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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
No. 1. }

MONTREAL, WEDNESDAY, AUGUST 30, 1893.

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ECCLESIASTICAL NOTES.

FOURTEEN bishops were present at the consecration of Bishop Gailor at Sawanee on St. James' day.

In the Diocese of Maryland there are 238,000 colored people, about one-third of the whole population.

THE Archbishop of Canterbury has become a vice-president of the Church Lads' Brigade, the president of which is H.R.H. the Duke of Connaught.

THE ancient church of the Holy Trinity, Gateshead, England, which dates back to 1196, A.D., is to be restored and enlarged at an outlay of £5000.

THE Venerable Thos. McClure Peters, D.D., Archdeacon of New York, died suddenly on Sunday, 13th August inst. He met with an accident the day before, and though only slightly bruised, his death is attributed to it.

THE Rev. Geo. J. Magill, Rector of Trinity church, Newport, received the honorary degree of D.D. in July last from the University of the South. He is a graduate of Bishops' College, Lennoxville P.Q., and formerly belonged to the Diocese of Quebec.

AN Archimandrite of the Greek Church, residing in England, says that the Roman Catholics, "like ourselves, are non-conformists in these isles. The Ecclesiastical State Church of England we recognize as an important branch of the great Catholic Church."

THE evening service of the Feast of the Transfiguration at St. Augustine's chapel (Trinity parish, N.Y.) was made most interesting by the Baptism of three young girls who recently joined the Sunday school, coming from sects where this sacrament fails to hold its rightful place.

THE Rev. P. G. Sears, rector of Christ church, Holly Springs, Miss., has purchased the "Bethlehem Academy," which has been for 20 years past in the hands of a Roman Catholic Sisterhood. Mr. Sears proposes beginning a Church school in it, to be known as St. Thomas' Hall.

AMONG the ordinations of Bishop Davis, of Michigan, were a Mr. Hall, at one time an ag-

nostic; a Mr. C. Westlake, recently a prominent Congregationalist minister, a well known Chatauqua lecturer and a man of great intellectual culture, and Mr. W. F. Jerome, lately a Methodist minister.

THE new missionary jurisdiction of Spokane, in the United States, is as large as the combined area of the New England States, exclusive of Maine. In Spokane there are six clergymen, or one for each 40,000 of the population; in five New England States there are 543 clergymen, or one for each 7,500.

THE Laymen of Norfolk and Suffolk have just presented Bishop Pelham with a new carriage as a mark of the universal respect in which he has been held during the thirty-six years of his episcopate. About £500 was subscribed, and the balance left over will be applied towards helping to furnish the Bishop's new house at Thorpe.

A well known Eastern Churchman (Mr. George W. Childs, of Philadelphia), has authorized Bishop Nichols, of California, to procure and erect a colossal stone cross to take the place of the temporary wooden one placed a year ago on the historical spot on Drake's Bay, where the first Prayer-book service on this continent was probably held in 1579. The dedication of this cross, on the occasion of the grand gathering of the Missionary Council at San Francisco next October, is sure to be a notable function. One of the speakers at this ceremony is likely to be, we presume, Bishop Perry, of Iowa, since there is no one better qualified to set forth the striking historical lessons suggested by the interesting incident.—*Pacific Churchman*.

THE CHURCH LADS' BRIGADE is a new organization, but it is evidently one which, to use an expressive Transatlantic phrase, has come to stay. The first annual report, which has just been issued, is an interesting record of the beginnings of this new venture of faith. It is much to be hoped that it will awaken much more general sympathy with the movement among Church people, and attract to it a larger share of their beneficent gifts. Many of the Bishops have expressed their approval of it. The inaugural meeting was held in October, 1891, and since that time the Brigade has been progressing by leaps and bounds. In the nineteen months ending with last May, 176 companies were formed, of which, for various reasons, 13 have been disbanded. The work of

the organization has been extended to one Irish and four Canadian dioceses, and it is calculated that there are now 8000 members belonging to it. It has so far proved a very successful agency for keeping in touch with lads who think they have got beyond the Sunday school and the Band of Hope, and has done much to teach them to respect themselves as well as others. Among the results we notice testimony to the effect that has improved the attendance of lads at church and at Sunday school, and has promoted greater reverence at public worship. From what we have heard of its work, we can confidently say that it is doing a good Church work, and is an organization thoroughly worthy of the support of all Church people.—*Church Bells*.

BISHOP TUTTLE ON THE WORLD'S FAIR.

THE Columbian Exposition is indeed wonderful. Viewing it with gratitude and delight the follower of Christ may well and deeply think two thoughts.

First: Of the unity of the human race. That Christ that all may be one in Him, brethren in Him, brethren with Him. And so let no Christian man limit or narrow his sense of brotherhood, his need for brotherhood, his helps unto brotherhood. For what of unity the Fair promotes by its ways of peace, and exhibits of industry, and proffers of hospitality, well, and be we thankful. But may the love of Christ, and love for Christ, and love for all men for Christ's sake settle deep in our hearts for the perennial source of that abiding unity that shall make discords cease, and draw the world for blessing unto him!

Second: Of the bountiful beneficence of Almighty God, our heavenly Father. His are the gifts, direct and unbounded, showered upon us in the fields that the Agriculture, Horticultural, and Mining and Fisheries buildings tell us of. From Him are the intelligence and skill derived and the helps of opportunity and environment ministered which enable Art and Science to make of their works this astonishing display. "O, that men would, therefore, praise the Lord for his goodness and declare the wonders that He doeth for the children of men." In the Fair and after the Fair hearts of faith should sing, and ears of gratefulness should quick open themselves to hear the Benedicite—"O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever"; and "O ye children of men, bless ye the Lord, praise Him and magnify Him for ever."—*St. Andrew's Cross*.

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The General Synod.

The composition of the first meeting of the General Synod of the The Church of England in Canada, which will, D.V., meet in Toronto on Wednesday, the 13th day of September next, as far as we have been able to get particulars, will be as follows:

BISHOPS.

The Most Reverend Robert Machray, D.D., LL.D., Lord Bishop of Rupert's Land, Metropolitan of the Province of Rupert's Land, and Primate of the Order of St. Michael and St. George, Winnipeg, Man.

The Right Reverend John Travers Lewis, D.D., LL.D., Lord Bishop of Ontario, Senior Bishop of the Province of Canada, Kingston, Ont.

The Right Reverend Wm. Carpenter Bompas, D.D., Lord Bishop of Selkirk.

The Right Reverend Wm. Bonnet Bond, LL.D., Lord Bishop of Montreal; Montreal, P. Q.

The Right Reverend Arthur Sweatman, D.D., D.C.L., Lord Bishop of Toronto; Toronto, Ont.

The Right Reverend Wm. Ridley, D.D., Lord Bishop of Caledonia, Metlakatla, B.C.

The Right Reverend Acton Windeyer Sillitoe, D.D., Lord Bishop of New Westminster; New Westminster, B.C.

The Right Reverend Hollingworth Tully Kingdon, D.D., Lord Bishop of Fredericton; Fredericton, N.B.

The Right Reverend Edward Sullivan, D.D., D.C.L., Lord Bishop of Algoma; Sault St. Marie, Ont.

The Right Reverend Maurice Scollard Baldwin, D.D., Lord Bishop of Huron; London, Ont.

The Right Reverend Richard Young, D.D., Lord Bishop of Athabasca; Fort Chippewyan, N.W.T.

The Right Reverend Charles Hamilton, D.D., D.C.L., Lord Bishop of Niagara; Hamilton, Ont.

The Right Reverend Cyprinus Pinkham, D.D., D.C.L., Lord Bishop of Calgary and Saskatchewan; Calgary, N.W.T.

The Right Reverend Frederick Courtney, S.T.D., D.D., Lord Bishop of Nova Scotia; Halifax, N.S.

The Right Rev. Wm. Day Reeve, D.D., Lord Bishop of Mackenzie River; Fort Simpson, N.W.T.

The Right Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec; Quebec, P.Q.

The Right Rev. Wm. Wilcox Perrin, D.D., Lord Bishop of Columbia; Victoria, B.C.

The Right Rev. Wm. John Burn, D.D., Lord Bishop of Qu'Appelle; Qu'Appelle Station.

The Right Rev. A. Jervois Newnham, M.A., Lord Bishop of Moosonee, Moose Factory, N.W.T.

These will constitute the Upper House of the Synod when formed; and, it is expected, will all be present except possibly Bishops Reeve and Bompas.

PROVINCE OF CANADA.

LOWER HOUSE.

Elected Delegates, Clerical and Lay.

Diocese Nova Scotia.—Rev. Canon Partridge, D.D., Halifax; Ven. Archdeacon Smith, D.D., Sydney, C.B.; Ven. Archdeacon Kaulbach, M.A., Truro, N.S.; Ven. Archdeacon Weston Jones, v.A., Windsor, N.S.; Hy. Hind, Esq., D.C.L., Windsor, N.S.; Mr. H. J. Cundall, Charlottetown, P.E.I.; Hon. Mr. Justice Ritchie, Halifax; Mr. J. G. Foster, Dartmouth, N.S.

Diocese of Fredericton.—Archdeacon Brigstocke, D.D., St. John; Rev. J. de Soyres, M.A., St. John; Rev. Canon Neales, M.A., Woodstock; Hon. Mr. Justice Hanington, Dorchester; G. A. Schotfield, St. John; C. N. Vroom, St. Stephen.

Diocese Quebec.—Ven. Archdeacon Roe, D.D., Lennoxville; Very Rev. Dean Norman, D.C.L., D.D., Vice-Chancellor Bishop's College, Quebec; Rev. Canon Thornloe, M.A., Sherbrooke; Messrs. R. W. Heneker, D.C.L., Chancellor Bishops' College University, Sherbrooke; R. A. Smith, Quebec; W. H. Carter, Quebec.

Diocese Montreal.—Very Rev. Dean Carmichael, D.C.L., Montreal; Ven. Archdeacon Landsay, M.A., Waterloo; Ven. Archdeacon Evans, M.A., Montreal; Rev. Canon Mills, B.D., Montreal; Messrs. S. Bethune, Q.C., D.C.L., Chancellor, Montreal; J. H. Davidson, Q.C., D.C.L., Church Advocate, Montreal; Alex. Johnson, LL.D., Vice-Principal McGill College, Montreal; Edward Bond, Montreal.

Diocese Ontario.—Ven. Archdeacon Lauder, D.C.L., Ottawa; Ven. Archdeacon Bedford Jones, LL.D., Brockville; Rev. Rural Dean Bogert, M.A., Ottawa; Rev. Canon Spencer, M.A., Kingston; Messrs. R. T. Walkem, Q.C., D.C.L., Chancellor, Kingston; His Honor Judge McDonald, M.A., Brockville; His Honor Judge Wilkison, Napanee; R. Vashon Rogers, Q.C., M.A., Kingston.

Diocese of Toronto.—Rev. Provost Body, Rev. Dr. Langtry, Ven. Archdeacon Allen, Rev. Canon DuMoulin, A. H. Campbell, Hon. G. W. Allan, J. A. Worrell, Q.C., N. W. Hoyles, Q.C.

Diocese Huron.—Very Rev. Dean Innes, M.A., London; Rev. Canon Davis, M.A., London; Rev. H. G. Miller, M.A., Principal Huron College, London; Ven. Archdeacon Marsh, M.A., London; Messrs. Chas. Jenkins, Petrolia; R. Bayley, Q.C., London; M. Wilson, Q.C., London; His Honor Judge Ermatinger.

Diocese Niagara.—Ven. Archdeacon Dixon, D.C.L., Guelph; Rev. E. M. Bland, Hamilton; Rev. Canon Sutherland, M.A., Hamilton; His Honor Judge Senkler, St. Catharines; Messrs. John Hoodless and Archdale Wilson, Hamilton.

Diocese of Algoma.—Rural Dean Llwyd, Dr. Bridgeland.

