasing local contributions in order also to increase, if possible the stipends of the clergymen. And expenses of said deputation to for part of the mission fund expenditures.

The report, with some amendments, was adopted.

The Bishop submitted the report of the elections:—

*Executive Committee*—Rev. J. S. Stone, Archdeacon Lindsay, Rural Dean Naylor, Rural Dean Rollit, Dean Carmichael, Archdeacon Evans, Rural Dean Longhurst, Canon Ellegood, Rural Dean Renaud, Canon Mussen, Canon Henderson, Canon Mills, Rev. J. H. Dixon, Canon Anderson, Rural Dean Lindsay and Messrs. S. Bethune, T. P. Butler, J. Stephenson, A. F. Gault, Chas. Garth, Alex. Gowdey, Hon. Thomas Wood, Geo. Macrae, H. L. Robinson, Henry Mussen, Hon. W. W. Lynch, Hon. James Armstrong, F. W. Thomas, W. Drake and T. Howard. The Bishop, the Secretaries and Treasurer are members *ex officio*.

*Diocesan Court*—The Dean, Archdeacon Lindsay, Evans, Lonsdell and Leach; Canons Ellegood, Norman, Mussen, Davidson, Henderson, Anderson, Empson and Mills, Rural Dean Lindsay and Rev. J. S. Stone.

*Provincial Synod*—Dean Carmichael, Archdeacons Evans and Lindsay; Canons Ellegood, Mills, Henderson, Belcher and Empson (*ex officio*); Rural Dean Renaud, Revs. J. S. Stone, J. G. Baylis and J. H. Dixon.

Substitutes—Rural Dean Lindsay, Revs. J. A. Newnham, J. J. Scully, G. Rogers and H. J. Evans.

Lay Delegates—Messrs. Bethune, Hutton, Macrae, Stevenson, Armstrong, Gowdey, Butler, Garth, Hon. Mr. Wood, Hon. Mr. Lynch, G. F. C. Smith and W. R. Salter (*ex officio*).

Substitutes—Messrs. Gault, Mussen, Howard, Cooper, E. R. Smith and Drake.

EVENING SESSION.

Mr. Edgar Judge then moved that the report of the Committee on the Quebec scheme be adopted, and in the course of a lengthy speech explained at length the advantages of the plan which he was firmly convinced was far superior to our own. It was not untried, having stood the test of experience in the Diocese of Quebec for over twenty-five years, and he believed he was justified in the statement that each succeeding year would serve to convince the clergy and the laity of its unequalled advantages.

A long discussion followed, and an amendment was moved to refer the report back for further consideration, but ultimately this was withdrawn, and the main motion was adopted unanimously.

Mr. Judge then moved that a Committee be now appointed to prepare the necessary details, make necessary enquiries and mature a scheme for putting the Quebec plan into operation, and to report at the next Synod, and that the special deputation under the motion of the Committee on Grants be requested to act and cooperate with this Special Committee on the matter. Carried.

After transacting some minor business the Synod adjourned till Friday morning at 10 o'clock.

THE WOMEN'S AUXILIARY FOR FOREIGN AND DOMESTIC MISSIONS will hold a meeting in the City of Montreal in September next, during the Session of the Provincial Synod. We understand that the Bishop of the Diocese has approved of the appointment of a local Committee in connection with the Church-Women's Association of this city, for the purpose of providing hospitality for making the local arrangements. We hope later to be able to furnish our readers with a full programme of the proceedings. At present we are only able to say that it is expected that Miss Emery, of New York, one of the greatest Mission workers of the American Church, together with other distinguished ladies, will be present and give an address.

## DIOCESE OF NOVA SCOTIA

**NORTH-WEST ARM.—St. James Mission.**—This important mission had a most successful children's service on Sunday afternoon last. After prayers were said, the school was addressed and catechised by the new lay-reader in charge, Mr. Wolcott. The scholars, by their ready answers and earnest attention, showed how interested they were in the speaker's words. It is Mr. Wolcott's intention to hold a children's service, with a *resume* of the lessons every fifth week. The St. James' Mission cannot help prospering under such earnest and devoted service to the good cause.

**FALMOUTH.**—On Trinity Sunday the Lord Bishop of the Diocese visited this parish for the purpose of administering the rite of confirmation in St. George's Church. The service commenced at 4 p.m. by the singing of a Processional Hymn. Evensong was said by the Rev. Rural Dean Ellis, Rector of Sackville, who was also present at the Ordination Service held in Christ Church, Windsor, in order to join in the laying on of hands at the ordination to the priesthood of the incumbent of the parish of Falmouth, the Rev. J. Harrison. The 1st Lesson was read by the Rev. A. N. Bent, of Pugwash, who was also ordained to the priesthood, and the 2nd Lesson by the Rev. R. W. Hudgett, who was at the same time ordained to the Diaconate. Forty-two persons (24 males and 18 females) received the Apostolic Rite of the laying on of hands. The address and sermon by the Bishop were impressive and earnest. His Lordship spoke of the very satisfactory examination passed by the incumbent for admittance to the priesthood, and of the successful work accomplished in the parish during the past year. His Lordship also congratulated the incumbent upon the large number of candidates presented in the parish at one time. Among those confirmed were several adults who had been previously baptized by the incumbent and also two received from other denominations.

Our thanks are due to those ladies who so tastefully decorated the Church, among whom we must specially mention Miss Mary Palmer and Mrs. Iovi Deal; also to N. C. Hason, Esq., B.A., who presided at the organ, and to those ladies from Hantsport and Windsor Forks, who assisted in the singing. The church was crowded, many being unable to gain admittance. For all that has been accomplished we are bound to say *Laus Deo*.

(Continued on p. 11.)

## DIOCESE OF FREDERICTON.

**WOODSTOCK.**—The venerable Metropolitan spent Whit Sunday in this Parish. At the 11 o'clock service at St. Luke's Church he administered the holy rite of confirmation to thirty candidates. Of these twenty-seven were presented by the Rev. Canon Neales, rector of the parish, and three by Rev. E. J. P. B. Williams, rector of the adjoining parish Richmond. The venerable Bishop appeared to be in excellent health, and addressed the candidates and assembled congregation in his usual earnest and impressive manner. The congregations at St. Luke's both morning and evening were very large, and it required all the efforts of the newly-appointed sidesmen to provide seats for all who were present. The number of communicants was larger than ever known before in the history of the parish, including nearly all the newly-confirmed, and numbering 113 persons. The subject of the Metropolitan's sermon was "Home"—in its threefold form: "The Parental," "The Spiritual" (The Church), and "The Eternal." There was service at 7 p.m., at which His Lordship again preached, taking as his subject "The Outpouring of the Holy Spirit at Pentecost." At the close of his sermon he earnestly besought the members of the Church to remember in their prayers all who are in the sacred ministry or are about to be

ordained. His Lordship also spoke words of kind encouragement on the condition of the parish and the relations existing between the pastor and the people. It was a joy to all to have our beloved Bishop with us again, to have him administer the holy ordinance of confirmation to our sons and daughters, and to hear his voice speaking over them the words of Apostolic blessing as he did for us in years past.

On Trinity Sunday there will be admitted to the Holy Order of Deacon, Mr. Bertram Hooper and Mr. A. W. M. Harley, both of whom have served as lay-reader in this parish. The former will be ordained by the Metropolitan at Fredericton; the latter by the Bishop of Nova Scotia, at Halifax.

A new and neat fence has just been erected around Shake's Church, which will afford an opportunity to carry out the much-needed improvement of the ground.

**FREDERICTON.**—The Church of England Temperance Society continues to make most satisfactory progress. Nearly seventy members have been added to its numbers at the last three meetings, the total enrolled now being about 400. His Honor the Lieutenant-Governor, and Lady Tilley, have given the Society every encouragement and assistance in their power. A special feature in the meetings of the Society is the singing, which is led by members of the Cathedral and Parish Church choirs, with some assistance from members of the Infantry School Corps.

The Rev. G. G. Roberts, rector of the parish, preached an eloquent and appropriate sermon at the recent annual service of the Choral Union of the Deanery of Kingston.

**RICHMOND.**—The Rev. E. J. P. B. Williams, who has lately taken charge of this parish, has been warmly welcomed by his parishioners, and is already doing good work in his wide and important mission field.

**ST. JOHN.**—The preparations for the meetings of the Synod and Diocesan Church Society are about completed. The attention of the clergy and lay delegates is called to an error in the programme of services and meetings as published in the *GUARDIAN* of the 9th inst. Under the head of "Monday, June 28th," should be found "Public Missionary Service, at 8 p.m., in St. John's Church. Preacher, the Right Rev. the Bishop Co-adjutor. Collection in aid of Foreign Missions."

