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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.

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NOTICE TO SUBSCRIBERS.

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ECCLIASTICAL NOTES.

CENTENARY OF THE COLONIAL EPISCOPATE.—The following proper Psalms and Lessons and Thanksgiving Collect have been sanctioned by the Archbishop of Canterbury for use in his Grace's diocese on Friday, the 12th of August: At Morning Prayer, Ps. lxxxix; First Lesson, Isa. xli. 10-21; Second Lesson, St. Luke, x. 17-25. At Evening Prayer, Pss. xix. and xxvii.; First Lesson, Ezek. xxxiv. 11 to end. Second Lesson, 1 Tim. iii. 1-14. *Thanksgiving Collect*: 'O God, Who art filling the waste places of the world with flocks of men, over Whom Thou hast promised of old to set shepherds to feed them; we thank Thee for Thy threescore and fifteen churches of a hundred years accomplished, and for the building up of the whole Body of Christ: And we praise Thee for all rulers of the same, steadfast in work, faithful in doctrine, especially for them that have witnessed a good confession and sealed it with their blood. Pour out, we beseech Thee, of Thy Spirit upon all whom Thou hast called, that Thy Name may be no more profaned among the nations of all names, nor the children of the Church go astray in the wilderness, but that this Thy people may be chief heralds of Thy truth, and knit the bonds of peace among all the churches. In all Thy folds let there be one holy flock, and One over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ our Lord. Amen.'

JUBILEE MEMORIAL, PARIS.—On Saturday, July 9th, the foundation-stone of the Victoria Chapel in the Rue des Bassins in Paris was laid by Lord Lyons. This chapel is to be erected in commemoration of Her Majesty's Jubilee, and towards its building Sir Richard Wallace has given a contribution of £600. The service was conducted by Dr. Quintard, Bishop of Tennessee, assisted by the Rev. H. White, the chaplain-in-charge. All the Anglican clergy resident in Paris were present at the ceremony.

SODOR AND MAN.—The Ven. James Wareing Bardsley, Archdeacon of Warrington, has been appointed by Her Majesty to the vacant Bishopric of Sodor and Man. The Archdeacon is one of the seven sons of the late Canon Bardsley of Manchester, who were all in Holy Orders. He is a graduate of Trinity College, Dublin, and was ordained in 1860 by the Bishop of

Chester to the curacy of Sale, Lancashire. He was for some time connected with the Islington Protestant Institute, but most of his clerical career has been spent at Liverpool, where he has been incumbent of St. Saviour's, Falkner Square, for many years, and was appointed the first Archdeacon of Warrington by the Bishop of Liverpool.

CHURCH DISCIPLINE.—The Bishop of Liverpool has just published an interesting pamphlet, entitled *Church Discipline in 1887: a Few Thoughts on the Subject*. He speaks of the question of Church Discipline as becoming swiftly one of the 'burning questions' of the day, and he calls on all thoughtful Churchmen to give it their serious attention. He declares that no one can hold more strongly than he does himself that the *English Church was meant to be a comprehensive body* in which High Churchmen and Low Churchmen and Broad Churchmen might alike find a home. Still some limit or another there must, in the nature of the case, be; and the Bishop wholly disapproves of any efforts in the direction of assimilating the English services and doctrines to those of Rome.

WORTHY OF NOTE.—"All Israel shall be saved." Encouraging tidings reach us, says the *Family Churchman*, Eng., from Galizia and the South of Russia—the numerical centre of existing Judaism—where the work headed by the Christian Rabbi of Kischineff, and supported by the spread of Delitzsch's Hebrew version of the New Testament, seems constantly advancing. Both on the Continent and in England, it is said, the Jewish journals deplore the diminishing influence of the Synagogue, and the young are showing an unwonted desire to examine the teachings of Christianity. At Berlin, the missionary Cassel has baptized twenty-two Jews during the past year, a number beyond precedent. At Rome the Jews, no longer isolated in their Ghetto, numerous attend the Bible-readings of the London Jews Conversion Society. At Jerusalem, the hospital of that Society is preferred by Jewish patients to any other.

ACCESSION.—The *Guardian* says that Mr. Henry Webb Smith, who was ordained a deacon by the Bishop of Oxford on Trinity Sunday, was educated for the Dissenting ministry at Hackney College, and had been a minister of the Independent denomination since 1878.