PROVINCE OF RUPERT'S LAND.

Diocese of Rupert's Land.—Very Rev. Dr. Grisdale, Dean of Rupert's Land, Winnipeg; Rev. Canon O'Meara, M.A., Professor in St. John's College, Winnipeg; Rev. Canon Penreath, B.D., Rector of Christ Church, Winnipeg, and Rural Dean; Hon. T. M. Daly, Q.C., Minister of the Interior, Brandon; Mr. J. H. Brock, Winnipeg; third delegate not yet named.

Diocese of Moosonee.—Ven. Archdeacon Fortin, B.A., Rector of Holy Trinity, Winnipeg; Mr. A. F. Eden, Winnipeg.

Diocese of Saskatchewan.—Ven. Archdeacon J. A. Mackay, D.D., Principal of Emmanuel College, Prince Albert; Mr. James Mackay, Prince Albert.

Diocese of Athabasca.—Rev. W. A. Burman, B.D., Principal of the Indian Industrial School, St. Paul, Man. Lay delegate not reported.

Diocese of Mackenzie River.—Rev. Septimus Jones, Toronto; Hon. S. H. Blake, Q.C., Toronto.

Diocese of Qu'Appelle.—Rev. J. P. Sargent, M.A., Incumbent of the Pro-Cathedral, Qu'Appelle; Mr. Thomas E. Birbeck, Moosejaw, Assiniboia.

Diocese of Calgary.—Rev. A. W. Cooper, D.D., Rector of the Pro-Cathedral Church of the Redeemer, Calgary; Hon. Judge Macleod, Macleod, Alta.

Diocese of Selkirk.—Unrepresented.

INDEPENDENT DIOCESES.

Diocese Columbia, B.C.—Ven. A. Scriven, M.A., Oxon, Archdeacon of Vancouver Island, Victoria; Dr. E. A. Praeger, Nanaimo, B.C.

Diocese New Westminster, B.C.—Ven. C. T.

Woods, M.A., T.C.D., Archdeacon of Columbia, Sapperton, B.C.; Mr. W. Myers Gray, New Westminster, B.C.

Caledonia.—No report.

WESLEY, AND SO-CALLED WESLEYANS.

(From the Southern Cross, South Africa.)

(Continued.)

In 1882 Conference adopted a new service for baptism. An address in which John iii., 5, is identified with baptism was struck out, as well as the statement that "all men are conceived and born in sin." One averred that "they had bowed down in the house of Rimmon long enough." Another said that in the revised form there is no grace at all connected with the Sacrament of Baptism. The *Methodist Recorder* exulted and requested churchmen to take notice of the fact, as indicating the impossibility of any union between the Church and Methodism. The *London Quarterly Review*—a Wesleyan organ—wrote in a similar strain. This is all contrary to the teaching of John Wesley.

As to what Wesley thought of *Confirmation* we read that, "When the persons baptised were infants their sureties or sponsors (as Tertullian call them) answered for them. Immediately after baptism they were presented to the *Bishop* to be confirmed by prayer and the imposition of hands." In Wesley's *Notes on the New Testament*, which is one of the legal standards of Wesleyan doctrine, he says, "The next thing was to lay hands upon them, that they might receive the Holy Ghost."

In the sermon to which we referred at the beginning of this article, the preacher says, "The sacerdotal elements of sacrifice, altar and priest were unknown in the early Christian Church." We thank thee, *S. A. Methodist*, for teaching us that word, "refer to well-known works;" for we find in Wesley's works that he wrote in 1745, and republished in 1774, the following (which we must quote again): "We believe that there is and always was in every Christian Church an outward *sacrifice* offered therein by men authorised to act as ambassadors of Christ and stewards of the mysteries of God." In his *Christian Library*, containing extracts for the instruction of his followers, he gives the following from Bishop Kerr: "O, Holy Jesus, when at the *Altar*, I see the bread broken, and the wine poured out, teach me to discern Thy Body there." In *Hymns on the Lord's Supper*, by J. and C. Wesley, we read as follows:

"Let us with solemn awe,
Nigh to Thine *Altar* draw."

Again:

"In this tremendous mystery
Present Thee bleeding on the tree,
Our everlasting *Sacrifice*

Again:

"The Lamb His Father now survey
As on this *Altar* slain."

These are in the edition of 1785. If we refer to the preface by John Wesley in 1779, we find that he entreats any who may reprint his and his brother's poems "not to attempt to mend them, for they are really not able," or if they do, he begs them "to add the true reading in the margin, &c." Yet the line, "Affix the *Sacramental* seal," has been changed to "Affix Thy Blessed Spirit's seal." But we have quoted enough to show that the preacher, reported in the *S. A. Methodist*, is no follower of John Wesley.

What a fine horror would this gentleman exhibit if we were to tell him: "We grant confession to men to be in many cases of use; public, in case of public scandal; *private*, to a spiritual

guide for disburdening of the conscience, and as a help to repentance." "Confession made by a single person to a Priest—this itself is in nowise condemned by our Church; nay, she recommends it in some cases." Before, however, he begins to abuse us, let us say that these are John Wesley's own words. He further declares the authority of the priest in pronouncing Absolution to be "Ministerial, Declarative, and Conditional." How very *Sacerdotal!*

In some of the prayers put forth by Wesley for daily use amongst his followers, *seven times a week*, prayers for the dead. They were suppressed in Jackson's edition of his *Works* in 1829.

Time and space both fail us to give much further information from the sources to which we have been referred. We must, however, add just a few more. In the year 1787, John Wesley said: "When the Methodists leave the Church of England, God will leave them;" and fifteen months before his death he wrote: "I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is my power to prevent such an event. Nevertheless, in spite of all I can do, many will separate from it, although I am apt to think not one half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

We have written but little comment of our own, and leave our contemporary and his friends to refute the founder of that society to which they profess to belong, but whose teachings they hold up to scorn and derision, both by their utterances and by their burlesques of the most solemn services of the Church which he loved. The doctrines, offices and rubrics of that Church are what they were when Wesley said; "As a minister, I teach her doctrines; I use her offices; I conform to her rubrics." At the close of a long life he said, "That in the course of fifty years he had neither premeditatedly, nor willingly, varied from it in *one* article either of doctrine or discipline;" and "that he was not yet conscious of varying from it in *any* point of doctrine." Our contemporary says that *expediency* ruled the Conference in its decisions. It is not expediency which rules the conduct of those whom our courts of law regard with somewhat marked disfavour? In abusing us for applying the teaching of Korah to themselves, the Methodists are abusing John Wesley most of all. Alexander Knox, his old friend, who with his old friend, who with regard to Coke, &c., pronounced him "the dupe of his own weakness and other men's arts," states in his *Remarks on the Life and Character of John Wesley*: "When, some years before his (Wesley's) death, I asked him in a private conversation how he would wish his friends to act in case of the Methodists withdrawing from the Church, his answer was 'I would have them adhere to the Church and leave the Methodists.'"

The statements made of the increase of Methodists, whatever their intention, certainly had the effect of misleading people as to their numbers in the colony until the last census showed the real proportion of the figures among Europeans. An ex-President of the English Conference says: "It is not an uncommon complaint of Methodists to-day that their children, when they grow up, migrate to the Church of England." That the better educated do so is notorious. It was stated twenty years ago that no less than eight hundred sons of Wesleyan preachers had received Holy Orders in the Church of England. But a few weeks ago the *London Times* stated that three Wesleyan preachers in succession in one town had left the Society for the Church. We have no recent

figures to go upon, but the last returns available to us show in England that members were leaving the connexion at the rate of 40,000 per annum. If Wesleyanism (we use the term although it is misleading) only held its own, the mere increasing population of the country would account for an increase of its members, but the returns show that the increase is 35 per cent. below the increase of population. The minutes of Conference for 1884, whilst stating a net increase of 3,281, confess to a leakage of 43,104. In 1885 the net increase was 2,797, with a leakage of 41,320; whilst in 1886, in spite of 45,230 new members, there is a net decrease of 779. The returns for 1887 shew a further decrease, as do also the returns of the Primitive Methodists—one of the numerous "splits" of the original Society. In 1787 John Wesley said: "When the Methodists leave the Church of England God will leave them." Again in 1790, "The Methodists are to spread life among all denominations, which they will do *till they form a separate sect.*" In 1796 he wrote of one of the societies: "I used to wonder that they did not *increase.* Now I should wonder if they *did*, so exquisitely bitter are the chief of them *against the Church.* I solemnly *warned* them against this evil, and some had ears to hear." Again, "If ever the Methodists in general were to leave the Church, I must leave them." "The term church," says Watson in his *Observations on Southey's Life of Wesley*, "Mr. Wesley never applied to his societies, but to the Church of England." Being charged with usurping the functions of the governors of the Church in excluding some of his members, Wesley replied, "No; not the power of excluding from a *private society.*" The Methodists in the time of their "venerated founder" were a "private society": they are now a number of private societies. 'The stream cannot rise above its source,' and if Wesley's judgment be of any value, they having separated from the Church are not a *church* or members of *churches*, but *sects.* In 1746 Wesley wrote, and reaffirmed in 1772: "If any more separate from the Church, he is no longer a member of *our society.*" And in 1778: "We inserted in the very first rules of *our society.* 'They that leave the *Church*, leave it.'" In 1793 conference *forbids* Wesleyan preachers to assume the title of *reverend.* In 1840 the term 'preacher' was dropped by conference, and 'minister' substituted—*both in defiance of John Wesley.* In 1858 Smith's History of Methodism says: "We insist on the strict propriety of calling the Methodist Connexion the Methodist Church." In 1872 placards were posted in London, The President of the Wesleyan Conference being there styled 'The Right Reverend.' In 1893 preachers are told, at an 'ordination' in Queenstown, that they are now "Ministers of the Holy Catholic and Apostolic Church." We might in a similar way trace the evolution of preaching houses, ordered by Wesley to be "built plain and decent," from their original style to their present condition. In 1879 at the opening of a new preaching house (we use Wesley's term) at Manningham, Bradford, thirty-six boy choristers were described as "sitting in stalls attired in black surplices," A Wesleyan minister, in a book called *Temporal Prosperity and Spiritual Decline*, bewails the introduction into Methodist preaching-houses of fine toned organ "and "the skilful choir composed of gay young men and giggling girls."

We have been betrayed into a very long article in response to the call of our contemporary, but we have had to omit matter enough from Wesleyan *Works* to fill a whole number. We must now leave the matter to the judgment of our readers, who will no doubt be able to gauge for themselves the absurdity of the contentions of our contemporary, and how far they represent the mind of the "patron and friend of lay preachers." To our mind the "ambition and pride" of the preachers have led them into an utterly false and dishonest position.

The Church is not anybody's "ism." We are not bound by anybody's notes on the New Testament or by volumes of sermons selected to suit our own views, from anybody's works. A Wesleyan Methodist is bound to bring a world-wide religion within the boundaries which encompassed, not even one man's whole mind a hundred or so years ago, but within the limits of some selected portions of the expression of his mind. From time to time some member of the Society carries out the principle by eliminating some further portion of the writer's mind, and splits off into a sect of his own. There are now, apart from the Irish and the many American sects of Methodists, some thirty "splits" from the original Society. "It is only the first step that costs." The lesson of insubordination is rapidly learned. All this controversy and loss of energy are the unhappy results of that separation against which John Wesley, in spite of occasional inconsistencies, strove to the end of his life. How well did he judge when he said, "To lose a thousand, yea, ten thousand of our people would be a less evil than a separation from the Church."

CATHOLICISM AND COLUMBUS— BISHOP PERRY'S POSITION.

(The Iowa State Register, June 18th.)

BISHOP'S HOUSE, }
DAVENPORT, IOWA, June 10, 1893. }

[Continued.]