**ST. JAMES.**—A meeting of the St. John Deanery was held in this parish on Tuesday, the 15th inst. The Holy Communion was celebrated at 9.30 a.m., at St. James Church. The Rev. G. M. Armstrong preached a very earnest sermon upon "The Nature and Office of the Comforter," in which he strongly urged the clergy of the Deanery to adopt the suggestion made at a recent conference of the Rural Deans, that special intercession should be made each day of the week on behalf of the Home Missions in our various Deaneries.

After service the clergy met in the adjoining School House. Chapter X. in the Book of Revelation was read in the original and commented upon by those present in the usual order.

The Rev. G. O. Troop then introduced the subject appointed for discussion, viz.: "What benefit may reasonably be expected from holding a Mission in a Parish." A very interesting and animated discussion ensued, at the conclusion of which it was on motion unanimously *Resolved*, "That in the opinion of this Deanery it is advisable that a Mission be held for the Deanery of St. John, and that a Committee be appointed to prepare a scheme of proposed arrangements to be submitted at a special meeting of the Deanery."

The Committee appointed in accordance with the resolution consists of Rev. Canon De

Veber, Rev. Canon Brigstocke, Rev. Le Baron W. Fowler, and Rev. G. Osborne Troop.

After some business connected with the Deanery had been transacted, the following resolution was proposed and unanimously agreed to:—

"Whereas, since the last meeting of this Rural Deanery, it has pleased Almighty God to remove by death one of its members, the late Rev. A. V. Wiggins, Rector of Westfield;

"Therefore, *Resolved*—That we, the clergy of the Rural Deanery of St. John, desire to place on record our sense of the loss the Church in this Diocese has thereby sustained;

*And further Resolved*,—That the Secretary be requested to convey to the widow of our departed brother an expression of our warm appreciation of the consistent Christian character and zealous labors of her late husband, with our earnest prayer that Almighty God may comfort and sustain her in her bereavement."

The next Deanery meeting will be held at St. Luke's Church, Portland, in September.

**CARLETON.**—*Carleton.*—A well-attended meeting of the Sunday-school Teacher's Association was held in St. Jude's Church School House, on the evening of Tuesday, the 8th inst., on which occasion the Rev. Canon Brigstocke read a carefully prepared and very interesting paper on "The Revised Version of the Old Testament." The reading of the paper was listened to with close attention by the teachers present, and at the conclusion it was resolved that the paper should be printed under the direction of the Executive Committee of the Association.

**ST. MARK'S.**—The annual united service for the three Sunday-schools in this parish was held at St. John's Church on the evening of Trinity Sunday. The prayers and lessons were read by the Rev. W. O. Raymond, of St. Mary's Church, and the Rev. G. M. Armstrong, rector of the parish, preached an admirable sermon from the familiar words, "Remember now thy Creator in the days of thy youth." The attendance of children was very large and the service hearty and reverent. The offertory which was devoted to the Sunday-schools amounted to about \$58.00.

**ST. MARY'S.**—A very pleasant and successful conversazione was held in the School House of St. Mary's Church, on the evening of Thursday, the 17th inst. Excellent music was furnished by the Artillery Band, and refreshments provided by the ladies of the congregation. The proceeds, amounting to about \$60, are devoted towards the payment of a debt upon the school house.

**ST. MARTIN'S.**—The affairs of the Church in this parish continue in a very unsettled and unsatisfactory condition. The officiating clergyman not having been able to furnish the requisite testimonials regarding his general character and conduct previous to his coming to the parish, has failed to secure the Bishop's license, and as a consequence has no *status* in the Diocese. Meanwhile the church people of St. Martin's are necessarily deprived of the usual grant made by the Board of Home Missions towards the support of the ministrations of the Church in the parish, and are isolated from the sympathies of members of their own communion. It is much to be hoped that a satisfactory solution may soon be found for the present unfortunate state of affairs.

**PERSONAL.**—At the thirty-sixth annual convention of the Diocese of California, held in San Francisco, on May 26th. The Rev. W. S. Neales, M.A., was unanimously elected as Secretary of the Diocesan Convention. Mr. Neales, who is rector of St. Paul's Church, San Francisco, served for many years in the Diocese of Fredericton. He is a son of the Rev. James Neales, rector of Gagetown, N.B.

DIOCESE OF QUEBEC.

COOKSHIRE.—Three years ago a Ladies' Missionary Union was formed in this parish for the purpose of offering special prayer for missions, making regular contributions to the great work, and disseminating a knowledge of what was going forward in various parts of the Mission field of the English Church.

At the suggestion of Mrs. Williams, the wife of the Bishop, the Society now becomes a parochial branch of the Women's Auxiliary of the Diocese, and it is hoped will advance upon a continually increasing course of usefulness.

WESTBURY AND EAST ANGUS.—The Rev. W. Price, incumbent of Westbury and East Angus, was presented the other day with a purse of money, together with an address by his Westbury congregation, in which they thanked the reverend gentleman for his laborious work amongst them, and congratulated him on his success amongst them.

The Rev. Mr. Price has been in charge two years and has won the esteem and respect of all Christians; this is not the first recognition of Mr. Price's work amongst his people, for he has on several occasions been presented with valuable presents, both by his East Angus, Westbury and Ascot Corner congregations.

(Continued on p. 11.)

DIOCESE OF ONTARIO.

ONTARIO DIOCESAN CONFERENCE.—The Lord Bishop has signified his intention of holding a Conference of the Clergy and Laity on the evening of Wednesday, July 7th, at the City of Ottawa. The following subjects have been selected by the Committee for discussion, and the gentlemen named will either read a paper or give an address upon their respective subjects:

- I. Religious Education of the Young: Rev. G. J. Low; Judge Carman, M.A.
II. Sisterhoods and Deaconesses: Rev. Rural Dean Carey, M.A.; James Reynolds, Barrister-at-law.
III. Neglect of Religion by the Masses—Causes and Remedies: Rev. J. W. Burke, B.A.; R. T. Walkem, Q.C.

The appointed speakers and writers will be limited to ten minutes each; volunteer speakers to six minutes.

The Rev. J. H. Egar, S.T.D., Rector of Zion Church, Rome, Diocese of Central New York, and the Hon. Thos. White, M.P., Minister of the Interior, are also expected to address the Conference.

NAPANEE.—The Ven. Archdeacon Bedford-Jones began his sixth year as Rector in Napanee on the 13th ult. His labors for five years in connection with this parish have been marked with unusual success in every department of Church work, fully evincing the energy, industry and intelligence with which he has directed the affairs of the congregation.

ment and much needed improvements, such as the construction of a chapel room, the decoration of the chancel, the addition of a beautiful font and general repairs to the building. The Rectory and grounds surrounding have been repaired, fenced and otherwise improved at a considerable expense to the Archdeacon as well as the congregation, and they are now creditable to the town as well as to those directly interested.

DIOCESE OF TORONTO.

TORONTO.—St. George's.—Rev. J. D. Cayley and Mrs. Cayley have recently been presented with an expression of esteem by the congregation of St. George's, who took advantage of the occurrence of the twenty-fifth anniversary of their wedding to organize a "silver wedding," which was celebrated at a garden party given by Mr. and Mrs. Elmer Henderson, on the afternoon of the 18th inst.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The Rev. R. S. Radcliffe begs to acknowledge the following amounts up to 21st of June, inst., with many thanks, on behalf of the new Mission Church of the Good Shepherd, now being built at Riverstown, six miles from Mount Forest: Received from the people themselves in subscriptions, \$1,397.00; received from friends outside the parish, \$75.00; the Bishop of Niagara contributing \$25.00, and Robert Hamilton, Esq., Quebec, \$10.00 of this amount.

GUELPH.—Ordinations.—On Trinity Sunday the services in St. George's Church were of an interesting and impressive character. Morning prayers, including those for the Queen's accession, were said at 8.30. At 11 a.m. the Lord Bishop of Niagara, attended by the clergy and candidates, proceeded up the centre aisle singing the Trinity Hymn, "Holy, Holy, Holy," the organ and choir leading in the grand strain.

the responsibilities that devolved on them in regard to their life and conversation, the preacher dwelt on Anomia, the lawlessness of the times. He said that Anomia, the mystery of iniquity, had become incarnate in those latter days, both in Church and State. The words of St. Paul are fulfilled, "Men cannot endure sound doctrine," "Infidelity is abroad, talking with brazen front," "Licentiousness, loud and turbulent of tongue."

CHORAL SUNDAY SCHOOL SERVICE.

At 3.30 about 450 Sunday-school children were present in church, and a choir of 40, organized by Mr. Harvey, led the singing and music, which was very pleasing.

EVENING SERVICE.

The Church was attended by a large congregation, and the two newly-ordained gentlemen conducted the services, while the Bishop preached an admirable and impressive sermon on the Trinity. The whole of the musical services through the day were admirably rendered.

DIOCESE OF HURON.