TRURO CATHEDRAL.—This, it is now definitely arranged, will be opened, and consecrated in the last week of October next. The Prince and Princess of Wales will be present. Her Majesty was expected to attend on this historical occasion—Truro Cathedral being the only Anglican cathedral erected in England since the Reformation, with the exception of Wren's monument in St. Paul's Churchyard—but she has regretfully elected not to be present. The Archbishop of Canterbury will officiate at the service of consecration.

ADDITIONS TO THE CATECHISM.—The Lower House of Canterbury, through the Prolocutor and his assessors, attended and presented the

additions to the Catechism, upon which the Lower House had been engaged during three days of the last and previous session. These were termed 'Questions and Answers on the Church, supplementary to the Catechism.' The additions proposed to be part of the teaching of the Church in future, were as follows:

'I. Q. What meanest thou by the Church? A. I mean the body of which Jesus Christ is the Head, and of which I was made a member in my baptism.'

'II. Q. How is the Church described in the Creeds?—A. It is described as One, Holy, Catholic, and Apostolic.'

'III. Q. What meanest thou by each of these words?—A. I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.'

'IV. Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Shall it always be so?—A. No; when our Lord comes again, He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.'

'V. Q. What is the office and work of the Church on earth?—A. The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.'

'VI. Q. How did our Lord provide for the government and continuance of the Church?—A. He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and to ordain faithful men for the continuance of this ministry until His coming again.'

'VII. Q. What Orders of Ministers have there been in the Church from the Apostles' time?—A. Bishops, priests, and deacons.'

'VIII. Q. What is the office of a Bishop?—A. The office of a Bishop is to be a chief pastor and ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.'

'IX. Q. What is the office of a priest?—A. The office of a priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and to feed the flock committed by the Bishop to his charge.'

'X. Q. What is the office of a deacon?—A. The office of a deacon is to assist the priest in Divine service, and specially at the Holy Communion; to baptize infants in the absence of the priest; to catechise; to preach, if authorized by the Bishop; and to search for the sick and the poor.'

'XI. Q. What is required of members of the Church?—A. To endeavour by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.'

'XII. Q. Why is it our duty to belong to the Church of England?—A. Because the Church of England has inherited and retains the doc-

trine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

The Lower House asked that their Lordships of the Upper House should give their concurrence to these questions and answers; but the subject was deferred.

UTTER FAILURE.—The attempt to compel the Archbishop of Canterbury, to take order for the consecration of Sir George Cox as Bishop of Natal, in succession to Bishop Colenso, was an utter failure. The crown officer replied to the application—"coercion impossible." It now only remains for this schism to confess that it is a schism,—or it may join one of the several divisions of the so-called Reformed Episcopal Church.

RAPID GROWTH.—The corner-stone of the new Trinity, Kansas City, was recently laid by Bishop Talbot—the rector, Rev. Robert Talbot, is the Bishop's brother. The parish was organized only three years ago, but numbers over 300 communicants. The Church is estimated to cost about \$80,000.

FON DU LAC.—A noteworthy feature of the Church work in this Diocese is the successful efforts put forth among the Germans. Six German missions have been admitted into union with the Council during the past year, and a class of 100 was confirmed at Oshkosh on Whitsun-Day.

A WORTHY KNIGHT.—Some weeks ago the newly-created Knight, Sir Pryce Jones, and Lady Pryce Jones, of Newtown, gave £1,000 towards the erection of a new church at Denygloddfa, Newtown. On Tuesday week Sir Pryce Jones and Lady Pryce Jones further communicated to the Rev. R. Evan Jones, M.A., vicar of the parish, their willingness to build at their own expense the complete church, at a cost of from £2,500 to £3,000, and to present it to the parish as a Jubilee gift.

A SECTARIAN QUERY.—The Ven. Archdeacon Farrar attended the last annual gathering at Chesnut College, a training college for Dissenting ministers, and Dr. Parker of the City Temple, London, writes on the subject as follows:—

A clergyman of the Episcopalian Church will not preach for a Nonconformist minister, on the ground that he does not acknowledge the validity of Nonconformist ordination. In other words, the Nonconformist is not a minister at all in the Episcopalian sense; yet that same clergyman can preside or officiate at the anniversary of a Nonconformist college, whose one object is to prepare young men for what is to him a non-apostolic ministry. *Is the clergyman consistent?* How can he recognize preparation for illicit orders? How can he wish well to students for whom he will not preach when they become ministers? Ought a Chancellor of the Exchequer to preside over private mints, to congratulate the coiners, and then reject the coin as spurious?