Father Nugent, in combating my statement that, at the time of the Cabots, "Rome had not then, as was subsequently the case, destroyed the independence of the national Churches of Europe," makes this bold assertion: "Rome never recognized such a thing as a national Church." I refer the father to the "Catechism, by Decree of the Holy Council of Trent, published by command of Pope Pius V., translated into English and published with the original Latin text by J. Donovan, D.D., Rome: printed at the Propaganda Press, superiorum permissu, 1839." (2 vols., 8vo.) On pages 104-105 of this authoritative document of "the Holy Roman Church," in Latin and English, occur these words, as rendered by Dr. Donovan: "But portions of the universal Church are commonly called a Church, as when the apostle mentions the Churches at Corinth, at Galatia, of the Laodiceans, of the Thessalonians." But besides the evidence thus afforded by the Catechism of Trent that my reference to national Churches has the warrant of "Rome," I call the attention of Father Nugent, who cautiously avoids noticing my assertions of the frequent "protests" of the ante-reformation Church of England against the usurpations of Rome, to historic evidence that the same line of conduct obtained in the case of the national Church of France. I cite as follows from "A Catholic Dictionary," (p. 367, second edition, London, 1884), bearing the *imprimatur* of "Henry Edward" (Manning), Cardinal Archbishop of Westminster: "By the Pragmatic Sanction of 1438, passed at Bourges, the Gallican Church, in union with the King, adopted the decrees of the Council of Basle abolishing papal reservations and expectatives, and restricting appeals to Rome to the *causas majores.* Many popes protested against the Pragmatic Sanction; but it was maintained till the date of the Concordat (1516) between Leo X. and Francis I., and, although it was then abolished, several of its provisions continued to be in force. On the whole, there was in the sixteenth century a large body of customs and privileges, more or less ancient, which the courtly portion of the clergy delighted to speak of as the 'Gallican liberties,' etc. Certainly my statement is con-

firmed, that "Rome had not then, as was subsequently the case, destroyed the independence of the national Churches of Europe." In fact, as the "Catholic Dictionary" (p. 368) admits, the "Gallican liberties" are but just overthrown, since, as the Romanist writer of the article on "Gallicanism" asserts, "the definition of the infallibility of the Pope has made the doctrinal basis of Gallicanism formal heresy." If thus, at the time stated, "made" "formal heresy," it was not so before. It required a nineteenth century dogma, never before or since believed "everywhere, always, and by all men," and so no part of the Catholic faith, to finally destroy the "Gallican liberties" existing till our own day. In passing, I may add that this "Catholic Dictionary," an authoritative exposition of the teaching and practice of the "Holy Roman Church," constantly refers to national Churches, fully justifying my language and quite refuting the assertion of Father Nugent: as, e.g., the "Church of France," pp. 353, 354; the "Irish Church," pp. 455, 462; the "African Church," pp. 15, 16, etc.

Father Nugent proceeds to assert that "there is no history to prove that the Catholic Church ever existed in any country independent of Rome." In reply to this extraordinary assumption it is only necessary to refer to the Church of Jerusalem, "the mother of us all," and to the Churches of Antioch, Ephesus, Gallicia, and the other apostolic Churches founded and flourishing before the Church of Rome existed. The British Church existed in Wales from the apostles' times, independent of Rome, if indeed it were not founded before the Church took form and shape in the world's great capital. St. Athanasius, who was not unwilling, as his words clearly show, to recognize national Churches, in his defense of the Catholic faith (*Epist. ad Jovian Imp.*) asserts: "This faith all the fathers who assembled at Nicaea confessed; and all the Churches in every place concur with it; those of Spain, Britain, and Gaul." In view of the fact that the phrase, "Catholic Churches," meaning the orthodox local and national Churches in each place or country and independent of each other in all matters of jurisdiction, yet holding the Catholic faith and united to one another by full inter-communion, is common in early times, both in the Latin and Greek fathers, would convince any one not wedded to the late claim of Rome to the supremacy over the Churches, that my statements were of history and were confirmed by the testimony of the early fathers and the undisputed councils as well.

But enough has been said to convince the unprejudiced reader that Father Nugent's assumptions, unsupported as they are by any references or proofs, are not to be received against my words, confirmed as they are by authorities recognized and approved by the Roman Church itself.

I claimed and I have proved that Cabot did, and Columbus did not, discover the American continent. I claimed that King Henry VII. and the Cabots, in undertaking discovery at the West despite the papal "bulls of demarcation and exclusion" giving the Western world to Spain to hold as a fief of Rome, were making good their protest against the Roman claim of suzerainty over the national Churches; particularly the Church of England, the rights and liberties of which are set forth in *Magna Charta*; and I fortify this claim of the Church of England to independence and nationality by the statute I now cite—that of King Henry II. confirming *Magna Charta* in these very points—as follows: "First, we have granted to God, and by this our present charter have confirmed, for us and our heirs forever, that the Church of England shall be free, and shall have all her whole rights and liberties inviolable."

(To be continued.)

News From the Home Field.

Diocese of Nova Scotia.

PICTOU.

The secular papers announce that the Rev. H. L. Almon, incumbent of Aylmer, in the Diocese of Nova Scotia, has been elected rector of this parish. Mr. Almon was formerly rector of Yarmouth, N.S.

MIDDLETON.

On Tuesday, 15th inst., the Rev. J. E. Warner, rector of this parish, received, as a birthday gift, a substantial token of his parishioner's good will and regard in the shape of a comfortable Arm chair for use in his study.

In the afternoon Mr. and Mrs. Warner entertained a number of their friends at a garden party on the rectory grounds. After ice-cream and other refreshments had been passed around the guests indulged in various games and amusements with hearty enjoyment. The geniality and good humor of both host and hostess seemed to be communicated to everyone, with the result that a very pleasant and happy time was spent by all present.

SPRING HILL MINES.

The Rev. W. Chas. Wilson, incumbent of this parish, has arrived home again. Mr. Wilson brings once more to his parish a nice pocket full of gold for the new church, and there are bright prospects that when the building is opened it will be entirely free from any financial liability. Mr. Wilson was also successful in obtaining a thoroughly trained nurse to take charge of the Cottage Hospital, which will be opened on the same day that the new church is consecrated.

Miss Eleanor Green, of Charlottetown, who has received her training in the Philadelphia Hospital, and a training in Cottage Hospital work at St. Timothy's Hospital for accidents, at Roxborough, Philadelphia, has been appointed as superintendent and matron-nurse of the Cottage Hospital in Springhill, and will take up her residence here early in October.

Two wonderful instruments have just been received by Rev. W. Chas. Wilson from the well known firm of Charles Lantry & Sons, surgical instrument makers of Philadelphia, the gift of the prominent business men of Springhill. One of the instruments is a Panelectroscope, the other an Electrocytroscope. They are instruments by which various internal cavities of the body can be illuminated with electricity and minutely examined. As far as we have been able to learn the latter is the only instrument of the kind in Nova Scotia, if not in the Maritime provinces.

Diocese of Montreal.

LACHINE.

On Wednesday, August 16th, the annual Sunday school picnic of St. Stephen and St. Paul's churches, Lachine, was held at Sherringham Park, a beautiful spot on an island at the head of Lake St. Louis. The weather was all that could be desired. A delightful breeze was blowing gently across the lake, which made the voyage to the Park for the 325 persons who left Lachine wharf on the steamer "Prince of Wales," an enjoyable precursor to the day's outing under the shady trees which abound on the picnic grounds.

Having arrived the first care of teachers and friends of the Sunday school was to lade the tables with the tempting sandwiches, cake and

fruit, drawn from the abundant hampers which are such a necessary adjunct to every successful picnic. Under the sylvan shade of the over-arching trees, old and young enjoyed a plentiful repast with that peculiar gratification borrowed of a healthy appetite known only to those who have experienced the delightful privilege of a cruise on the mighty bosom of the grand old St. Lawrence.

Numbers of private picnics there were—family parties and friendly gatherings scattered about in various directions—who took advantage of the opportunity such a trip afforded of enjoying a holiday away from business worries and responsibilities or household cares.

A special feature of the day was the programme of "games," which was begun at two o'clock in the afternoon and concluded at half-past five. All the items were carried out without a hitch. Some of the races were very well contested. The event of the day was the "two mile handicap," which was won by Charles Tuck, closely followed by his younger brother James, and Thomas Johnston. The winner started from "scratch," the second and third had a handicap of two and five seconds respectively.

Among the girls the "egg and spoon" and the "three legged" races afforded the most amusement to the spectators.

A little before six o'clock the boat left the grounds, and a lot of beautiful prizes were distributed on board to the successful competitors during the "steam" home.

This ended a day which we trust was well spent in innocent, healthy enjoyment, and for months will be marked by red letters in the lives of many children whose holidays are few and far between.

WHO WILL HELP?

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I would like, through the columns of your valuable paper, to draw the attention of all true loyal Church people to purely missionary work in the back-woods. Lake Louisa is situated about 12½ miles north of Lachine—over the mountain—in the Township of Wentworth, County of Argenteuil, P.Q., Diocese of Montreal. Here the Church has about twenty-two families who are loyal and firm in their attachment for her ministrations.

The first Church building in this township is now in course of erection. For a number of years past the services have been held in a log school-house. Now we have to abandon this, as it has been condemned as unsafe. The little mission church which we are building is 42 x 20 feet, and will accommodate about one hundred and twenty persons. We are not aiming to have anything grand or luxurious, but plain, neat, comfortable and commodious. It is altogether a wooden structure with a stone foundation, and the total outlay, when entirely completed, will not exceed \$750.00. The people themselves have contributed well in proportion to their means—viz., in material and money, about \$300.00.

In Montreal and elsewhere, through the kindness of Church people, I have collected about \$250.00. We have no inside furniture yet procured, such as pews, lectern, pulpit, Holy Table, matting, etc., nor have we any funds on hand to obtain the same. The season is rapidly advancing, and we would like much to have our little church all in readiness for Divine Service ere the cold winter sets in.

The Bishop of Montreal and the Rural Dean of St. Andrew's commend this appeal to the liberality of the members of our Church.

Pardon me, dear Sir, for writing at so great a length. I remain, dear Sir,

Very truly yours,

ALEX. BOYD GIVEN.

P.S.—I forgot to add in the above that Divine Service is held in this settlement every Sunday afternoon, and that the Church of England is the only body ministering in this locality.

All donations will be thankfully received and acknowledged by the REV. ALEX. BOYD GIVEN, The Parsonage, P.Q.

Diocese of Ontario.

OTTAWA.

THE NEW ISHOPIC.—Over \$16,000 has been collected already towards the amount of \$40,000 required to form an Episcopal Fund in the proposed new Ottawa Diocese, including the eight surrounding Counties. The Rev. Rural Dean Bogert has obtained subscriptions in Carleton County amounting to over \$2,000. The Rev. Mr. Hanington will soon begin a canvass of the other Counties, which will take a year or more. The Metropolitan will also hold public meetings in October at Cornwall, Morrisburg, Iroquois, Pembroke, Almonte and Arnprior.

MANOTICK.

The Rev. James F. Fraser, B.A., has been transferred from this Parish to Navan, and the Rev. Wm. Fleming, M.A., of Hillier, has been appointed Rector in his stead.

ADOLPHUSTOWN AND FREDERICKSBURG.

St. Paul's church, Fredericksburg, is about to undergo extensive alterations. The church is to be lengthened and a vestry built, and the church will be heated hereafter by a furnace which the congregation intend to supply. A large part of the projected improvements will be paid for by Mr. Robert Neilson, of Westport, Pennsylvania, U.S., who has extensive property interests in the vicinity, and whose wife's mortal remains rest in the adjoining churchyard.

ERNESTOWN MISSION.

Interest in this mission centres at present in Morven, where the Mission Priest, the Rev. F. T. Dibb, who for some weeks has been holding services fortnightly on Sunday in the parlour of the Postmistress's premises (having been shut out of the School House), hopes to erect in the near future a small Mission church.

BATH.

St. John's Church.—Daily service at 4.30 p.m. is being held here with gratifying results, the average attendance being double that of former years.