SYNOD MEETING.

The Lord Bishop, in his address, speaking of the Mission Fund, mentioned the fact that over 200 of the regular Synodical and Parochial collections had been omitted during the past year, constituting a very serious loss to the financial prosperity of the Diocese and presenting a most vicious example to the Diocese.

at the farthest), and then, should there have been any abrasion or unpleasantness between the pastor and his flock, a separation could be made without any expression of opinion on either side. The appointment would lapse from the term being fulfilled, and both clergyman and people would be free to make other arrangements more suitable to themselves. This would not of course prevent a clergyman having his term indefinitely prolonged, or even rendered permanent if such an arrangement was mutually desired. It would only render it unlikely that either party would complain if there were about to be a separation, and, on the other hand, it would almost necessitate an expression of good will if a prolongation of the term were earnestly desired. If I am correctly informed, the average duration of a pastorate is extremely short, and, as matters are at present, changes are too often effected under the most distressing and painful circumstances. I cannot, therefore, but think that some such alteration as this proposed, even if it did not meet all the exigencies of the case, would at least be productive of immediate and permanent good."

His Lordship expressed a strong desire for the formation in every parish of his Diocese of a branch of the Women's Auxiliary Missionary Association, referring to the great work done by the Women's Auxiliary of the P. E. Church of the United States, and pointing out the work that these organizations might do in aiding North-West Missions, Algoma, and purely Diocesan work.

Referring to the Diocesan Evangelist, Rev. Pierre de Lom, he bore testimony to his self-sacrificing and tireless labors; "anything to exceed his earnestness and zeal could hardly be imagined."

After referring to the changes in the Clerical staff of the Diocese, he gave his Episcopal Acts as follows:—

**Ordinations**—To the Diaconate: Rev. I. C. Farthing, B.A., Cantab, Eng., appointed to Durham; Rev. A. F. Burt, appointed to Alvinston; Rev. W. H. Wade, appointed to Burford; Rev. T. H. Brown, appointed to Merlin; Rev. Richard Shaw, appointed to Teeswater and Lucknow.

**Confirmation Services**—Twenty-one, at which 528 candidates have been confirmed.

**Consecration Services**—Two: St. Paul's Church, Duart, and Cemetery at Stratford.

From the Report of the Executive Committee for the year ending 30th April, 1886, it appears that there was an increase of \$1,463 over the total receipts of previous year; but over \$1,000 has been lost to the general income through want of regularity, omissions or taking up the annual subscriptions.

The total receipts for Diocesan Missionary work exceed those of last year by \$1,561.87, but there remains a debt of \$4,916.48—a slight increase during the year. Referring to the Bishop's Commissioner, the Executive Committee say:—

#### THE BISHOP'S COMMISSIONER.

Under the powers contained in the canons relating to the reorganization and assessment of parishes and missions, the Bishop, at the unanimous request of the Executive Committee, appointed the Rev. W. A. Young as his Commissioner for the purposes of the census. The appointment commenced from Nov. 1, 1885, although some small part of the work had been done previously under a Provisional Commission. The extent and importance of this much needed work will be best appreciated by a careful consideration of the following statistics: During the period of about eight months some 105 stations have been visited, inspected and reported on; a list of these is appended. It will thus appear that 14 new stations have been opened, four new mission parishes have been organized, and eight parishes formerly receiv-

ing grants from the Mission Fund became self-supporting.

The Committee, from that experience of the results of this work already in full operation, feel justified in the opinion that a very large annual saving must be effected when the whole of the diocese shall have been thoroughly inspected by the Commissioner. The gratifying evidence of this will be seen in the printed accounts of the stipend assessments already paid into the Synod Office. The result so far obtained show that an approximate reduction of the annual grants from the Mission Fund, hitherto required for the places already visited will amount to about \$3,500. If this important work can be carried out to an equally successful issue throughout the Diocese, it will enable the Synod to provide the means of spiritual ministrations to many necessitous places; to relieve the Mission Fund of its present burden of debt, and eventually, and at no distant date, render it possible that the available funds of the Synod may be applied to the much needed augmentation of the stipends of the senior clergy who shall be deemed entitled to the same. The Executive Committee would urgently appeal to the loyal co-operation and support of the clergy and laity of the Diocese bring the work of reorganization and assessment to a successful completion.

#### DOMESTIC MISSIONS.

The receipts of the year have been:

For Algoma, including \$700 Bishop's stipend.....	\$950.61
For Saskatchewan.....	127.06
For Northwest.....	42.35
Ascensiontide appeal.....	675.46
Muncey Parsonage.....	5.00
	<hr/>
	\$1,800.48

Being \$162.43 less than the previous year.

#### FOREIGN MISSIONS.

The receipts of this Fund are \$106.66 less than those of the previous year. This decrease may be partly accounted for by the fact that, Good Friday falling at so late a date, very few of the collections made on that day for the Jews were paid into the Synod before the closing of the books.

#### WIDOWS' AND ORPHANS' FUND.

Pensions amounting to \$5,054 were paid to twenty-eight widows. There are now twenty-six on the list.

The Fund continues to be in a most prosperous condition. A legacy of \$2,000 was received from the estate of the late Francis Byfield, of Mount Pleasant, County Brant. From the surplus of the General Fund, after paying all the claims on it, \$500 was transferred to the capital account.

The total capital is now \$60,215.30.

#### THE SEE HOUSE.

The house has been completed, and is now occupied by the Bishop, and the residence will be known henceforth as "Bishopstowe." The sum of \$12,000 had been expended up to the close of the financial year; but the whole amount of the estimated expenditure will be required, and an additional sum of \$500 is asked for by the Building Committee in order to complete the necessary improvements on the grounds. This amount the Executive Committee recommend the Synod to grant. This will bring the total expenditure to \$15,000.

The subscriptions are coming in slowly, but it is hoped that this year the parishes will begin to send in their assessments in a more systematic manner.

#### SUPERANNUATION.

Pensions amounting to \$4,863.40 were paid during the year. There are now thirteen clergymen on the list.

#### MATTERS REFERRED TO THE EXECUTIVE.

The controversy which has existed for a number of years between the Rev. Mr. Wright

and the Synod, and between that gentleman and Mr. Reed (Secretary), occupied a good deal of the time of the Synod, but was brought to a satisfactory and happy termination on Thursday afternoon by the adoption, unanimously, of the following resolution:—

Moved by A. H. Dymond, seconded by R. Bayly—That whereas the Rev. J. T. Wright having agreed that being satisfied with the explanation of Mr. E. B. Reed as to certain matters affecting his (Mr. Wright's) proceedings in the suit of Wright vs. Huron, he (Mr. Wright) will and does fully exonerate Mr. Reed from any imputations and charges affecting Mr. Reed's honor and good faith, and Mr. Wright having further agreed to drop absolutely all further litigation with the said matter, and to pay the sum of \$100 in discharge of costs by him to the Synod under the judgment of the Courts, and to treat all questions between him and the Synod as at an end, the Synod hereby accept the proposals of Mr. Wright in the interests of peace and good will, and desires to express its profound satisfaction that this painful controversy is now happily terminated.

Not only does the resolution settle the Wright and Huron case, but completely clears up all the charges made against Mr. E. B. Reed by Mr. Wright, both of these matters and all troubles relating thereto being absolutely buried forever.

Subsequently the clause having reference to costs being payable to Mr. Wright was unanimously struck out.

The following Canon to amend clause 10 of the Constitution was, after considerable discussion carried:—1. To insert the following after the word "respectively," at the end of the first clause, "in the absence of the Bishop he may appoint, in writing, a member of the Executive Committee to act as his Deputy in the chair, and, failing such appointment, the Committee shall elect a chairman for the sitting from the members present." 2. To strike out the words "it shall be the duty of the Executive Committee to manage all the funds which were held by the Church Society, and administer the same in accordance with the canons of the Synod," and to substitute the following, "it shall be the duty of the Executive Committee to manage and administer all the funds, lands and property of the Synod of what kind or nature soever, and generally to exercise all the powers and functions of the Synod, except those of a legislative character, in accordance with the constitution and canons thereof, without further or other authority from the Synod than is herein contained, as fully and effectually to all intents and purposes as the Synod can or may do."

**Delegates to the Provincial Synod.**—Clerical: Revs. Messrs. Canon Innes, Canon Hincks, Canon Richardson, G. G. Ballard, F. Harding, G. C. McKenzie, Evans Davis, Principal Fowell, Canon Smith, W. A. Young, Canon Hill, Canon Mulholland. Substitutes: Archdeacon Elwood, F. R. Davis, R. S. Cooper, Ven. Archdeacon Sandys. Lay: R. Bayly, E. B. Reed, A. H. Dymond, V. Cronyn, R. Fox, H. Crotty, N. Currie, W. Grey, W. H. Eakins, G. H. Golding, R. Martin and Dr. T. Bradley; substitutes: J. Golden, E. O. Ermatinger, W. J. Imlach and R. S. Gurd.