AN ANSWER.—The following common-sense paragraph from the *Church Record* will answer some of the subscribers of the *CHURCH GUARDIAN* who have addressed similar letters to us:—

Occasionally we get a letter stating that the person writing had subscribed for *THE CHURCH RECORD* for only one year, and therefore he does not see that he is liable for more than that time, hence it may not be out of place to explain our mode. The funny part is that such objectors always know that the original term of their subscription had expired long before, and they had received and read their paper with perfect placidity, *until the bill came*. The truth is that in order to give the Church a paper at the lowest possible cost, we have set

the price so low, that when subscriptions are obtained by agents, after their commissions are deducted we receive only about half the amount the paper costs us. We have to take it for granted that our readers so far appreciate our efforts for the Church that they will continue to be our readers, and in a great majority of cases this is so. But desiring to be perfectly just, we tried various ways of notifying them, which had very little effect, and then we tried taking for granted that they did not wish the paper, and stopping, but this brought endless trouble and complaint. Finally we adopted the mode of all such publications (there is no exception to this except among metropolitan papers and periodicals), sending the paper *until ordered discontinued*.

PROOF POSITIVE.—Bishop Paret (of Maryland), reports a visitation of St. George's, Poplar Hill, the first place where our *Church Services were established in Maryland*, by the Rev. Wm. Wilkinson, about A.D. 1650. In 1652, a parishoner bequeathed "the milk of three heifers forever" to the parish; and in 1675, another gave 344 acres of land, which after 212 years the parish still holds, with 156 more, a glebe of 500 acres, with a Rectory.

Notice to Clergy CENTENARY CELEBRATION.

All the Clergy who intend to be present at the Centenary Commemoration at Halifax, on 12th August, are requested kindly to send in their names at ONCE to the Archdeacon of Nova Scotia, Halifax, so that as far as is possible accommodation may be provided for them. Application has been made for reduced fares on Railways and Steamboats.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The refusal of the Rev. Dr. Edgehill to accept the Bishopric will necessitate the re-assembling of the Synod on August 10th. There will probably be a large attendance. We strongly deprecate the incessant allusions and promptings in the local press as to the probable successor to the See. We learn that Ven. Archdeacon Gilpin has withdrawn his refusal to be nominated; and if nominated his election is regarded as pretty certain.

St. Mark's.—The Congregation has decided to postpone the election to the vacant Rectorship until the middle of August. There is a great number of applicants seeking the position and some active canvassing has taken place in the parish.

HERRING COVE.—A meeting of the Tangier Rural-Deanery Chapter was held at Herring Cove (Rev. G. F. Maynard, rector) on July 8th.

At the service the Rev. E. H. Ball read prayers, Revs. N. R. Raver and T. C. Mellor the lessons, and the *ad clerum* sermon was preached by the Rev. J. A. Richey, of Seaforth, from Eph. iii. 20, 21. At the choral celebration Rev. Rural Dean Ellis, of Sackville, celebrated and was assisted by the Rector.

Capitular meeting was held in the afternoon and after consideration of various matters and among them the Rural Deanery Magazine, which has now reached a circulation of 230; the best thanks of the Chapter were unanimously voted for the able *ad clerum* sermon, on "Glory in the Church by Christ Jesus."

At the evening service the sermon was preached earnestly by the Rev. T. C. Mellor, of Eastern Passage.

Notice of this meeting would be very imperfect without marked mention of the kind hospitality of the Rector and Mrs. Maynard, the

abundant and tasteful floral decorations of the altar (the work of the Church women of the congregation we were told), the musical services very ably accompanied on a superior reed organ by Mrs. Maynard, and the surpliced choir at the evening service.

ALBION MINES.—Mr. H. Pittman, again acting as assistant to the Rector during the King's College "long vacation," all being glad to see him again. He enables us to have 6 and 7 services on the Sunday, instead of the 3 and 4 we have during the Winter, giving to three Stations *Sunday* services; where Mr. Moore, when alone can only go on week day evenings.

AMHERST DEANERY.—Rev. R. W. Hudgell, has, to the regret of the Chapter, signified his intention of giving up his work as travelling missionary for this Deanery. An active young clergyman is needed as his successor. The Rural-Dean will be glad to hear from such an one. His address is Stellarton, N.S. The stipend is \$650.