Diocese of Toronto.

ORILLIA.

The Rev. W. J. Armitage, of St. Catharines, preached in St. James' church here on the evening of Sunday week, delivering an able sermon from the text, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." In the course of the sermon he spoke of Ritual and Ceremonies as good and proper; but the worshipper should throw his whole soul into them and make them real and not formal. He referred approvingly to the action of the Archbishop of Canterbury in refusing to take part in the so-called Parliament or Congress of Religions at the World's Fair.

PETERBOROUGH.

The Deanery of Northumberland was to meet at St. Luke's rectory on Monday, Aug. 28. The

proceedings commenced with a public service in St. Luke's church at 8 o'clock p.m., at which Rev. Professor Clark, of Trinity University, was announced as the preacher. The business meeting would be transacted on Tuesday, and on Tuesday evening a garden party in Mr. R. B. Rogers' grounds was to close the session.

CAMPBELLFORD.

Last month the young people of the last Confirmation class in Christ church of this place, along with several of their parents and friends, met in the church school-room and presented the Rector with a beautiful pair of brass Altar Vases as a thank offering for the benefit they had derived from the instructions given them in preparation for their confirmation.

Diocese of Huron.

AN INTERESTING LETTER.

Rev. Principal Miller has received the following letter from the Rev. J. E. Graham, the young missionary who has just gone forth from Huron College to Frenchman's Head, Diocese of Rupert's Land:

"Now for the description of my trip from Winnipeg. On the morning of Saturday, July 8th, we took train for Mabagoon, reaching this Mission after a journey of eight hours. The school teacher, Mr. Johns, invited me to spend that evening and Sunday with him. On Sunday Archdeacon Phair and Mr. Prewer came over, and we held service morning and evening. On the afternoon of the following day we went to the H. B. post, and saw our baggage loaded ready for the march northward, and spent the night there, and at 4 a.m. we were off. It had rained during the night, and the journey *did* look formidable! We crossed a nine mile portage before breakfast, the Archdeacon and some Indians driving in the wagon, the rest on foot. The men who carried the canoe left the Post later, and did not reach us till 1 p.m. After dinner they proceeded to load the canoes, and soon we were afloat on Sandy Lake; those fellows meant business. We were across the lake, one portage, and about four miles into the next lake, before tea, after which we were off again, and did not camp for the night till 9.30, when our tents was soon pitched and a comfortable bed prepared, to which we retired after prayers. We were up again early, and saw the sun rise, which was a truly grand sight—trees, mountains, and all nature were bearing their silent witness to the great Creator. At 2 p.m. we reached the last portage, and here we met the Hudson's Bay boats coming out for supplies, and though they would carry nearly five tons each, they were being drawn across the portage by men. It looked more like slavery than anything I have ever seen, yet they were cheerful and apparently happy. It was very windy for the last five miles, but with two strong Indians in our craft and He who controls the storm, we had nothing to fear, and we arrived here in safety. All the Indians came down to the beach and greeted us with a hearty hand shake; all seemed pleased to have a missionary in their midst. A Roman Catholic priest was here before us, and had his tent pitched right beside the school; but when Mr. Pritchard, of Lac Seul, heard of his arrival, he came over and opened the school, and held morning and evening service every day till the present time. I may tell you that Mr. Pritchard was in a state of semi-starvation when we arrived, and I am not sure that it has been much better since. The church is being pushed to completion, and is now entirely in the hands of the Indians, as the C. M. S. have given all the help they feel disposed to give.

Now as you asked me to state my special

wants, I would beg to say that funds to complete the church are badly wanted; in fact without them it will be impossible to proceed, and I trust that ere long London will show its missionary spirit by helping us out of our difficulty.

Another need is a *doctor's book*, as a doctor comes round every year and leaves medicine which he expects us to administer to the Indians, and really it is the best way to get hold of them. I was presented with a magic lantern, but very few slides—some more Gospel scenes preferred—would be very acceptable. *Good warm clothing* is always in demand, as some children come to school with no other garment than a scanty old shirt.

But now to tell you some of the encouragements. There have been a number of baptisms, and in all forty have come over from the Roman Catholic Church, and now there is scarcely one resident Roman Catholic on this reserve. The priest has pulled up stakes, and leaves this evening or to-morrow. The Archdeacon left for Lac Seul on Saturday, but Mr. Pritchard remained with me till this morning. One by one the white men left, and at last Mr. Pritchard was lost to view, rounding the point, and now I am here alone—with not a soul that can speak English, nor can I speak Indian, so we must interpret thoughts and wants by signs. There are many things to try one's pluck and endurance, but one must look on the bright side. It is comforting to know so many are praying daily for me and my work. Among the Indians who receive annuities there is just *one* pagan, but Christianity is not a great reality here, I am afraid, though I believe some of them are genuine. . . . When the Government promises were read out, one old man got up and made a speech stating that all these good things were from God, and he wished them to look on them from God, and hoped they would all make the best use of them and live happily together.

Now I must conclude, though all this is but a very meagre description of the reality."

Etc., etc., J. E. GRAHAM.

KIRKTON AND BIDDULPH.

The Incumbent of those two parishes, Rev. H. D. Steele, has just returned from his holiday trip to New Brunswick, where he derived much benefit from the sea breezes and salt water bathing in Bay Chaleur. There being no settled clergyman either at Campbellton or Dalhousie, Rev. Mr. Steele, much to the acceptance of our Church people there, conducted Divine service and preached in those two vacant parishes nine times, married one couple, baptized six persons, and administered Holy Communion to twenty-one members, besides travelling by rail over two thousand miles. Mr. Steele's own parish churches were supplied during his absence by Lay Readers and a student from Huron College; and though the attendance and Sunday collections were well sustained, his people gladly welcomed their Pastor back to resume his ministerial duties with recruited energy. Mr. Steele spoke a good word in New Brunswick for the CHURCH GUARDIAN.

Diocese of Algoma.

NEPIGON.

A most successful Sunday-school picnic in connection with St. Mary's church, Nepigon, was held on the parsonage grounds on Wednesday, the 16th inst., almost the whole population of Nepigon was present, and the three ministers representing the English, Presbytetian and Methodist churches at Schreiber were also present and joined heartily in the harmless sports. Mr. Renison was also gladdened by the presence of his Indian flock from Lake Nepigon, who

came down 65 miles to join their white brethren in the events of the day. There was racing and jumping and all manner of sports. Prizes amounting to almost \$20 were spontaneously given by the storekeepers. The ladies of St. Mary's church supplied a bountiful repast, including tea, cake and fruit in abundance, and ice-cream, which was made on the grounds. Both the white brethren and the Indians alike enjoyed one of the happiest days experienced by the inhabitants of Nopigon. St. Mary's Church has doubled its congregation since Mr. Renison's return from Toronto, and services are held both in English and Indian every Sunday.

SAULT STE. MARIE.

The Algoma *Pioneer* of August 18th, says: The Bishop of Algoma has not been idle since his arrival here last Friday afternoon from his health trip in Italy and Egypt. Early next day, Saturday, Dr. Sullivan walked to the Wawanosh Home, north of the town, where the farm-staff of the Algoma Indian Homes were busy haying. About eighty tons had been housed in excellent condition, and the balance of the crop has followed suit this week. Careful inspection showed that farm-matters are in very competent hands, and that the interests of the Homes in this department are well looked after.

Sunday morning the Bishop preached in St. Luke's church, and the evening found him sitting with his family among the congregation gathered for worship in St. Luke's, none of whom were more devoted, earnest and hearty in responses than he.

Early on Monday morning the Bishop went down to Shingwauk Home and examined the recent additions and repairs, inspected workshops, etc., and visited all departments of the Homes. This was no mere superficial or formal round of custom, but a careful and interested scrutiny for the benefit of all concerned. It will be a satisfaction for the friends of the Institute to learn that the Bishop expressed himself well pleased with the condition in which he found everything connected with this important establishment. His Lordship's praise reflected very high credit upon the new Principal, Rev. James Irvine, and his efficient staff of assistants, male and female. The arrival at the Home of about sixty new pupils on the day preceding the visit by the Bishop would certainly not help to put any false gloss upon the general appearance of the apartment allotted to the Indians, and, therefore, it is quite safe to say that with such a large number of untrained children present the Bishop did not see Shingwauk home at its best, nor as neat and tidy as it will appear after the new arrivals are taught to toe the line of discipline and order.

Province of Rupert's Land.

THE SYNOD.

(Continued.)

Ven. Archdeacon Fortin then brought in his resolution in regard to St. John's College. He made an eloquent plea for building up a strong central college at St. John's to provide clergy for all the Northwest. At present, while it did provide for the whole Province, it was supported for the most part by the Diocese of Rupert's Land alone.

The motion was seconded by Rev. Dr. Cooper, of Calgary, in a most able and thoughtful speech. He showed that it was impossible for each of the dioceses to support a college equal to St. John's. Scholarships for students could be obtained for St. John's College by the other dioceses, and as these increased their contributions they would no doubt be allowed increase of their representation on the controlling board.

Canon O'Meara pointed out that St. John's was a part of the University of Manitoba, and it was the duty of every loyal Churchman to do everything in his power to keep it one of the foremost colleges in the University. There was a great work to be done, and the united effort of all the clergy and laity from Rat Portage to Banff would place St. John's in a position to even better supply the need than it had been in the past. He most strongly supported the resolution.

Rev. J. P. Sargent thought that the Synod should give it all the financial and moral support possible. The following resolution was then put and carried unanimously: That in the opinion of this Synod St. John's College should be recognized as the college of the Ecclesiastical Province of Rupert's Land, and that every effort should be made to increase its efficiency both by affording it financial support and by endeavouring to procure students for it.

A message from the House of Bishops expressing profound regret at the serious illness of the Venerable Bishop of Minnesota, was concurred in.

YOUNG PEOPLE'S SOCIETY.

Rev. George Rogers, seconded by Rev. Canon O'Meara, moved that the Prolocutor be requested to name a committee to consider the question of young people's societies in connection with the Church of England, and that a draft report be sent as soon as possible to the clergy of the Ecclesiastical Province, and that their Lordships of the Upper House be requested to name a committee of the House to co-operate with a committee of this House in the matter.

After considerable discussion the motion was adopted.

Rev. Canon O'Meara gave the report of the committee who had interviewed the Upper House in regard to the reference to the Archbishop of Canterbury. Their Lordships explained that it was not the intention to make the Archbishop of Canterbury a final court of appeal in all matters, but only in the case of disputes between a diocese and a province, in which case the Primate of Canada was likely to be an interested party and not in a position to sit in judgment.

On this explanation being given the Synod concurred in the message.

The following joint committee on Indian work was appointed by the bishops and elected by the delegates: The Metropolitan, convener; the bishops of the province, Rev. A. E. Cowley, Rev. W. A. Burman, Rev. Canon Matheson, Archdeacon John Mackay, Rev. Owen Owens, Rev. J. W. Timms, Archdeacon Vincent, Archdeacon McDonald, Archdeacon Canham, Messrs. Chipman, Mulock, James McKay, J. H. Brock, Col. Macdonald, Mr. Justico McLeod.

The house of delegates concurred in messages from the Upper House: (1) Requesting the General Synod to provide special forms of prayer for thanksgiving for harvest, intercession for missions, consecration of churches; (2) That the Synod desires to express its deep sympathy with the Church of England in the anxiety that has arisen from the Welsh Suspensory Bill, which threatens the support and efficiency of the four Welsh dioceses, and that the resolution be transmitted to the Archbishop of Canterbury, and that His Grace be requested to convey it to the Bishops of those sees.

On motion of Rev. Canon Pentreath, it was decided that there be a joint session of both Houses to discuss the needs and opportunities of the Indians in the Province, the time to be fixed by the Metropolitan.

The Synod then adjourned for lunch.

The House reassembled at 2.30.

The Upper House sent a message to the effect that a conference of Indian work was impracticable at the present time.