The Sunday-school Committee made the following recommendations, which were adopted and referred to the Executive Committee for action: 1. The establishment of a Diocesan Sunday-school Association. This they would recommend should be of very simple organization, no fees being necessary for membership, except such as may be required for each school desiring to participate in any special advantages the association may be able to offer. 2. The establishment of a permanent depositary for library books, and also for selected and approved appliances, such as reward cards, roll books, maps, &c. 3. The establishment of a Sunday-school Conference, biennial or triennial. 4. The establishment of local associations to

meet in non-conference years. These should, as far as possible, combine children's as well as teacher's meetings. 5. The observance of Sunday-school Institute days of intercession. 6. The authoritative localization of a cheap paper. 7. The recommendation of a cheap hymnal.

The following resolution in regard to Home Rule was carried: "That this Synod takes opportunity of expressing its sympathy with the Church and Loyalists of Ireland in the trying circumstances in which they are placed, and prays that whatever changes in legislation may be near law and order will be maintained, their rights and liberties protected, and the integrity of the Empire maintained." After the adoption of some other matters, the business being concluded, the Bishop pronounced the Benediction and the Synod closed.

**MEMORIAL CHURCH.**—A decidedly successful rendering of the oratorio, "Christ and His Soldiers," by Stainer, was given in the Memorial Church Sunday-school hall, under the auspices of the Literary and Musical Society. This was the first performance of the composition in this city, and the choral work was certainly creditable to the singers and to Dr. Sippi, whose indefatigable efforts were rewarded with an attentive audience that crowded the building even beyond the doors. The favorable reception of the oratorio led to the suggestion that it be given again next winter with orchestral accompaniment which would add largely to the general effect. The chorus included about 50 voices, and the duties of accompanist were admirably performed by Mrs. H. T. Ford. Mr. Benj. Cronyn, president of the society; Mr. H. T. Ford, vice-president; Mr. Hartshorne and the management committee put forth every effort to make the affair a success. The soloists were: Miss Whately, Mr. Skinner, Miss Morson, Miss Edge, Mr. Tancock, Mr. C. A. Jones and Miss T. Barnard, all of whom did their parts well, the Misses Edge and Barnard being recalled. The double quartet, "Jesus Died for Us and Rose Again," was effectively rendered by Misses Whately, Elliott, Morson and Mrs. Turner, and Messrs. F. Raymond, Axton, Jones and McCredy. The choral "Lo! Around the Throne," was sung to the air of the national anthem, the audience rising to their feet. The singers were liberally applauded at frequent intervals.

**PROVINCE OF RUPERT'S LAND,**

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

**DIOCESE OF RUPERT'S LAND.**

**WINNIPEG.**—*St. John's Cathedral.*—The Bishop confirmed a class of twelve at the Cathedral on Whitsunday; eleven of whom were from the Ladies' College. The St. John's College Choral Society gave Sterndall Bennett's Cantata, "The May Queen," in Victoria Hall, on the 15th inst. Canon Coombes, Professor of Classics and Precentor of the Cathedral was the conductor.

The students of St. John's College have again done excellently in the University examinations. The Convocation was largely attended. The Lord Bishop of Rupert's Land, Chancellor of the University, presided, delivered an address and conferred the degrees on the graduating students from St. John's, St. Boniface and Manitoba Colleges. Addresses were also delivered by the Lieut.-Governor, and Mr. T. A. Beamer.

**INDIAN RESERVE.**—*St. Peter's.*—This Church, a substantial stone building, with a congregation of Indians, is situated on the Red River, about twenty miles from Winnipeg. It has recently been enlarged by the addition of a chancel and otherwise improved, at a cost of \$850. The Bishop consecrated the building on

the 11th June. The Ven. Archdeacon Cowley, in charge of the Mission; Rev. B. Mackenzie, native clergyman, asst.-Missionary; Revs. H. Cochrane and J. Settee (natives), and the Rev. A. E. Cowley assisting in the services.

**DIOCESE OF NEW WESTMINSTER.**

**MAPLE RIDGE, B.C.**—At the Easter Festival the little Church of St. John looked its very best; loving hands had beautified it with flowers, moss, &c. The altar hangings were very simple but effective. A large, beautiful floral cross adorned the super-altar, whilst another with a circle of pansies beautified the Frontal. The altar rails, prayer-desk, lectern, and pulpit would have done honor to a city church. Two illuminated texts with a shield and crown adorned the walls. Seldom have we seen a better display of taste and loving care for God's house. Large congregations and bright services testified the people's appreciation of church privileges.

**SAPPERTON.**—The Lord Bishop administered baptism and confirmation at the Penitentiary on the 12th of May. One Chinaman who has been under Christian instruction for some time, having earnestly desired to be received into the Christian Church, was baptized and confirmed, and a white man baptized in infancy, at the same time received the "gift of the Holy Ghost." Two Indians are also under Christian instruction, but have not yet been baptized.

**TRENANT.**—The concert held in the Town Hall, at Ladner's Landing, on Easter Tuesday, in aid of the funds of the Parish Church, was a great success, the Hall being filled in every part.

**NEW WESTMINSTER.**—A sale of work was held at Webster's stone building, on the 5th and 6th of last month. A large quantity of useful and pretty clothing had been sent out from England, and the fancy work was provided by a working party which met at St. Mary's Mount every week during Lent. The proceeds of the sale amounted to over \$400. It must not be supposed, however, that this represents the net amount realized, for \$139 had to be paid for Custom duties on the goods sent from England. The unsold articles were afterwards packed and sent to other parts of the country; and it is hoped that as much again may be made in the other places as was taken in the sale here.

**DIOCESE OF CALIFORNIA.**

The Rev. John D. H. Browne has resigned the Mission of Pomona, and has accepted the Rectory of Pasadena, to which he was unanimously elected on Easter Monday. Mr. Browne will remove to Pasadena early in July.

**TRINITY.**

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—2 Cor., 13-14.

On Trinity Sunday we bring to mind a great truth concerning the God-head. It is a fit time to do so. We have celebrated the leading events in the life of our Saviour, from His birth to His death and resurrection and ascension, until with St. Thomas each attentive worshipper has been compelled to cry out, My Lord and my God. We have also brought to mind the mighty power of the Holy Ghost, who made it manifest at Pentecost that He is the Lord and the Giver of life. He is a person (not a quality) and He is God, for he divides to every man severally as He wills. And now we are told of the relations which the Divine Son and the Divine Spirit sustain to each other and to God the Father—forming the glorious triune God.

Look for a moment at the form under which this doctrine is brought before us in the second Epistle to the Corinthians, St. Paul was not a

theological professor. Accordingly he never sat down in his chair or never took up his pen for the mere purpose of teaching theology as a science to a number of disputants. He dealt largely with religious truth, but he always taught it in connection with the holiness and comfort of a religious life. He was just finishing his second letter to the Corinthians. He himself did not hold the pen. He dictated the words and one of his Christian friends and helpers wrote them down as fast as they were spoken by him. He had said, Finally, brethren; farewell, and as he said it, his scribe wrote it upon the parchment. But then he took the pen in his own hands, and in the large characters which he was in the habit of using, he wrote with his own hand, as a proof that the letter came from him, these beloved words: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all." The benediction of the warm-hearted Apostle, known as the Apostolic Benediction, and so used upon almost every occasion of public worship, arose first in the manner we have described—and whilst it is the outflow of personal affection, it contains within it a statement of one of the highest doctrines of revealed religion.

These words plainly imply the doctrine of the Trinity—a doctrine which has always been held by an immense majority of those who have called themselves Christians. And by this doctrine we do not mean that there are three distinct Gods. Nothing of the kind. "There is but one living and true God. And in the unity of this God-head there be three persons of one substance, power and eternity, the Father, the Son and the Holy Ghost." We use the word "persons," not because it clearly expresses our meaning. We use it because in the imperfection of human language there is no better word for us to employ. If we use this word, we may convey some wrong ideas. But we must make use of some word; and to any other word there are greater objections than to this.

St. Paul was not arguing in favor of the Trinity when he said "the grace of the Lord Jesus Christ and the love of God and the Communion of the Holy Ghost be with you all;" and yet he furnishes us with a text from which we may frame a very conclusive argument. At the close of the First Epistle to the Corinthians, St. Paul took the pen from the hand of his scribe, and wrote these words: "The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be accursed. The Lord cometh. The grace of our Lord Jesus Christ be with you." This is very remarkable language, and it can only be justified by the Apostle's belief that Jesus was God. In the Second Epistle to the Corinthians he again writes: "The grace of the Lord Jesus Christ be with you;" but he does not stop with that, for, he adds, "and the love of God, and the communion of the Holy Ghost be with you."