The next meeting of this Chapter will (D.V.) be held at Pugwash on the Feast of St. Matthew (Wednesday, September 21st next); appointed preacher, Rev. J. L. Downing, rector of River John. First service, Tuesday 20th, at 7 p. m.

PERSONAL.—In another column will be found notice of the death of Mr. Thomas Ashe, who in his younger days was a very earnest and active worker in the Church's cause. It was almost wholly due to him and his self-denying efforts that the beautiful little church at Berwick was built, as he gave of both his time and labour to the work, gathering money where he could to help in purchasing material, and working hard at the building himself, but he had the satisfaction of seeing it completed and ready for consecration at the time of our late Bishop's last visit to that Parish, and now he has entered into his own rest also.

PERSONAL.—Rev. Dr. Partridge, has left for a visit to England, on private business. The absence of the Secretary of the Synod will evidently necessitate the election by the Synod of a Secretary *pro tem* on August 10th.

We regret to learn that the Rev. T. B. Keagh, of Prince Edward Island, has been seriously ill at Halifax. Hard work on the Island is the cause.

Rev. Dr. Hole, of St. Paul's, had an interesting children's flower service recently, at which were sung hymns composed by himself. The flowers were presented to the hospital.

The Rev. V. E. Hariss, of Amherst, and the Rev. Mr. Wiggins, of Sackville, are soon to take a trip across to the Old Country, and be absent for about six months.

Rev. David Neish, is taking duty at St. Mark's during the vacancy, and is also doing the routine work of Clerical Secretary.

DIOCESE OF FREDERICTON.

SYNOD PROCEEDINGS.—Continued.

The following Committee not having completed the work for which they were appointed be continued, viz: the Committee of the Amalgamation of the Synod and D.C.S.; Committee appointed to define the duties of Church Wardens; and the Committee on the keeping of Registers.

Arrangement was made in accordance with the recommendation of the Board of Domestic and Foreign Missions for the continuance for another three years of the annual contribution of \$300 towards the Stipend of the Bishop of Algoma.

The report of the Governors of King's College, Windsor, was received and ordered to be printed.

The Coadjutor Bishop then read the report of the Women's Aid Association for the diocese. The Association was organized in Fredericton

in March, 1886, with forty-two members. The membership is now one hundred and thirty-five. The income of the Fredericton Branch since its formation amounted to \$842.28. Grants have been made towards various objects amounting in all to \$592. Two Christmas trees had been provided for Sunday-schools in poor settlements, and contributions to sales in aid of poor parishes have been given by the needle-work Committee. Branches of the Association have been formed in the parishes of St. Paul, Hampton and St. Andrews, and Girls' branches in St. John and Fredericton. The Hampton branch has 23 members. Its income has been \$124.21, which has been given towards the building of a mission church in the parish. The St. John Girls' branch has a membership of fifty-one under the direction of a Committee of four ladies. It has agreed to raise during the year the sum of \$50 for the salary of the missionary at Ludlow, and has contributed \$8.40 for chairs for the Hudson Memorial Church. The Fredericton branch held a sale in December, which realized the sum of \$305. This money was given to His Lordship the Bishop Coadjutor for mission work in the diocese. The income of the Association and its branches is placed at \$1329.89.

Previous to closing of the Synod the Lord Bishop delivered an address in which he stated:

The Session had been a pleasant one and had proceeded most amicably. He would refer to two things of special interest in connection with this Synod. One was the appointment of a Committee to settle the differences existing between the Mission chapel and St. Paul's Church, Portland. He was only expressing the voice of the Synod when he gave expression to the wish that on both sides there would be a determination to settle this matter. It would be a standing disgrace to the church in this Province, and would be commented upon outside, if the Synod, appointed to arrange such things, should be found unequal to the task. The Committee should use their best efforts to work out a reconciliation. It would be a happy day for the Church, it would be a happy day for him, when this difficulty was arranged. He hoped the matter would not be taken to the law courts, which the Chief Justice deprecated so much. He defended his action in connection with the Mission Chapel. He had acted, he believed, conscientiously in the matter, and he did not shrink from doing anything which he conscientiously considered to be his duty. The second matter to which he referred was the formation of the Women's Aid Association. He paid a very high compliment to the zeal of the ladies and hoped that their work would prosper. The mission of Ludlow was also referred to. On Saturday the consecration of the Church in that parish was to take place. He hoped the mission would long flourish. The Bishop concluded by expressing his thanks for the patience and earnestness shown by the Synod.