Rev. Canon O'Meara moved, seconded by Mr.

E. P. Leacock, that the Metropolitan be asked to name a committee of both Houses, which shall be known as the Education Committee, the duties of such committee to be: (a) to inform themselves fully of the bearing of any legislative action, whether Dominion or local, upon the religious aspects of education; (b) to bring such influences to bear as may in their opinion be best fitted to make education what it ought to be, the handmaid of the Gospel of Christ.

Canon O'Meara, in moving the resolution, said that the Diocesan Synod of Rupert's Land had done a great deal in stemming the tendency towards secularism in the public schools, and no doubt more could be accomplished by effort throughout the dioceses. The committee appointed by the Diocese of Rupert's Land had gathered a great amount of information on this matter and had made its influence felt in the province. Some of the members had studied what was being done in Australia, others in Germany and in other parts of the world, and had put the information thus gained into convenient form. The information had covered the field of work, but special attention had been devoted to primary education. He wanted the good results thus accomplished increased by extending the operation of such committee over the whole Ecclesiastical Province. The committee which he now advocated would be charged with the special duty of gathering information on this matter and being always ready to do what ought to be done in regard to legislation to prevent the schools throughout the whole Northwest being secularized. Some clergymen had been able to teach the Lord's prayer, the ten commandments and the Apostle's creed in the schools, and while some might not think such a course practicable, yet the conference on this matter could not fail to bring out what was best to be done under the circumstances. He had found that great good had been done by the discussion in the Diocesan Synod last winter, and believed that still greater results would flow from concerted efforts throughout the province.

Mr. E. P. Leacock thought it was the question of the hour. He believed that the tendency of the day was to get religion out of every place it could be driven from. Anarchism, socialism and other elements were anxious to get rid of religion in the public schools in order that in the end they might get rid of the foundation on which all society rested. Even in cases where religion was taught by lay teachers it was done in a gabbling kind of way, whereas if they had been done under the supervision of a clergyman as Mr. Sargeant had suggested there would be no doubt that the teaching would be thorough. He felt that there should be a committee organized, which would be ready when remedial legislation was proposed, to demand that the Church of England should receive a guarantee to have her rights protected as fully as those of any other body. In the case of Logan vs. the city of Winnipeg, the affidavit of the Metropolitan showed that the Church of England had very important claims in the matter. These claims might be adjusted when, as it probably would be, remedial legislation was secured from Ottawa, and the prime duty of the committee was to present the claims of the Church so that her rights would be fully secured in the new legislation. The ruinous tendency of the age irreligion, and this was to be checked by adopting the most conservative policy and by seeing that the teaching of Christian principles was secured as a fundamental part of our public school system.

The motion was then put and carried unanimously.

Rev. Dr. Cooper, seconded by Rev. J. P. Sargeant, moved that the Metropolitan be respectfully requested to take into consideration the question of holding the next meeting of the Synod at some point further west than Winnipeg.

The resolution was carried, and was concurred in by the Upper House.

Canon Pentreath presented the report of the conference with the Upper House as to the appointment of a standing committee on the election of Bishops. The Bishops suggested that nominations be made from the dioceses represented, and that the Bishop of Selkirk be asked to appoint two members from the delegates he had selected to represent his diocese. The prolocutor was asked to appoint the committee.

On motion of Mr. F. W. Mathewson, seconded by Rev. A. W. Goulding, the House of Bishops was asked to nominate a delegation to attend the meeting of the Provincial Synod of Canada.

The Very Rev. the Dean, Rev. Canon O'Meara and Rev. Geo. Rogers spoke on the advisability of sending delegates. Archdeacon Fortin thought this had been rendered unnecessary by the creation of the General Synod. This latter was the view taken by the Upper House, which did not concur in the message.

On motion of Rev. W. A. Burman the Upper House was requested to name the committee on statistics, with the same powers as before.

The House of Bishops concurred, the members to be the same as before, and agreed that the committee on canons should be re-appointed, with power to add to its numbers, the members from the House of Bishops to be the same as before.

Votes of thanks were passed to the Metropolitan for the excellent lunch provided; to the members of the church in Winnipeg for their hospitality to the delegates coming from a distance; to the C. P. R. Company, the Alberta R.R. Co., the M. & N. W. R.R. Co., and the N. P. R.R. Co., for the reduced fares to delegates; to the press; to the clerical and lay secretaries, and to the Prolocutor and Deputy Prolocutor, and messenger to the Upper House.

On motion of Rev. Canon Pentreath, the House expressed the pleasure given it by the visit of the Bishop of North Dakota, and its appreciation of the address at the Missionary meeting; also its regard for the Church of which he is so distinguished a member.

Rev. H. B. Dean, in replying, said he was very much more at home in Manitoba than he expected to be. He found that the line was purely imaginary. And there was this other element which made him feel still more that he was among friends, that in the Diocese of North Dakota all but two of the clergy were Englishmen or Canadians. There was no tariff on Canadian clergymen, and they in the south were always ready to receive a worker from the north of the line.

This being all the work before the Synod the Bishops entered the room, the Metropolitan read the list of acts passed, and the meeting closed with the benediction.

Correspondence.

GENERAL SYNOD OF THE CHURCH OF ENGLAND
IN CANADA.

To the Editor of the CHURCH GUARDIAN:

Sir,—It is earnestly to be hoped that the delegates to meet next month in Toronto, and indeed the whole of the Anglican communion in Canada, will appreciate the intensely important occasion, and the grave issues depending upon the action or inaction of this Synod. The members of the Church of England, from the Atlantic to the Pacific, are now face to face with an event which will determine the future of our communion in the Dominion of Canada. It will be a grand opportunity for dealing with great questions on broad statesmanlike grounds, without regard either to party spirit or local interests. The consideration of a free, independent religious communion has become, from the force of circumstances, an inevitable necessity.

On this all are agreed. At present the Anglican communion in Canada is composed of many *membra disjecta*—dioceses and provinces without any name in common, or any bond of union but that of sentimental loyalty to the old Book of Common Prayer. We have now before us the organization of a great communion to exercise an influence for all time in this fast growing Dominion, with its assured future of wealth, population, and world-wide commercial importance. Men ought to rise to the grandeur of the occasion, and make the most of a glorious opportunity, which never can come again in the history of the Church in Canada.

There is, I am aware, a difference of opinion as to the powers and privileges conferred on what we have known as the "Provincial Synod of Canada," composed of the dioceses from Nova Scotia to Algoma. The members of that Synod since 1862 have certainly been acting and voting as if they belonged to an utterly free and independent communion, and represented the Anglican Church in all Canada. But Canada has grown, and so has the Church of England within her vast domain. Dioceses have multiplied in the North and the West, and provinces have been formed independently. And there can be no question whatever now that when this projected consolidation is effected the new organization will constitute a religious body as free as any other in this self-governed dependency; "in no better and in no worse position" than that of Roman Catholics, Presbyterians, or Methodists. Such will be our status before the law and constitution of the Empire. We shall have attained Cavour's desideratum, "A Free Church in a Free State." It is an awful responsibility. So far we seem to have moved on with tolerable caution, and with a due regard to our Catholic lineage, Catholic ministry, and Catholic worship. God grant we may continue to follow these lines—the broad lines of our dear and revered Mother Church of England. May we ever be guided by her wisdom, sheltered by her wings, and glad to follow her example.

What seems a difficulty has arisen, and unless the whole question be looked at without a microscope it is likely to embarrass and confuse our minds. The Church, like the constitution of England, has grown to be what it is by providential changes and developments. Great tact and judgment, with no little self-sacrifice, are required to fit on what is new to the old. Here the fact of independent provincial and diocesan Synods, already existing, is unquestionably a cause of trouble—how these are to co-exist with a supreme, all-embracing legislative machinery. Well, there was a way found for the Diocesan Synods to work in harmony with the provincial, and the same must be found for the provincial to work with the general one. What was that way? It was simply the surrender of certain rights, or rather the submission to a higher body for the general benefit by the dioceses. This will now have to be done by the provinces. There is no help for it. It is the only solution. As the diocese is subject in certain matters to the province, so the province must be to the Church as a whole, represented in the General Synod. The Bishop of Niagara's suggestion comes too late. The General Synod will meet, and the consolidation of the Anglican communion will, please God, be an accomplished fact in September, 1893. It will be imperative on its members to deal definitely with the specific matters of doctrine, discipline, and worship, that are to remain under the purview of each province, and that are to be henceforth decided by the higher organization. All men of ordinary sense must see that the whole is greater than a part, and a convocation or convention representing the whole Church must of necessity control and finally legislate for any portion. We must, and I hope earnestly we will, take broad views of this matter. As the Bishop of Niagara has shown, to have two co-ordinate

independent synods dealing with the same subjects is at once impracticable and impossible. One thing certainly might be done to secure ultimate justice and obviate any suspicion of partial legislation, while it would constitute a happy link between the Church in Canada and the Church in England—the daughter (rather the grand-daughter) and the venerable mother, viz., an appeal from the General Synod might be arranged to Cantorbury, and such a Court as decided the Lincoln case. To such a final court of appeal, composed of the Archbishops of Canterbury, and York and five other English Bishops as assessors, no reasonable Churchman could object; and, as with our civil courts, all would feel that there was an impartial tribunal, consisting of trained and learned divines, giving a final decision on any one of such grave questions as alone would form the subject of an appeal from our General Synod.

Apart from this present difficulty, which to my mind can be settled only in one way, there are other most important questions which I hope the General Synod will have the courage to face at once. Among these is the amalgamation of funds for various objects, such as a pension or superannuation fund for aged and infirm clergymen; a universal widows' and orphans' fund; and, I am bold to add, a great General Mission Fund, to cover the Home Field in the same way as the foreign field is by our Board of D. & F. Missions. The assessment of dioceses and the payment of missionary clergymen according to a fixed scale all over the Dominion would at once secure the grand objects of raising the stipends of the clergy in proportion to their merits and services, and of breaking down that dreadful sectarian congregationalism and isolation which more than ought else retard the progress of and interfere with a unity of spirit in our Canadian Church. Surely we Churchmen ought to be as well able to deal with these financial questions as our more numerous Methodist or Presbyterian brethren, bringing all our business arrangements into some kind of system, with benefit to the whole body politic.

Sir, my main purpose in this communication is to express a most earnest hope that consolidation may be made a great reality for our Church of England in Canada. But if this is to be it can be accomplished not merely by a little patchwork here and there, as of an old tenement house which has done its duty in its day, and is as unhealthy as it is unfit for present urgent requirements and the future growth of the Church in this country, but by a resolute and radical reform, the construction of a large new edifice, adapted to existing needs. For this we can utilize all our worthy materials of the old, small structures, and employ the skill and experience of our wise spiritual architects. They have before them the results of what other builders in the United States and Ireland have done, wisely or unwisely, for the beauty or the deformity of their ecclesiastical edifices during the last hundred years. They will avoid the mistakes made, and take advantage of all that has proved good and gracious. It is, indeed, a great opportunity. God grant that it may not be missed, or lost by any narrow-minded timidity or party jealousy. The eyes of the whole Dominion and our Anglican brethren everywhere are upon us, and the wisdom and courage, the love and the faith, of the Church of England in Canada will be gauged by our action in September. The time has come when like the emancipated nation of Hebrew slaves we have to face a perilous journey in the dark; but we know we have the Lord's presence with us, and we may obey fearlessly the command that has come, we hope, from Him—to go forward, trusting to His guiding light and good providence. Only let us be strong and very courageous, and "Forward be our watchword."

Yours, etc.,

T. BEDFORD-JONES, LL.D., Archdeacon,
Brockville, Aug. 18th, 1893.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

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CALENDAR FOR AUGUST.

Aug. 6—10th Sunday after Trinity.
The Transfiguration.
“ 13—11th Sunday after Trinity.
“ 20—12th Sunday after Trinity.
[*Notice of St. Bartholomew.*]
“ 24—St. BARTHOLOMEW.
“ 27—13th Sunday after Trinity

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “*Arrows for the King's Archers,*” etc.)