Look at the order in which these names are placed. First, the Name of the Lord Jesus, and afterwards, God and the Holy Ghost are mentioned. That the Son is first named is explained by the fact that Christ is the image of the invisible God, in the study of which image we get knowledge of God the Father, until at last we are perfected in the communion of the Holy Ghost.

Look also at the way in which these are classed together: The Lord Jesus and God and the Holy Ghost. Would the Apostle have said, would any of us say, the grace of a man, the love of God and the communion of an influence be with you? It would seem unnatural to put such things and persons together. There are three subjects or persons mentioned here whose grace, love and communion give us the highest fellowship with God, and the noblest understanding of the one great Jehovah. —The Church.



The Church Guardian

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Will subscribers please examine Label and REMIT PROMPTLY!

CALENDAR FOR JULY

JUNE 27th—1st Sunday after Trinity

29th—St. Peter, A. & M.

JULY 4th—2nd Sunday after Trinity

11th—3rd Sunday after Trinity

18th—4th Sunday after Trinity

25th—5th Sunday after Trinity

25th—St. James, A. & M.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO:

W. B. SHAW, Esq., is the only person (Clergy excepted) at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

THE GREAT IMPOSSIBILITY

There are certain very familiar words of our blessed Lord which should for ever remind His Church of a great impossibility. "No man," He says, "can serve two masters." "Ye cannot serve God and mammon." It is meet, right and our bounden duty that we should ask, and ask most earnestly—Has not the Church too often forgotten these words of warning? Are there not many things which go to prove with sad clearness that she is forgetting them in our own day? If we first consider the "two masters" to be on the one hand Christ, and on the other the world, can we say with truth that the Church is wholly faithful to Christ; or shall we be compelled with sorrow to admit that her heart is divided between her Lord and the world? Is she with loyal fidelity serving one master, or is she weakly attempting the great impossibility of serving two?

For our answer let us search the records of our Church Conventions, of our meetings in Synod. Let us mark the conduct of our clergy when important vacancies occur in Diocese or parish. Let us carefully note the ways and means resorted to by parish after parish for raising money to carry on God's (I) work. Finally, let us seriously number those who in body, soul and spirit are really consecrated to the alone service of Christ. Such an inquiry can have but one result. We shall reluctantly be driven to the painful conclusion that while there are, as ever, noble exceptions in all ranks who are walking humbly with their God, the majority, even of our communicants, are trying hopelessly to serve two masters.

Those who are familiar with the inner workings of our own Diocesan Synods know too well how sadly envy, strife and party feeling mar the relations which should exist between those whose unspeakable privilege it is to be workers together with God. Payers for the governance of the Holy Spirit is followed in many an ecclesiastical gathering by conduct which can only grieve the Divine Majesty whose awful presence has been invoked. Were the visible glory of the Lord to be manifested in the midst of some bitter party discussion, what but shame could fill the hearts of the participants? Surely there is no room, among those who profess to serve one master, even Christ, for that "wire-pulling" political spirit which is the mark of those who own allegiance to the world. "Ye cannot serve God and mammon." Mammon is the ruling God of this world, and the love of him is a root of all kinds of evil. That those should worship Mammon who know not the true God is little to be wondered at. But shall we to whom there is but one God, even the Father of our Lord Jesus Christ, shall we, who claim to have laid hold of the Life which is life indeed, be ourselves found guilty of trying to evade our Master's "CANNOT" in the vain and wicked attempt to serve God and mammon?

Or else, what mean the partially hidden but real and selfish strife and jealousy which are called out when any vacancy occurs in a parish to which a large salary is attached? How can ministers of the meek and lowly Jesus seek after the fat pastures, and canvass as eagerly as any politician for the possession of place and power? O, that this grievous sin might come to be abhorred and forsaken by every preacher of that everlasting Gospel which sternly declares "covetousness to be idolatry."

When we come next to examine parochial machinery what do we find on every hand? To what means do the many resort for raising money to carry on the work of God and His Church? To prayer? To self-denying liberality in the free-will offering of their substance to Him who giveth all? Nay. Would God that it were so! Then had the holy, Christian privilege of giving been saved from degradation. But alas! there is one exhaustless round of bazaars, concerts, festivals, picnics, socials, Mikado teas, until nothing is given without an equivalent, and the shameful spectacle is presented of the Church going begging to the world. Why, it would be simple irreverence even to imagine St. Paul urging his Corinthian converts to get up a fancy sale with all refreshments of the season, in order to coax the more worldly Corinthians to art with some of their money to swell the collection for the poor saints in Judaea. We are not necessarily condemning these frivolous entertainments as such. They may have their place. But certainly that place is not in the Church of the living God to aid in the advancement of its holy work. "Ye cannot serve God and mammon." When, finally, we come to individuals, each man is singled out, as if on him alone rested the Master's eye, as if in his ears only sounded the words of warning: "No man can serve two masters." Every clergyman, every communicant, every Sunday-school teacher, or other Christian worker, should pray to have these

words written on his heart, as that under no pressure of temptation he should be led to attempt the great impossibility of serving God and mammon. Choosing Christ, let us by and by in the Holy Spirit's living power follow our blessed Leader whithersoever He goeth. Let us never do evil that good may come by it; let us not make a compromise with the world. We are in the world, but not of the world. George Whitfield said in his day: "If other sins have slain their thousands of professing Christians, worldly mindedness has slain its ten thousands." This saying is true still. Worldliness and the love of money are absolutely incompatible with the mind and spirit of Christ. If we believe fully in our Master, then should we by word and example not cease to warn our fellow-men against what He Himself has declared to be "The Great Impossibility." G. Osborne, Troop, Rector St. James' St. John, N.B.

EDITORIAL NOTES

The important question of Home Rule has not passed unnoticed in the Synods of this Ecclesiastical Province. In that of Huron and Toronto notice was given of a motion, expressing sympathy with our fellow-Churchmen and the loyalist minority in Ireland, and expressing the conviction that the threatened legislative separation of Ireland from the immediate control of the Central Government would not only imperil the stability and integrity of the Empire, but expose the loyal minority to unbearable oppression. The introduction of the motion into the Synod of Huron caused considerable feeling, and according to the press reports efforts were made to prevent the motion being read in the house; but the mover persisted until the motion had been duly read. Upon its coming up for discussion the motion, in an amended form, but still embracing the points above mentioned, was carried. Had not the Synod of the Diocese of Montreal come to a premature death a motion to the same effect would probably have been introduced. Why should the Church in Canada be content with these formal motions? If ever there was a time when the Church should, in the interests of the State and of its own members, betake itself to prayer, now is the time: and it seems to us that the Metropolitan might well put forth a special form of prayer in reference to the approaching elections in the Mother Land.

We have read with pleasure the report of the Sunday-school Committee of the Diocese of Huron, and note its adoption by the Synod. In all our dioceses much greater attention to this most important part of Church work is needed. Every effort should be made to secure and train up the rising generation of this Dominion in the principles and system of the Church; and the formation of Sunday-school Associations in every diocese is one step to this end. But there is another step, necessary or rather two steps. 1. The uniting of all these Associations in ONE PROVINCIAL ONE; and 2. The more intimate connection of all with the great Sunday-school Institute of the Mother Church. Might it not be possible also to arrange for a general Convention of Sunday-schools at some central point during the present summer? and that with a view to co-operation on the part of the building on

active earnest men in the several dioceses. We should not be behind the denominations in this respect.

The announcement is made that Canon Liddon has declined the Bishopric of Edinburgh to which he was lately elected. This will be a great disappointment to our fellow Churchmen there.

The Lord Bishop of Qu'Appelle (Dr. Anson) has addressed a circular letter to his Episcopal brethren in the Dominion, urging a change in the title of the Church in Canada.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN.

Sir, A young lady of my parish having observed your extraordinary offer of 25 copies of the CHURCH GUARDIAN for \$15 (in club form), considered that she could not confer a greater benefit upon the Church and its members than by promoting the dissemination of your valuable paper.

A PARISH PRIEST.

Sir, On my return home from an excursion I naturally turned to my CHURCH GUARDIAN. In the number of June 9th I see an article from you on the General Thanksgiving which entirely covers the right ground.

Such is the reason given in these parts for its adoption, and, to say the least, a mutter pronounced as very weak and unsatisfactory.

Another article in the same paper, and same page which also engaged my attention, (not leastly, to the exclusion of many other selections), is what you say in reference to the use of Moody and Sankey's hymns in service.

FROM OUTSIDE.

Sir, As one of the Church, public, to whom every question affecting the interests of the Church at large is a matter of importance, may I say a word about the present position of the Diocese of Montreal?

Church of England and in the land of Uncle Sam we are prepared for this. With certain dear dissembling brethren, who are every-thing, while few respectable men in the State, until their position is well secured.