The doxology was then sung and the Synod adjourned *sine die*.

Diocesan Church Society.—At the last meeting of the General Committee of the D. C. S., immediately preceding Synod, reports were submitted by the Missionaries which were in most instances of an encouraging nature, showing that much faithful and efficient work had been accomplished during the past year. Three new Churches have been completed at Ludlow, Westmorland, and St. James, four more are in course of erection at Greenwich, Cambridge, Town Hill and Hampton Station. Substantial improvements have been, or are being made, in the churches at Edmondston, Derby, Magagnadavic, Petersville, Greenwich, Johnson and New Maryland. Mission Halls have been built at Peticodiac, Hampton Village, and Smithtown. A large number of confirmations have been held during the year by the Metropolitan and

the Bishop Coadjutor. The contributions reported indicate a slight falling off as compared with last year, but it is hoped that the amounts in many instances may yet be increased. The Board of Home Missions found it necessary to recommend an addition of five per cent to the amount required from each mission for the missionary's stipend and a deduction of a like amount from the grant made by the D. C. S. This was in the great majority of cases accepted without remonstrance by the missions concerned.

The following Committee was appointed to place the needs of the Diocese prominently before the Church public: Messrs. H. W. Frith, G. S. Smith, Geo. A. Schofield, Geo. E. Fairweather, and C. N. Vroom.

The usual reports were submitted from the various Committees and were in the main satisfactory.

The Bishop Coadjutor presented and read the report of the Committee appointed to consider the amalgamation of the Diocesan Church Society and Diocesan Synod which was adopted and will be printed for general information. The committee state in their report that "a sub-committee was appointed to gather information on the subject. At the request of that sub-committee a circular letter was issued to every Bishop in Canada and the United States, asking for information on all the points which would be raised if amalgamation were thought desirable. The replies were embraced in an appendix. It has been found that in no other Diocese in Canada or in the United States are the finances of the church under the sole control of a voluntary body; the Diocese approaching the nearest to our's is that of Quebec, where a Church Society exists, but there the Synod exercises a joint control with the Church Society over the finances. We, therefore, stand alone in having the finances of the Diocese administered by a voluntary Society perfectly independent of the Synod. In every Diocese, where there formerly existed a Church Society controlling the finances of the Diocese, that Church Society has been amalgamated with the Synod, and such amalgamation has proved advantageous in the opinion of the writers; nor has there been any difficulty found in transferring the trust funds formerly belonging to the Church Society. The Home Mission work in most of the Canadian and American dioceses is controlled by a missionary board or Board of Home Missions appointed by the Synod or Convention; and by means of rural deans or arch-deacons a definite knowledge of the wants of the whole of the diocese, as well, as of the status of each separate congregation, is obtained. Stringent provisions are made for the payment of the clergyman's stipend in several of the Canadian dioceses. Such is the result of the information obtained. The committee, considering the matter of amalgamation to be one not to be undertaken hastily or without due reflection, resolved that each member of the two committees should be requested to put his views of the advantages or disadvantages of the measure in writing, and those views as submitted form a voluminous appendix." The further consideration of this very important question was referred back to the Committee, to report on at the next meeting of the D. C. S., when it is to be presumed definite action will be taken. As far as can be gathered the indications are that the question of amalgamation will next year be favourably considered both by the Synod and D.C.S.

The Church Society had the pleasing duty of gratefully acknowledging a donation to its funds of \$3,400 on the part of Mrs. Rebecca Caroline Gordon, of Fredericton, and also of a donation of \$500 (making \$900 in all) to the Special Widow's and Orphan's fund, from Mr. James F. Robertson, of St. John.

The Anniversary Service of the D.C.S., was held on Thursday evening (July 7th) in the Cathedral. It was fully choral, and was ex-

ceedingly hearty and enjoyable; 60 clergy besides the Coadjutor Bishop and the Metropolitan were present.

PORTLAND.—We clip the following from the printed quarterly report of St. Paul's Sunday-School:

Scholars on the Register March 1st: Boys, 138; Girls, 156.