FOURTEENTH SUNDAY AFTER TRINITY.

“*They that are Christ's have crucified the flesh.*”
—Gal. v. 24.

1.—The Christian Life is a definite thing, and has its own definite signs and tokens which testify to its sincerity. One of these signs is the crucifixion of “the flesh”—the “the doing to death” of that corrupt nature which descended from Adam to every member of the human family. The expression “the flesh” does not refer simply to the motions and desires of the body. It covers a far wide area, which embraces the whole man, body, soul and spirit, and takes in all mental and moral lawlessness as well. There is a fault and corruption in “every man that naturally is engendered of the offspring of Adam,” (Art. ix.) Opposed to this principle of rebellion against God, and of resistance to His will, there has ever been another principle “contrary” to it, in man's heart, viz.: “Conscience,” sometimes called in Holy Scripture “the spirit of man,” or simply “the spirit,” St. Matt. xxvi. 41. By the light of this “candle of the Lord,” (see Prov. xx. 27), the heathen were,

in a measure, able to find out God and to do their duty to Him. The Epistle deals with the struggle between these two principles, (see Rom. vii. 8.)

II.—Life is a conflict, a state of imperfection, in which neither the flesh nor the spirit are able to do the things that they would, without a struggle and without restraint. But the conflict is one in which victory is promised to those who walk in “the spirit,” *i.e.*, the supernatural grace of God, (see vs. 18, 22, 25), where operations are described, which cannot be ascribed to *man's* spirit alone, and unassisted by the Divine Illuminator. “To walk” in the way of the Spirit points to a definite course of life, a choice of ways, a daily progress, and advance towards a goal. “To walk”—suggests calmness, deliberation, perseverance, care, not so much abrupt or spasmodic effort towards the end, or any startling demonstration of spiritual development, but steady advancement along the king's highway of humble, patient, daily self-discipline, a spiritual walking in the ways of God's ordinances, using the helps offered, “the brook in the way,” Holy Baptism; “The table in the wilderness,” The Lord's Supper: “the rod”—Holy Scripture; “the staff,” the office of the ministry.

III.—The mark of the Master is upon those who are His—the cross. “They crucified the flesh,” *i.e.*, “they nailed its lusts and affections to Christ's cross in Baptism, and on this cross the Christian hangs all his life long,” (St. Aug.) Crucifixion only can master the flesh, *i.e.*, dying with Christ. There is need of more of this spirit of the crucifixion in the Christian Life of to-day. Religion is widely spread, but its influence is too superficial. We take the privileges and blessings of the Gospel, but we do not offer to God “ourselves, our souls, and bodies,” to be wholly His, as Christ offered himself flesh and spirit on the altar of the Cross, notwithstanding our profession of loyalty to our Creed and Church, and to Catholic Truth. The promise of the Apostle is very definite: “If ye walk in the power of the Spirit—the supernatural grace of God—ye shall conquer. The Spirit delivers from all tyranny of habit a misleading of error. The *certainty* of St. Paul's teaching on these points is full of strength. There is no feebleness or sense of doubt about what he declares with reference to Christian doctrine. His formula is this: “This is so; that is not so.” Teachers of our own time, for this formula substitute another: “This may be so; that may or may not be so: at least it does not matter very much either way!” Hence the uncertain tone of Church feeling and teaching which prevails too often among teachers and taught.

IV.—The works of “the flesh,” which exclude from the Kingdom of God [note again the boldness of the language, “I tell you—I told you—shall not inherit the Kingdom of God], are but enumerated in a catalogue of solemn and terrible interest to all who have professed to “crucify” these works of their old nature: 1. Sins of appetite; 2. Sins of passion; 3. Sins of superstition or idolatry. More than half the words used to distinguish classes of sin refer to *mental sins proceeding from an unrestrained will.* The home of the sin is the heart, *i.e.*, the inner man: “revellings and such like” are classed with murder, and other flagrant breaches of the moral law, also heresies, *i.e.*, wrong views of religion, rash speculations as to Christian truth, and self-opinion set up against that “form of sound words,” which the Holy Scripture contains, and to which The Church, in all ages has borne witness. “Seditious” also are of the same class in point of wrong, as idolatry, etc., also “drunkenness” and “variance,” “strife,” “divisions,” are works of “the flesh,” and yet how tenderly we deal with these things, and how opposite to our own was the Pauline method.

“The fruits of the Spirit,”—shown chiefly in the various phases of Christian Love: with the results in joy, peace, self-control in all things, or “temperance” as the A. V. has it. This catalogue of “the fruits” of the spirit is not exhaustive, and seems to be drawn up with reference to the preceding exhortation to “unity and peace.” These are “the fruit,” not as people commonly say “the fruits” of the Spirit—they are not fruits of different kinds, but all constitute “one fruit,” the “much fruit,” [St. John xxi.] of the Spirit.

THE MEETING IN TORONTO.

The suggestion comes from a correspondent in Manitoba, who is also a delegate to the proposed General Synod, that there ought to be a short devotional meeting the day before that fixed for assembling, the 13th September next, at which the Bishops and delegates should be present, and in preparation for their important work. The suggestion is one which should recommend itself to those having charge of the preliminary arrangements for the meeting.

We publish in another column a letter from our esteemed correspondent, Ven. Archdeacon Bedford Jones, with which in great part we are able to agree. We are not yet, however, convinced that the best course is to proceed, after organizing, to general business. There will be much to be done in the way of organizing, and we fear that, after this is accomplished, delegates will be desirous of getting back to their homes. Hasty legislation is at all times to be deplored and avoided; and to act deliberately and wisely on the various matters referred to in the Archdeacon's letter would require a Session of several weeks. The two existing *Provincial Synods* have already taken some action in regard to the Superannuation and Widows and Orphans' Funds, and our own as to extending the field of the Domestic and Foreign Missionary Society; but manifestly, owing to the *General Synod* being at the time non-existent, no authoritative reference of these matters to it could be made. Immediate action by the *General Synod*, if duly organized, might lead to the very conflict of powers which some so seriously fear. *Festina lente* will be a good maxim to follow in this matter.

It should not be forgotten that the meeting in Toronto will not be, in virtue of its assembling merely, a *General Synod* of the Church. It is true that the delegates, Clerical and Lay, have been summoned to a *General Synod*, but it is non-existent and cannot exist, it appears to us, until Bishops, Clerical and Lay delegates, having met together *as one body*, have agreed to and accepted the Scheme as passed by the *Provincial* and ratified by the *Diocesan Synods*. For their preliminary meeting, therefore, we assume that Bishops, Clergy and Laity will meet and deliberate *together*, as the provision of the proposed Constitution as to the *two Houses* can only become operative *after* the acceptance of the Constitution. The appointment by the *Provincial Synod* of “Canada” of a Special Committee to further the carrying out of the Scheme of union *as amended by the Synod* implies this much.

Both *Provincial Synods* adopted two resolutions upon which, as a foundation, the whole

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General Synod superstructure rests; and in regard to one—that as to the retention of the Provincial Synod system,—their views are not in accord; and the first step, it appears to us, in this preliminary meeting will be to bring them into harmony. If this cannot be done there would seem to be an end of the Scheme, since the Synod of the Province of Canada has only given assent to the formation of a General Synod upon the basis of a Resolution “that the Scheme of union should not either affirm or disaffirm the necessity for the retention of Provinces under the General Synod; but on the contrary the retention or abolition of the various Provincial Synods should be left to be dealt with according to the requirements of the various Provinces, as to such Provinces and the dioceses therein may seem proper.” The Synod of the Province of Rupert’s Land took no action at its session just closed in regard to this modification of the Winnipeg Conference resolution, which it had accepted: but confirmed its previous action; although, it is believed, aware of the modification referred to. As we have said, this question, lying at the very foundation of the Scheme, has to be adjusted, *not* it appears to us by the Synod, for it cannot come into existence until the foundation is securely laid, but by the Bishops and delegates in preliminary meeting assembled. We have already expressed the hope that the Province of Rupert’s Land may be able to assent to the modification, as it does not disturb its existing Provincial Synod nor prevent the creation of other like bodies if the existing Provinces and dioceses so determine in the future.

In this preliminary meeting, too, there will come up, it appears to us, at once, the question of the *basis of representation*. On reference to the action of the Synod of the Province of “Canada,” it will be found that whilst it accepted the scale of representation agreed upon by the Winnipeg Conference, it referred “to the general meeting at Toronto the question of the desirability of increasing the number of Diocesan representatives of each order.” It would seem that as this forms part of the Constitution itself, it would require to be determined before its final acceptance. On this question there will doubtless be some discussion, since, judging from expressions of opinion in divers quarters, there is a strong feeling in some dioceses of this Eastern Province that the number of representatives is altogether too small. The Synod of the Province of Rupert’s Land has accepted, and confirmed the change in its Constitution in consequence thereof, the basis of representation of the Winnipeg Conference; but with this rider, “that whereas the principle of proportionate representation has been adopted by the General Conference, and whereas partly with a view to the reduction of expenses this Synod largely promoted the adoption of this principle, although apparently opposed to the interests of many dioceses of our province, therefore, this Synod is of opinion that the General Synod should make provision for a vote by dioceses when duly called for. The position of the two Provincial Synods on this important question has to be harmonized before action as a Synod would appear possible. ✕

A third point to be settled preliminarily is the right of voting by orders, if required, in the Lower House. This too forms part of the scheme adopted by the Provincial Synod of “Canada,” but not covered in the action of that of ‘Rupert’s Land.’ And as the former appointed a special committee to further a scheme including this right, and the dioceses have chosen delegates to form a Synod, possessing such right, until the two provinces are brought into accord touching it, the superstructure cannot be erected. We do not anticipate any difficulty on this point, however, as the right is one which is recognized, if we mistake not, by the constitution of each of the Provincial Synods, and by that of many of the dioceses.

ANOTHER point in the scheme upon which there is divergence of opinion between the two provinces is as to the election of PRIMATE. The Synod of Eastern Canada determined that the President or Primate should be elected by the House of Bishops “from among their own number,” whilst that of Rupert’s Land limits the election to “Metropolitans.” Here, too, the differing views have to be brought into accord. It was, doubtless, anticipated, that many new provinces would be formed; but inasmuch as only two exist, and that in either one or other of them the Senior Bishop might not be chosen Metropolitan, and in that of Rupert’s Land probably, under its existing canon would not be the senior, the extension of the field of choice to the whole bench of Bishops would seem desirable. As things actually are if the limitation of the choice to *Metropolitans* be adhered to, there would virtually be no choice at all as to the first PRIMATE of all Canada; since there is but one *Metropolitan*, the Lord Bishop of Rupert’s Land, so far as The Church at large has been advised. The peculiar position of affairs in this respect, through the absence of any provision in its canons for duly announcing to the Church the due appointment of its Presiding Bishop would seem to indicate the wisdom of introducing into the constitution rules of order or canons of the *General Synod* to be, some definite rule for due proclamation or announcement of the election of the Primate. An effective plan would be to require that formal notice of his election should be given by the Secretary of the House of Bishops immediately upon his election, to the Synod of every diocese in Canada, through its Secretary, and that due enregistration thereof be made in its records, and that like notice be given to the other branches of the Anglo-Catholic Church, in such form as may be determined.

If we are right in the views hereinbefore expressed there will be room for considerable discussion before arriving at the point at which the Synod itself may be said to be *in existence*; and after its formation there will still be the rules of order to govern the action of both houses to be considered and adopted. We fear, therefore, that unless a much longer time be given to the work of this body than our experience of Diocesan and Provincial Synods leads us to expect, there will be little hope of efficiently doing the work outlined by our esteemed correspondent the Archdeacon of Kingston.

WHAT PRAYER WILL DO.