## FAMILY DEPARTMENT.

The following Ode was composed by the Poet Laureate of England, Baron Tennyson, in honor of the Colonial-Indian Exhibition, and was set to music by Sir Arthur Sullivan, and sung as part of the opening ceremonies. Her Majesty the Queen seemed greatly pleased and tremendous applause was given by the audience:—

## I.

Welcome! welcome! with one voice  
In your welfare we rejoice,  
Sons and brothers, that have sent  
From isle and cape and continent,  
Produce of your field and flood,  
Mount and mine and primal wood;  
Works of subtle brain and hand,  
And splendors of the morning land—  
Gifts from every British zone;—  
Britons! hold your own!

## II.

May we find, as ages run,  
The mother featured in the son,  
And may yours for ever be  
That old strength and constancy  
Which has made your father's great,  
In our ancient island state;  
And where'er her flag may fly  
Glorying between sea and sky,  
Make the might of Briton known;—  
Britons! hold your own!

## III.

Britain fought her sons of yore;  
Britain failed; and never more,  
Careless of our growing kin,  
Shall we sin our father's sin—  
Men that in a narrower day—  
Unprophetic rulers they—  
Drove from out the mother's nest  
That young eagle of the west,  
To forage for herself alone;—  
Britons! hold your own!

## IV.

Sharers of our glorious past,  
Brothers must we part at last;  
Shall not we, through good and ill,  
Cleave to one another still?  
Britain's myriad voices call;  
Sons, be welded, each and all,  
Into one imperial whole—  
One with Britain, heart and soul,  
One life, one flag, one fleet, one throne!  
Britons, hold your own!  
And God guard all.

As will be noticed, the first verse is a welcome from those at home to their colonist visitors; the second, a wish for the prosperity of the colonies; the third an allusion to the unfortunate War of Independence; and the last, an appeal for Imperial union. The second verse has been translated into Sanscrit, by Professor Max Muller, as a compliment to India, but the other verses were sung in English.

## BOTTLING A SERMON.

There they sat, Ora and Otta, curled up on the hassocks in one of the front pews—one of the very first pews in the middle block—a position not in general favor; consequently they were beyond the range of any gaze which, if not actually offended by their untidiness, would at least have scrutinized them curiously and critically. Nobody saw them but the minister, who could only look and wonder at his odd little hearers, then wait until the sermon was over for the purpose of speaking with them. It would not be difficult to guess how they got there. The honey bee, the brown wasp and blue-bottle come to church in the summer weather, when doors and widows stand wide open,—just so these waifs from the street strayed in.

There they sat, bare-headed, bare-footed, with dirty little hands folded in their laps, hair like brush-heaps, and eyes more like coals than anything else under the sun or earth.

The pastor soon discovered that, spite of the intense heat, the passing flash of the lightning, the thunder pulses throbbing in the distance, he had two hearers whose attention never wavered in the least.

Once the lights flared, then almost went out. Next some one with squeaking boots left the place. Again, a hymn-book fell with a loud crash, yet these bundles of rags, with black sparks for eyes, neither lifted nor stirred. He was real sorry, this good, kind man, when, the service over, he looked and they were gone

—had vanished like two little bats that belonged to the darkness and loved it. He had not gone far, however, on his homeward journey, when a shadow within a shadow stirred; a thin, dirty little hand reached out and touched him.

"O sir, please give me some for my sick mother."

"Give you what, child?"

"Wine and milk," replied the eager young voice. "We've nothing to buy them with, and the doctor wants her to have them. You said come without money, you know, and I'm here. Oh's brought the kettle, and I've got a bottle."

"That was my text this evening," remarked the minister to a friend who had just joined him. "Come buy wine and milk, without money and without price." These children were my most attentive hearers. The girl, you perceive, has applied it to the one great need she is conscious of. What can I do?"

"We'll go with them to their home, and see what is required of us," replied the gentleman. If this story is true, neither kettle nor bottle shall remain empty."

Up a narrow court in the Church's rear, they found a woman far advanced in consumption, who had evidently seen better days. Worse ones, too, because love of wealth and pleasure had led her down to the horrible pit, and into the miry clay the Bible tells us about. Her husband was in the grave: wealth and station had vanished like a dream, and now as the waters of a dark valley crept chillily about her feet, she looked and longed for an upward ray to pierce her spirit's gloom. The Rev. Mr. R—, while ministering to her bodily needs, lost no time in pointing to her the Sun of Righteousness; and as he talked fear and agony faded out of the woman's face, and the light of a great hope dawned in her beautiful eyes. Those two little bundles of rags, Ora and Otta, sat curled up in one corner listening just, as they had listened from the pew, with hands folded in their laps, lips apart, and a deep, dead shining in the orbs that never for an instant left the speaker's face. Ora met him on the stairs as he was going out.

"I know what it means now," she whispered. "Maybe I wouldn't if you'd brought the words without the wine and milk."

## THE YOUNG MAN'S QUEST.

BY D. B. C.

The halls of the grand palace were filled with guests; music and feasting were the order of the hour, when from one of the massive entrances, a slight figure emerged.

It was that of a man, young, and to judge from his rich dress, wealthy. But his face looked old; in truth, he was disappointed, restless, discontented. He cared neither where he went nor what he did. Tired of his empty, frivolous life, he asked for something better, and started on the impulse of the moment for a city not far away, there he stayed for several days. Then, on through the villages and towns, never stopping at one place, never tiring, he continued on his way.

The children looked at him in wonder—the old women stopped their spinning long enough to answer his questions, but in their own minds, voted him "an imbecile." They could not understand him, and his ways were cold and haughty. "Good hard work is what that man needs," said the hard-working peasants.

At last he reached a certain small village, on the outskirts of which were beautiful forests of elm trees.

Underneath one stood a woman tall and stately. Drawn towards her by an irresistible impulse, he saw that her face was unlike that of any of the woman he had ever seen. No longer young, it yet shone with a pure radiance not of earth. Her dark hair was pushed

back from her broad forehead, her eyes were clear and penetrating; She seemed to look into the very heart of things.

And now her eyes were turned towards the youth, and he shrunk before the look. "Tell me who thou art," he cried in a voice of wonder and awe.

"I am truth," she answered, calm and low.

"Then I am thy servant," the other exclaimed joyfully. "Truth is what I seek."

"It takes time and patience to be my pupil," Truth said, warningly. "Perhaps thou wilt tire."

"Never," replied the youth; and he stayed with her and learned her lessons, hard though they were.

His heart grew lighter. "Now, indeed, I am content," he cried. But to his surprise as time went on a great longing sprang up in his heart. The wonderful truths he had searched for and found, he longed for others to know. He determined again to wander forth—this time to proclaim the glad tidings to all who would listen. He thought that all he had to do was to thunder forth his message and that the waiting people would respond joyfully, forsake their errors and follow him. But to his amazement, people resented his plain language, his abrupt manner. He was first amazed, then indignant, then discouraged and out of patience.

When in the depths of his despair, his eyes were dazzled by a vision—a vision of such beauty and loveliness that a painter would sigh in vain to reproduce it on canvass. This bright, radiant creature, with eyes overflowing with love, her tender mouth like a child's spoke softly to him. "Oh, mortal! thy mistake has been that thou hast discarded me, who am Charity—Love. Even truth cannot conquer without me for her companion. The merciful Father does not mean His creatures to be forced to love truth. For this reason He sent His Son—His Only Son—to die for men—Love's sacrifice. Try once more—let love overflow thy heart; then the people's hearts will be reached." The vision disappeared, but the words spoken sunk deep into the heart of him who listened.

He fell on his knees and prayed: "Oh, dear Father, send that love for my fellow-beings into my heart, for I have so little," and as he arose, even the world around him, so commonplace and ordinary, looked different. The little children at play appealed to him as never before. He had thought of them heretofore as atoms of a great universe, born in sin, and likely to continue in it. Now he felt surprised that he longed to speak to them, to take them in his arms; and instead of running away they gathered about him while he talked. (He did not know that his face was transfigured.) And the first truth that suggested itself to his mind in view of their innocent child-faces, was to talk of the Child in the manger. They listened, interested and full of wonder, and ran off finally to their play with hearts full of the Christ-Child. But the man doubted about the grown people. They were so narrow, so prejudiced, so full of that stubborn conservatism which forms a wall around the heart as hard to penetrate as adamant.

Yet he tried, and lo! the people heard him gladly. Where before they walked away in anger, they now listened with faces softened and full of eager interest. Some were touched to tears; for not visible to their eyes, but plainly seen and felt by the preacher, stood Love, whose strength is mighty, whose power is unlimited.

"But there is a story of the Middle Ages and has nothing to do with us," Louise says, as she lays it down.