It must not be supposed even by the most devout Christian that prayer has the power to remove affliction, lessen pain, soften sorrow or bring the desired blessing, at a moment’s notice, any more than a sense of self-preservation will

immediately prevent the apparent results of any visible danger.

What prayer will do, in all instances, is to give strength so that the trials, the suffering, the sadness and the burdens of life, instead of deepening into temptations which lessen our faith and weaken our spiritual nature, rather become blessings, in that they result in our being drawing nearer to Him who hears our every prayer and knows best when and how to answer our petitions.

To refrain from praying because an immediate result is not forthcoming, is to cast a decided reflection upon God; to become hardened, reckless and distrustful, thus throwing ourselves open to every attack of the enemy, and inviting defeat by casting aside the only weapon that will aid us in winning the final victory.

When trials come, and come they will to every life; when sorrow bruises the heart and it lies torn and bleeding from the wounds of grief or suffering, then is prayer most needed to heal the stricken soul; then it is that God’s ear is open to every pitiful cry sent us by all in human agony, and while the Comforter may not come as quickly as we think necessity demands, while peace may not hover over our lives just when we will that it should, constant and earnest prayer to God our Heavenly Father, the casting of every care upon Him who careth for us, will surely bring the promised aid. Into the soul will be poured the divine stream of softening and healing love, the strengthening and ennobling consciousness that instead of being forsaken, we have been in God’s great keeping, and from the bitterness of despair we rise to the courage of endurance, strong in the blessed knowledge that these afflictions which seem to us so painful, have been God’s means of working in us a far more exceeding and eternal hope of glory.

When we know even as we are known, then we will understand why we were seemingly left to fight the battle of life alone. Then we will realize that every earnest prayer sent up on high, came back to us in God’s own good time, crowned with His gracious blessing and attended by His faithful aid.—*Spokane Churchman*.

SERMONS IN STONES.

A Layman who is giving his attention to Church architecture and is likely to come before the religious world as a prominent advocate of proper ecclesiastical building, and will ere long be looked up to as an authority on all subjects relating thereto, in a private letter, writes in substance as follows:

“My mind is fully alive to the vast needs in our Church of an awakening to the importance of architecture and to its power as a teaching and preaching force. I shall not write on the subject but I shall lift my voice and hands at all times in behalf of truth in Church architecture, and endeavour to hasten the time, when we shall as soon let a heathen preach from our pulpits as allow anyone to build our temples who does not know and feel the Church’s meaning, her history and her Divine origin and power.”

And these words are worthy the closest attention of those who are in any way interested in building Churches. Even in the construction of the little Mission chapels, buildings upon which there can be but a few hundred dollars expended, there are certain principles of Church architecture which should be studiously observed and followed. The too common custom has been to construct such buildings in the style contemptuously known as “Carpenter’s Gothic,” and without regard to Churchliness. It would not increase the cost in the least to adopt a

style that would distinctly assert the principles of the Church and mark the building as designed for God's worship. It costs no more to build neatly and tastefully than to build an ugly edifice, and the former manner of building proves far less expensive in the end. These remarks are all the more applicable to Mission Chapels. In Mission stations so much depends upon instruction, the opportunity should not be lost, of having the building teach a lesson, all through the week and the long intervals of the Missionary's absence.—*Church News, Vicksburg Miss.*

Family Department.

THE RIVER OF LIFE.

Ere each morning breaketh,
I would see Thy face,
Jesus! Precious Saviour!
Jesus! King of Grace!
For my thirsty spirit
Longs to drink again
Of the living river
Flowing through the plain.

Hark; how sweet its music
As it dashes by,
Clear and fresh as ever,
In its melody.
From the crystal city,
From the throne on high,
It has leaped to succour
Sinners lest they die!

Flowing where the desert
Looks most parched and bare;
There its shining wavelets
Sparkle everywhere!
We, with dying thousands,
Would again partake
Of this crystal river—
If our thirst can stake.

If the drooping pastures
Can refresh and bless,
And with fragrant blossoms
Clothe the wilderness!
Oh! Thou living Spirit,
Give us of Thy dew:
Then our souls, like gardens,
Will yield fruit anew!

—Rev. W. Pennfather.

STUPID CHRIS.

CHAPTER IX. (Continued)

"You see the others talk so much about being independent, and earning their own living some day, and if I am so stupid I never can," she said with a sigh.

"What does that matter?" said Louis. "You won't be obliged to do it, and we shall always want somebody at home to keep things cheerful. You can't all go out into the world."

"No, I suppose mother would want one of us," said Chris. "And, after all, if I have only got one talent, I can't make so much of it as if it were five, can I?"

Louis looked at the grave little face gazing at him over an armful of sweet-scented flowers, and answered her gravely for once, "Yes if you have less talents, you have less responsibility Chris," he said. "There's something in that."

Chris enjoyed that week of holiday to desperation. To be out-of-doors as much as she liked in the lovely June weather with Louis for a play-fellow, and to be regarded indulgently and petted by the busy members of the family, was an experience as new as it was delightful. She found plenty to do for every one; it was, "Oh, just do this!" and "just do that!" all day long, and by the end of the week she had made herself quite a new place in the household. Mrs. Raymond was accustomed to losing her girls altogether from the time they entered the school-room; it was a pleasant surprise to her to find

one little daughter whose time was not too valuable to be spent in shopping, or helping her in a dozen different ways, and when she discovered Chris' talent for needlework, it was had to say if mother or daughter most enjoyed cutting out and making new tennis blouses for the other girls. Chris was charmed to be so useful, and Mrs. Raymond exulted in having found an assistant dressmaker at last. The dislike of her elder daughters to their thimbles had always been a sore point with her.

In the course of the week Louis came to the conclusion that he must have a big camera, and he persuaded Mr. Palmer to go to town with him to choose it. He and Chris were wild over the new toy when he brought it proudly home; and, though she was unable to appreciate the scientific reasons of its many excellencies, she admired it to her heart's content, and took careful note of all its minutest parts, so that she might be always ready to prompt his memory in case of need.

There was a great taking of a family group on the day of its arrival, and Chris was in her element dabbling about in the dark room afterwards. Louis announced that he should go on Saturday to take some views of the church they had visited the week before, as Mr. Palmer's negatives were not satisfactory, and invited Alice to come too. However, there was a cricket match at the college which Alice could not miss in spite of Louis' jeers and scorn, so the privilege was reserved for Chris, who appreciated it fully, and was only depressed by a scientific prediction of bad weather.

CHAPTER X.

Fortunately scientific theories with regard to the weather are not always correct, and Saturday proved, after all, a most lovely day. Chris spent a happy morning arranging the drawing-room on a new principal to please Louis, and filling every nook and corner with flowers; and at three o'clock she was ready to start in company with the great camera.

She looked perfectly radiant as she waited in the hall, with the tripod stand in one hand, and a box full of plates under the other arm, singing to her self in joyous impatience.

"I hope you won't get a sunstroke Chris, it is very hot," said Mr. Raymond, as he smiled at the bright eager little figure.

He was going to escort his other daughters to the match, but he half wished he had offered to accompany Louis. He had a particularly tender feeling towards these two children just now.

"I never mind the heat, thank you, father," said Chris happily. "I wish Louis would come. He is in the dark room, putting some plates in."

"Here he is," said Mand.

Louis emerged from his seclusion, looking very cool and comfortable in his flannels and straw hat, and bearing his camera, shrouded in its black velvet, under his arm. "Ready, Kid?" he said. "Let's be off. Wait a minute! Where's the negative we took last time? I want to be careful not to get that point of view."

"It's in your room. I'll fetch it," cried Chris, laying down her burdens, and flying off.

"I hope you will enjoy yourselves," said Mr. Raymond.

"Mind you get a good negative this time," said Alice. "Don't let Chris stand in front of the lens, or do anything equally clever."

"Chris is quite clever enough for me," returned Louis. "We get on extremely well together. Next Saturday, father, I think I'll come and take an instantaneous shot at the cricket-ground."

"Very well," said Mr. Raymond with a quiet smile. "We shall be highly honored by your notice. Are you ready, Dorothy, my dear? Shall we start?"

So the cricket-match party were turning down the little drive towards the town, as Chris came flying down stairs, negative in hand, at full speed.

"Take care, my good girl! If you fall you'll cut yourselves to pieces," said Louis; after which caution, he carelessly stuck the negative in his coat pocket, and pronounced himself ready. Chris shouldered the stand, Louis took possession of the heavy plates in spite of her remonstrance and they too set forth, turning towards the upper gate, and out on the dusty white road that led towards the open country.

"Can we go across the fields, Louis? They are just beginning to cut the hay, and I thought we might get some big white daisies and grass for the hall," said Chris.

"All right," said Louis. "It's longer, but it's pleasanter."

It was a very pleasant walk when they turned aside into the path through the meadows where the hay was only beginning to be cut here and there. For the most part they wound through the middle of the grey-green sea of waving grass, starred with great white daisies, which it took Louis' sternest order to keep Chris from plunging after. The hedges were still fragrant with patches of hay, and beginning to be wreathed with dog-roses, while ferns tufted the ditches, and every edge and corner of grass was gay with wild hemlock and buttercups and red sorrel. Here and there they passed a field of green corn, blushing with gay red poppies, and over all was spread the warm blue sky and delicious sunshine of June, till Chris' heart was as full of joy as her arms of flowers and she sang like the birds themselves for pure pleasure.

At last their slow, sauntering walk brought them within sight of the last stile which separated them from the winding lane leading to the church they had come to make a picture of.

"I say, it's time we got to work," said Louis. He had been very kind to his little sister, letting her linger where she liked, and pulling down flowers from the hedges to tall for her to reach, but the time had now come for more important action; they were wasting too much of the afternoon.

"Yes, quite," said Chris, as eager as himself at once. "I'll tell you what, Louis, I will put all my flowers under the hedge here in the shade, so that we can pick them up as we go home, and I shall have my hands free."

Louis approved the proposal, and while Chris knelt in the cool grass, laying her treasures tenderly to repose, he climbed the stile, and went a few paces down the road.

"There's an awful pretty distant view of the church from here," he said. "Come and see it. Wait a minute though; I'll come and fetch the plates, they are too heavy for you."

He had deposited his burden by the stile for a moment, being rather tired of its weight, and as he spoke, he came back to pick it up. "I could jump that stile from here, I believe!" he exclaimed. Stand clear."

Louis was a noted jumper, light and agile, and Chris stood aside, prudently moving the box of plates, while he took two or three quick steps across the road, and leapt lightly over the stile. But not quite lightly enough. He caught his foot against the top bar, and fell headlong on to the path, sending his hat flying.

Chris looked to see him pick himself up, and say laughingly that he was unhurt, but instead of that he uttered a sudden exclamation, half tried to sit up, and then let himself fall back again. In much alarm she flew to the rescue, with a sudden horror that he had broken his leg. But the next moment she saw what had happened; the negative, shaken from his pocket by the fall, had been shivered by contact with a stone, and the blood was pouring from a gash where a sharp edge of glass had cut deeply in

to his wrist. By the time Chris had realized what was the matter, his hand lying helpless on the path was in a perfect pool of blood, and Louis himself lay white as death, too faint to tell her what to do.

On such an occasion as this stupid Chris, who wept over her sums, seemed to give place to another child altogether, with all her wits about her. Chris threw herself down on her knees beside her brother, handkerchief in hand, ready to bandage the cut. But never had she seen such a cut as this, from which the blood absolutely poured in a leaping stream; her handkerchief was soaked and useless before the knot was tied, and her face was pale with fright. Suddenly it flashed on her what it meant. Louis had cut an artery! As he said, there was no mistaking it, and unless it could be stopped he would bleed to death! But she knew how to stop this particular artery; and in another moment she was gripping his arm with all her strength.

She did not feel nervous then. She was only thinking what a providence it was that she knew exactly what to do, as she pressed her fingers against the bone of his arm through his thin coat, and watched breathlessly to see if the bleeding would stop. It did stop. There was no doubt of that. The terrifying throbbing flow ceased. As long as she held his arm Louis would not bleed to death.