And this assertion the writer repeats in the form of a question: *Has this little allegory anything to do with us?—Parish Visitor.*

**BISHOP'S COLLEGE CONVO-  
CATION.**

The annual convocation of Bishops College took place at Lennoxville on the 24th inst. and was as usual highly successful. There was a large attendance of visitors from Quebec, Montreal, and other places. The proceedings were opened by divine service in the chapel, at eleven o'clock, when the Rev. J. S. Stone, of Montreal, preached an able discourse.

The Convocation was held at 3 o'clock in the College Hall. Chancellor Heneker occupied the chair, and among the visitors present were: The Lord bishop of Quebec, the Rev. J. S. Stone, Dr. Hamilton, the Rev. J. F. Allnatt, the Rev. Canon Davidson, J. S. Hall, sr., A. D. Nicolls, Alex. Gowdey and J. D. F. Black, Rev. T. D. Clayton and many others. The following degrees were conferred: D.D. in course: Rev. J. S. Stone, Montreal, and Rev. F. B. Allnatt, D.D.; D.C.L., M.A., in course: Rev. Principal Adams, *honoris causa*: H. F. Clinton, B.A., G. M. Hall, B. A., H. G. Potry, B.A., Rev. A. G. Thompson, B.A., and Rev. W. Worthington, B.A.; B.A., R. C. Channonhouse, D. T. Clayton, R. MacDonald, M. O. Smith, H. D. Hamilton, H. W. Welch, J. Laurie and C. E. Elliott. The leading prize winners were M. O. Smith, B.A., Prince of Wales gold medal for best examination in classical subjects, S.P.G. scholarship for most deserving B.A., reading for Holy Orders; Gen. Nicollscholarship for mathematics; and Long prize for English Essay; the Rev. A. G. Thompson, Harrison prize for theological essay and Haenzel for reading liturgy; A. Sharp, Mackie prize for Latin essay and Chancellor's prize; H. D. Hamilton, B.A., the highest aggregate in any year; G. H. A. Murray, Hon. G. Ouimet's prize for French; Rev. A. G. Thompson, Prof. Roe's prize for Hebrew; A. Sharp, principal's prize, Greek Testament and aggregate prizes; Rev. A. G. Thompson, 1st prize Divinity; A. H. Robertson, 2nd prize Divinity; M. A. Smith, B.A., first prize in third year Arts; G. H. A. Murray, first class in second year Arts; Graduates of Bishop's College School, and Associate in Arts Diploma, H. Lemesurier, G. Hibbard and F. A. Fothergill.

Chancellor Heneker presented the prizes and delivered an able address, in the course of which he made the following reference to the Montreal Theological College question.

"And now, deeply as I regret it, I must touch upon a less pleasing theme. I cannot evade it, but my remarks shall be simple explanatory and not controversial. I mean the reasons why this University and College opposed the bill for granting to the Montreal Theological College the power to confer degrees in Divinity. The Montreal College, as a training school for candidates for ordination, meets with no opposition from Bishop's College; the opposition is confined to its obtaining degree-conferring

powers. In proof of our friendly spirit, I need only refer to the correspondence between the Bishop of Montreal and myself, when the new scheme for graduates in Divinity was submitted to His Lordship, with the request that he would consult with the governors of his Theological College on the subject. His Lordship and a delegation of his governors were invited to Lennoxville to discuss with our Convocation the scheme itself, our desire being to meet every fair demand of the Montreal College, and so to obviate the necessity of this going to the Legislature. The whole of this correspondence is now in print, and I would draw special attention to one paragraph of the last letter of the Bishop of Montreal to me. He says:—"I do acknowledge that the framers of the scheme were moved by a spirit of friendliness to the Montreal College, and so did the governors at the meeting. But the Bishop and the Governors refused to discuss the matter with us, and left, nevertheless, aggrieved that we—simply governed by a sense of duty to our own University, and of loyalty to the Church, should appear in opposition to their demand. They, the aggressors, did not hesitate to denounce us for defending our position. We were defending the University of Montreal itself against the claims of a theological college in the Diocese of Montreal to set up a counter university. The spectacle was not edifying, but the blame, if any, must fall on the shoulders of the aggressors, not on those who defend the Citadel. We were told that it was unwise to defeat the Bill, that we should thereby lose friends. We replied that whether we lost or gained friends we had a duty to perform. We were trustees in the sight of God and His Christ, and we must perform our duty, leaving the results to a higher than man's wisdom." The Chancellor concluded by congratulating the successful students on their high standing."

**DIOCESE OF NOVA SCOTIA.**

**NORTH SYDNEY, C. B.—St. John Baptist.**—Our usual Easter item has been withheld until now in order that certain projected improvements might be reported upon. The annual meeting was held Monday evening, April 26th, the Rector presiding. Douglas A. Smith and Charles J. Hoyt were re-elected Churchwardens for the present year. William E. Earle was also re-elected Secretary-Treasurer. Our church statement for the past year, 1885-86, was very satisfactory, showing a cash balance of \$175, and about \$25 of available uncollected dues. The guaranteed amount (\$500) towards the Rector's salary was overmet, and the balance (\$7.75) handed to him. The Sunday-school account also showed a cash credit of \$21. The attendance at our services has increased so greatly under the efficient ministrations of our talented Rector, Rev. R. D. Bambrick, as to render it necessary to enlarge the church. At the Easter meeting a

resolution to that effect was unanimously carried, and \$450 subscribed upon the spot, John Vooght, whose liberality is proverbial, heading the list with \$150; Joseph Peppett, James Vooght and others subscribing liberally. The estimated cost of the enlargement was \$700. The balance is forthcoming; there will be no "church debt" to carry. Our congregation has made heavy sacrifices to build a church at a cost of nearly \$3,000, and keep it free from debt. The present enlargement, consisting of transepts, will be finished during the month of July, and the completed building ready for the Bishop to administer confirmation early in August. We will then be in possession of a commodious and nicely furnished church, a well equipped Sunday-school, two lots of land whereon to build a rectory (one of those lots purchased by the ladies of the Church Sewing Circle), and a strip of land 20 x 100 feet, presented by R. H. Brown, Manager of Sydney Mines, a seasonable gift, providing room for the extension of the church. May this encouraging condition of affairs continue.

**BRITISH BUDGET.**

Dr. Boyd Carpenter, Bishop of Ripon, has been elected by the heads of houses at Oxford and Bampton Lecturer for the ensuing year. The appointment is of the value of £200.

It appears as if the Ordinations were still increasing in number. Mr. Arnfield reports (somewhat late, perhaps) that the recent Lent Ordinations were considerably above the average, and we are glad to see the Deacons in excess of the priests, the numbers being 94 to 86.

**MARRIAGE.**

**ROGERS-BRINE.**—On the 17th inst., at St. Paul's Church, Antigonish, N.S., by Rev. R. F. Brine, B.A., (father of the bride), David Rogers, Esq., of Summerside P. E.I., to Rosina Gertrude Brine. No Cards.

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MISSION FIELD.

CHINA.

The Mission from our sister Church in the United States, centred in Shanghai and Hankow, has now commenced work also at Wuhu on the Yangtze river, midway between these cities. Bishop Boone has placed there a Chinese deacon and an ordination candidate.

JAPAN.

The Rev. P. K. Fyson writes from Sokio, where he is engaged in translation work of the Bible Society, that a native congregation in that city, numbering not more than fifty-four members, has contributed during the year no less than 75%.

NEW ZEALAND.

The General Synod was attended by the six Bishops of New Zealand proper and the Missionary Bishop Melanesia, three priests and four laymen for each of the six dioceses, and two priests and two laymen appointed by the Bishop of Melanesia. The Bishop of Christchurch presided as Primat. The presence of Bishop Barry from Sydney was warmly welcomed, as also that of delegates from the Samoan Islands. These latter were introduced by the Bishop of Dunedin, who had recently visited their home. One of their number, who spoke English fluently, stated that in Samoa there were many who belonged to the Church of England, and that Church help from New Zealand would be well received. They had come to ask the Queen of England to enable them to carry on their own government, so that every one might say what was his own and what was not—which they could not now say, owing to the action of the Germans. Among the proceedings of the Synod was the passage of a motion expressing to the Archbishop of Canterbury a wish for the adoption of a version of the Bible based on a revision. The subject of religious instruction was also considered. Sir Alex. Stuart, late Premier of New South Wales, who had arrived with Bishop Barry, spoke on invitation. He said that the New South Wales Education Act was superior to that of New Zealand, as it allowed religious instruction to be given an hour each day. On certain days, accordingly, the clergy gave instruction, and trained teachers took the other days. There were not five per cent of the schools in the diocese of Sydney which did not receive, at least, religious instruction once a-week, and very few which did not receive it twice a-week. Parents highly approved of this. The year before last the amount given to the movement was 5000, but this year it rose to 2000., Bishop Barry's arrival having proved a great stimulus.

INDIA.

KAFIRISTAN—or 'Land of Unbe-

lievers,' as the Mohammedans call the hilly region north west of Punjab, the natives of which strangely resemble in appearance the English race—is about, we hope, to receive the Gospel for which it has long been asking. Dr. Neve, of the Mission Hospital at Kashmir, has written to the C. M. S. Intelligencer on the subject:—'Let us save a brave people from being swallowed up by Islam. Their antagonism to it is strong and patriotic, yet yearly their independent territory becomes contracted, and thousands of them are forced to embrace it. Were Kafiristan gained, Christianity would have a fortress within the enemy's lines. The importance of the region has been recognized by our Government, usually so slow to move, Colonel Lockhart having been sent thither to make alliance with the independent tribes.' The sanction, however, of the Indian Foreign Office will have to be first obtained before an European Missionary can enter Chitral.

At the 'dedication' of the church for native Christians at Simla, the Viceroy himself and Lady Dufferin communicated with the native Christians.

'At Burdwan,' says the C. M. Gleaner, 'a Hindu gentleman openly avows himself a believer in Christ, and holds a service every Sunday in his own house, using the English Prayer-book, and yet is unbaptized.'

The Madras Tamil Mission has greatly advanced since 1863, when the Rev. W. T. Sathianadhan became connected with it. There was then 166 baptized Christians, and annual contributions amounted to Rs. 120; in 1885 the baptized amounted to 566, and the contributions Rs. 1567, while personal goodness and zeal had increased, some of the young men making efforts to influence the heathen around.

Krishto Behari Sen, brother of the late reformer Keshub, has delivered an important lecture, in which he advocated as a means for the elevation of the population of India the systematic intermarriage of all the races which now compose it. He complains of the exclusiveness in this respect of the English, an being both unphilosophical and un-Christian.

The religion of the Sikhs—founded by Nanak in 1504—has been too little considered, though the qualities of its professors might well have stimulated curiosity. Dr. Trumpp, indeed, translated the *Adi Granth*, its scriptures; but Mr. Pincott, who has now come forward with the results of profound research, joins issue with the former scholar as to the origin and character Sikhism. He holds it to be based on Parsian Sufism, and as intended to be a compromise (however unsuccessful of late) between Mohomedanism and Hinduism. The saying of Nanak, 'There is no Hindu and there is no Mussulman,' he regards as pointing to a system designed to efface the distinctions separating those two religions in India. While remaining nominally a Hindu, Nanak abolished caste; he

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adopted the pantheistic theories of Sufism in much the same form as Hafiz sang them; he held up the final absorption of the soul in the Divine essence as the end of life; and retained the dogma of the transmigration of souls as the mode of overcoming the evil influence of Maya.

EAST AFRICA.

The annual report of the Universities' Mission announces a considerable increase of funds, the total receipts last year having been 15,500l. against 14,000l. in 1884. The staff has been increased by six, and now stands at twenty-six clergy (including three natives), twenty-three laymen, and fourteen ladies.

An ordination was held at Jaffa (Joppa), Palestine, in April by Bishop Cheetham, formerly of Sierra Leone when three native deacons, all of the C. M. S., were raised to the priesthood.

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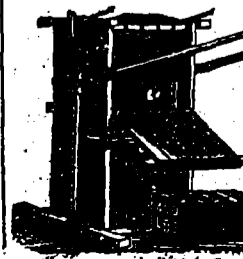
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TWENTY-FOURTH ANNIVERSARY OF THE C.E.T.S.

Sermon at St. Paul's Cathedral by Rev. Canon Lloyd, Vicar of Newcastle.—Continued.

Where is truth? Where is honesty? By what standard do we transact our business? Is it the standard of the moral law of God, or is it the self-made standard fixed by our greed of gain. Is it not true that dishonesty from the highest to the lowest is well nigh an acknowledged fact in transacting business? Custom of the trade, tricks of trade! How much, my brethren, of our commercial enterprise of our trading with one another could bear the light of the great white Throne? We hear a great deal said about the deceitfulness and dishonesty of the poor. It is not fair to charge them with a fault which is practised wholesale by the very class who condemn them. This trade depression may be accounted for, I doubt not, in many ways, and will be differently accounted for according to the standpoint from which it is viewed. Let us not forget that there is a Christian standpoint. That above and beyond all the natural causes there is the will of God. That the breaking of any moral law brings its own necessary punishment just as surely as the breaking of a natural law. Think you there is no breaking of a moral law in the gratification of the sinful lusts of the flesh? And swiftly with some, slowly with others, but surely with all, does the punishment come—in the ruin of the higher parts of his nature. He yields to the animal within him at the expense of mind and spirit. Pre-eminently is this so in the love of strong drink, which is, indeed, a curse to our country, a curse to our trade, a curse to every parish, I had almost said to every family, nor should I be far wrong. Like the plague spot of Egypt there seems scarcely a house where one has not been stricken. Go where we will we meet it. High and low, rich and poor, men and women, boys and girls; amongst all sorts and conditions of men, in secret and in public. Ask whom you like, governors of gaols, of unions, of madhouses, clergy, husbands, wives. Listen to the testimony of the impartial judges of our assize courts, and you will hear the same miserable tale. From the cell of the prisoner, as he waits his doom; from the cage of the maniac, from starving wives, broken-down husbands, wronged little children, there comes a cry sweeping past us on its way upwards to the ears of the Lord of Sabaoth; and what saith the answer of God? Listen: "Cast ye up, cast ye up; take up the stumbling block out of the way of my people." This is no overdrawn picture, only simple, horrible facts, to the truth of which numbers who hear me can bear testimony. And what do we? What have we done? Mourned over it at home? Worried of reading the sickening details? Taught sobriety in our schools?

Preached it in our churches? Suspected those who tried honestly, perhaps not always wisely, to do what they could to stop the evil? "Take up the stumbling-block." Whatever may have been our conduct in the past, the conscience of our people seems to be stirring at last to see the evil and to rise to action. At least, the fact that the Church of England has organized within her communion a special agency to which, I believe, all her Bishops belong, proves that she recognizes the necessity and acknowledges her duty. The 24th anniversary of the C.E.T.S. we are keeping at this time. Enough there is to make us heartily thank God for in the years that are past, during which we have prayed and worked. But more than enough to make us anxious for the future, and to stir us up to still more faithful prayer, more earnest work. The fact that the drink bill of our country has in the last few years diminished by some twenty or thirty millions is a matter for thankfulness by whatever cause produced. But the fact that still over 100 millions are spent by our countrymen yearly in the consumption of this one luxury, is more than enough to stop at once any thought of boasting. Which ever way you look it seems equally ugly. If the bulk of this is spent in the abuse of a luxury, then you are face to face with a horrible fact. If the bulk is spent in the moderate use of a harmless luxury, then we are face to face with the fact that for one single article of diet, and that a mere luxury, we spend more, far more, every year than the sum total of all religious enterprise whatever! Scarce one hundredth part of this sum can be given yearly for the work of spreading the knowledge of God among the nations who have not yet learned to call upon His name. My brethren, surely this ought to make every thinking man amongst us think more deeply and prayerfully what he can do to help wipe out the stain which must rest on us as a nation so long as this state of things is allowed to remain. For a nation, after all, is only the people in that nation. You and I, and our neighbours, and so forth. As far, then, as we are wrong, we do our worst to make the nation wrong. If, without giving up for a moment our Christian liberty, but in the exercise of that Christian liberty, we choose to restrict ourselves in the use of a luxury for the needs of "the present distress"; if, as time and opportunity is given to us, we use both as best we can, by example, by speech, by personal influence, in the narrow circle of our own homes, where our charity begins and our first duty lies; or, going out into the highways, and offering to lend a helping hand to those poor brothers and sisters who would often gratefully grasp it if held out to them: if by these and other ways we work and pray, then we are doing our best, not only for ourselves and our neighbors, but for our country and our God. (To be Continued.)

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NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

"The babe's in the wood" remarked a punster, at the same time pointing to an infant sleeping in its cradle.

The great success which has followed the introduction of Minard's Liniment has tempted unscrupulous parties to put up and force on the market white Liniments similar to Minard's in appearance. The public is cautioned not to be put off by salesmen who say "this is just as good," but to take no other preparation than MINARD'S. 10-4

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the ends of each in old newspapers. This will prove a complete silencer.

ADVICE TO MOTHERS.

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Helibore sprinkled on the floor at night destroys cockroaches. They eat it and are poisoned.

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

Haunted Houses—Gin palaces.

Edwin Alden & Bro., Cincinnati, O., and New York city, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The Catalogue is quite artistic, and will be sent free on application.

A bass weighing twenty-nine pounds was captured at Portsmouth the other day. Perhaps it was a double bass—one of the deep C fellows.

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