"Hold on till somebody comes (Chris," said Louis in a faint, low voice. He was just sufficiently sensible to realize what he had done, but he was afraid to move, and almost too faint to speak.

The sun was pouring down upon them, but Chris dared not to reach out her hand for his hat. She stirred a very little, so as to cast her shadow over his head, and then knelt on, in her uncomfortable crouching position, with Louis' arm across her knees.

(To be continued.)

OUR LITURGY.

Our liturgical worship grew out of Christianity. And therefore we prize all that is pure and beautiful, as it has come down to us from the devotion to the past; we reverence the House of God, not that He, whom the heaven of heavens cannot contain, dwells in our temples as a local presence, but that our faith hallowed the spot as the house of our communion; we love the solemn prayer, the Psalter rising from minister and answering people, the stately chant that lifts us to devotion. This feeling reaches to the least as well as the greatest offices of worship. The silent petition which we offer at entering prepares us for our social praise. The bending of the knee is the instinct of the bending heart. A philosopher may say, that to look up to God is to suppose an above or a below to Omnipresence; but it is enough that our humble aspiration prompts it. We prize the bowing of the head at the name of Christ, for it is

surely a mark of that honor we pay to our King and Lord, not to forget the reverence we should pay even in the courts of an earthly prince.—E. A. Washburn.

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THE CHURCH'S MISSION CALL.

By the Right Rev. W. PAKENHAM WALSH, D.D., Lord Bishop of Ossory.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—*St. Matt. ix. 36-38.*

Our blessed Lord gave two great commandments to His followers with regard to missionary work. The one had reference to their own duty in going forth to preach the everlasting Gospel; the other had reference to their entire dependence upon God for a supply of labourers in that all-important work.

The former command gathered around it all the sacredness and authority which belonged to His last words on earth—"All power is given unto Me in heaven and in earth; go ye therefore and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost."

The latter command had its foundations deep in His own infinite compassion towards mankind, in view of the vastness of their need, and of the boundless stores of the Divine mercy—"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth (or rather thrust forth) labourers into His harvest."

These two commands should never be separated. They associate human duty with heavenly help. They remind us that as in the natural world success is inseparable from labour, and gracious seasons are necessary to a bounteous harvest, so in the spiritual world God has ordained that the sowing and the reaping are linked together by the invisible but essential tie which binds His all-powerful blessing to our feeble efforts.

This is a law which should ever be kept in mind with regard to all Christian endeavors, and more especially with regard to the great missionary subject which is now before us. We are dealing with a work which needs the hand and heart of man, in the exercise of all his best and noblest powers; but it needs still more the Spirit and Grace of Almighty God, to carry it on in all its parts to a successful issue.

And oh! what an unspeakable privilege is this conferred upon the servants of the Lord—that we should be employed as "fellow-labourers with God"; that we, so weak and so unworthy, should be permitted to take a part in the work that lies nearest to His heart, and allowed to carry out for Him, here below, the great designs which occupied His life on earth, and still engage His advocacy in heaven.

Let us look back and see how the early Church prized that privilege,

and endeavored to carry out their Master's great command. We have only to open the "Acts of the Apostles," that first and grandest of missionary records, and mark with what whole-heartedness and self-denial the primitive Christians gave themselves to this work.

It was their glory and their boast that they were enlisted in such a service; it was their happiness and joy that such an honor was entrusted to them. The foremost man in that band of missionaries, both in point of intellect and of labor, conscious of his own unworthiness and of the high distinction thus conferred upon him, exclaimed, "Unto me, who am less than the least of all saints, is this grace given, that I should preach amongst the Gentiles the unsearchable riches of Christ."

And let it be remembered that they carried on this work in the face of such peril and opposition as the world had never witnessed. For if they suffered the loss of all things; for it they braved the lions and the stake; for it they counted not their lives dear unto themselves, so that they might finish their course with joy, and preach the glorious Gospel of the Grace of God to the perishing heathen.

(To be continued.)

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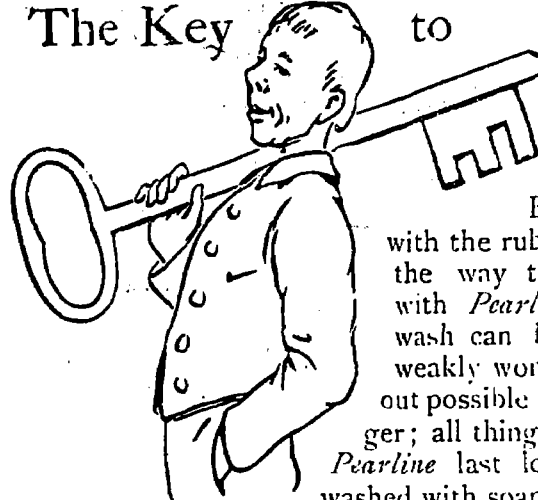
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Nothing can substitute faithful pastoral visiting. The organizations which are flooding the Church are the rich outgrowth from the decaying pastorate, but they cannot be its substitutes; no invented Church machinery can do this work. It is the personal work of the preacher, and no vicious or friendly proxy can be substituted for his work. Books and their study cannot atone for the neglect of pastoral visiting. The study of his people is a better study for the pastor of souls than the study of books. Preaching of the best order will not do, but preaching of the best order the preacher cannot give without this pastoral visiting. His best sermons are learned in the homes of his people. The preacher can no more dispense and divide the word of God without visiting the homes of his people and feeling their spiritual pulse, than the doctor can prescribe without being by the bedside of his patient looking at his tongue and feeling his pulse. The visiting makes the Church aggressive and powerful.

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TEMPERANCE.**PUBLIC CONFERENCE AT NORWICH.***(Temperance Chronicle C. E. T. S.)*

[CONTINUED.]

That was the object the C.E.T.S. had in the Bill which they had drawn up, and which he introduced into the House of Lords. The purpose of this Bill was to diminish the number of publichouses. They proposed that the houses should in the course of the next five years be in a certain proportion to the population—one for every 600 of rural population, and one for a 1,000 town population. At the end of five years they proposed to do this; year by year they would bring down the number, until at the end of the fifth year it reached that proportion. Then they thought the publichouses would be so few that men ought to be able to escape the temptation. On the other hand, there would be a number of publichouses sufficient to supply the need of those who felt they must have intoxicating liquors. This proposal was accompanied by a proposal that compensation should be paid to the dispossessed license holders by a tax levied on those license-holders who were not dispossessed. They further proposed that all clubs where intoxicating liquors were sold to members should be registered, and under strict regulations. They did not think it very likely they should succeed in diminishing temptations if, while they diminished the number of publichouses, they allowed a very large increase in the number of clubs. No measure would succeed in diminishing temptations which did not deal quite as thoroughly with clubs as with publichouses. They proposed that the licensing authority should be a Board elected by the ratepayers for that purpose only. Of course there was a great deal to be said pro and con, upon the latter point. He did not say that the society was quite unanimous in taking the view that it would be better to have a Licensing Board rather than entrust the work to the present magistrates; but that was the opinion of the great body of the society. If he were asked what mischief the magistrates had done that the people should take out of their hands licensing for the sale of intoxicating liquor, the answer would be quite simple and plain. The mischief they had done was they had licensed a great many more publichouses than were wanted. It might be said that the magistrates would learn better. He dared say they would—at any rate, he was not saying they wouldn't—but there was a good deal to be said in favor of putting the matter into the hands of the people themselves, because the people themselves were the sufferers. That it might take a long time to educate the people up to the point of determining what were their true interests in this respect, he fully admitted, but if they had the power it would take effect as soon as ever they were educated, and, judging from

what had already been done by Temperance societies, he had no doubt that in course of time the great body of the public could be induced to take a very different view to that which had hitherto been taken by the magistrates.

*(To be continued.)***AN OLD MAN'S STORY.****HIS FRIENDS HAD GIVEN UP HOPE OF HIS RECOVERY.**

Mr. George Rose, of Beltherville, Relates the Story of His Suffering and Release—Feels as Well as He Did at Forty.

From the Daily Ontario, Belleville.

Four miles west of Belleville, in the County of Prince Edward, on the southern shore of the beautiful and picturesque Bay of Quinte, is situated the village of Beltherville, a charming place of about four hundred population, composed quite largely of retired farmers. Of late years the picturesque location of the village has given it some prominence as a summer resort, where may be enjoyed the cool health-giving breezes of the bay. But even in this charming locality disease finds its way, and when the epidemic of la grippe swept over Canada, Beltherville was not spared a visitation. Among those attacked was Mr. George Rose, a life-long resident of the village who had already reached the allotted span of life. Mr. Rose had enjoyed remarkable health until he was taken down with an attack of la grippe, when grave fears were entertained for his recovery. In a few months he recovered sufficiently to again move about, but not with his accustomed vigor. Mr. Rose had scarcely regained his health when he was seized with another attack of this dread disease, worse than the first. This had a telling effect upon him, and his family feared consumption had claimed him for a victim. A physician attended him regularly but seemed unable to give him any relief. However, all that medical skill could do for him was done, but daily Mr. Rose's condition grew worse, and in March of this year his condition was so low that his family, like himself, had given up hope of his recovery. During the last month the general talk about the village and the surrounding country has been the remarkable cure of Mr. Rose by the use of Dr. Williams' Pink Pills. The case created such a sensation that a reporter of the *Ontario*, personally acquainted with Mr. Rose, determined to call on him and learn the facts of the case from his own lips. Mr. Rose was found a picture of health and activity for one of his years, and expressed his entire willingness to tell his story for the benefit of others. "I am," he said, "a well man, and do not hesitate to give the credit to Dr. Williams' Pink Pills for saving my life. I had three attacks of la grippe and continued to grow worse up to March of this year. At that time I was so reduced in flesh and strength I could hardly stand alone. In fact I was a mere

skeleton. I could not eat because I had no appetite. I could not sleep because my legs and feet became so badly swollen and cramped that my wife would have to rub them before I could get rest. The pain was at times so violent that I could not refrain from screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from dizziness. I took medicine from the doctor, but it did not help me, and I was so discouraged that I felt death would be preferable to my misery. I did not think I could live more than a few months when one day I read in the paper of the cure of a man whose symptoms were like mine. I must say I did not have much faith in the remedy, but felt as though it were a last chance. I sent first for a box, and by the time it was half gone I found that my appetite was getting better, and in other respects I could notice an improvement in my condition. By the time the box was gone there was a still further improvement. I continued the use of the pills, found that I could now get a good night's sleep, and that the cramps and pains which had formerly made my life miserable had disappeared. The swelling left my limbs, the dizziness disappeared, and I felt better than I had in four years. I know that it was Pink Pills and them only that brought about the change because I was taking nothing else. I have taken in all seven boxes and I feel as good now as I did at forty years of age. Last winter I was so bad that I could not do my own chores, and now I can do a good days' work. My friends congratulate me on regained health, and I don't hesitate to tell them that I owe my life to Dr. Williams' Pink Pills. Many others hereabouts have found similar benefit. Last spring my niece was looking pale and feeling weak, and I advised her parents who were very uneasy about her to try Dr. Williams' Pink Pills. The result is that she is now the picture of health. You may say that I would not be without Pink Pills in the house, for I firmly believe they will do all that is claimed for them if they are given a fair trial." In fact it appeared that Mr. Rose could not say too much for Pink Pills, and as the reporter drove away he again remarked, "Do not forget to say that I owe my life to Dr. Williams' Pink Pills." In conversation with several residents of the village the statements by Mr. Rose were fully corroborated.

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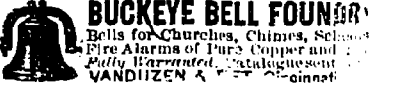
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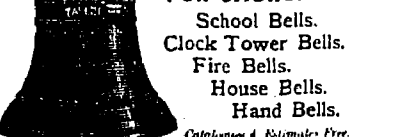
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