On the Register May 31st: Boys, 129; Girls, 156—total 285; Largest number present, March 31st, 231; smallest number present, April 3rd, 135; average attendance for quarter, 204; do for corresponding quarter last year, 143; do for last quarter, 200; do for last year, 153.

At St. Barnabas' Mission School, Sandy Point Road, there were admitted at opening, on May 29th, 49—making total number of Scholars on May 31st, 334.

Mission Station on Sandy Point Road.—A branch Sunday-school has been opened in this far off corner of the parish with results far exceeding all anticipations.

The work has been received with intense joy, not only by the children, but by the parents and the grown up young men and women of the neighborhood. Four strong classes have been formed:

1. A Men's Bible Class, under Mr. Hickson.
2. A Women's Bible Class, under Mrs. W. Hazen.
3. A First Class of boys and girls, under Miss E. Symonds.
4. A Second Class of boys and girls, under Miss Alice DeVeber.

The Sunday-school commences every week at 3 o'clock, and closes at 4 o'clock, when a short service, with an address, is held by the Rector or curate.

For the present a vacant house has been rented, in which school and service are conducted as reverently as circumstances allow. The people, however, are most anxious to build a small school chapel, and for this end a contribution of \$100 have been promised by Mr. Byers; and free labor, or its equivalent, by nearly all the other men in the district. It is to be hoped that others will gladly avail themselves of this privilege to do some standing work for God. A very pleasant site has been offered by Mr. David Peacock, and approved by the Rector. During the hot summer afternoons the Service at 4 o'clock is held out-of-doors, and proves enjoyable.

The work on the Mission chapel, which when finished is to be dedicated to St. Barnabas, has now begun in right earnest, and it is expected that before the harvest is ready the building will be roofed and boarded in.

The annual Sunday-school picnic was held at Grand Bay on Thursday, the 28th inst.

LUDLOW.—Hudson Memorial Church.—This Church was consecrated on Saturday, July 9th, 1857, by the Metropolitan, with whom were the Bishop Coadjutor and sixteen clergy. A special train had been secured from Fredericton, and about one hundred of the faithful laity availed themselves of the opportunity of showing their sympathy for the Church folk for whose advantage the Church had been built. As the train stopped at the platform the church bell rang out merrily, and the whole neighborhood was on the alert. The sixteen clergy and the two Bishops approached the Church in procession chanting a metrical Litany, and the consecration service commenced. The Metropolitan preached, and Communicated about 90 persons. In the afternoon service was again held, and Rev. J. H. Talbot, Rector of Moncton, to whose skill is due the plan of the Church, preached. The offertories in the day amounted to \$171, less ten cents, and it is remarkable that though there were more than 250 in Church in the morning, and about the same number in the afternoon, copper or bronze money was conspicuous by its absence. The services were

very hearty, and the choir, who went over from Fredericton, rendered the musical portion excellently. The Bishop Coadjutor remained over Sunday with five clergy, held four services, and baptized three adults and an infant. The weather was fine throughout and all showed their thankfulness that a beautiful Church had been successfully completed where it was much needed.

PERSONAL.—Rev. Mr. Sampson, who has held the curacy of St. John's Church, St. John, for several months, has resigned having accepted an appointment as Rector of Milton, P.E.I.

DIOCESE OF QUEBEC.

DRUMMONDVILLE.—Those who were confirmed last month made their first communion on Sunday, July 10th, at 8 a. m. Unfortunately the day was raining, but in spite of the weather all except one of the candidates were able to be present, most of them having come 5 or 6 and several 12 miles to be present. The altar was vested in white and decorated with ferns. The girls wore veils as at the Confirmation. Several hymns were sung. After the service which was most impressive, the candidates to the number of 20 and several friends sat down to breakfast in the Rectory.

PORT DANIEL.—On Thursday the 7th ult., the Lord Bishop of Quebec accompanied by his chaplain, the Rev. Mr. Stevens, of Hatley, visited the mission of Shigawake, for the purpose of holding Confirmations. Service was begun in the Church of St. James, Port Daniel, at 11 o'clock. The mission priest, the Rev. Fred. S. J. Lloyd, said matins, the lessons being read by the Rev. Mr. Stevens. The address in the Confirmation service was read by the Rev. Prof. Roe, of Lennoxville, the number of candidates being 21. The Church was filled with a most reverent and devout congregation amongst whom were many Presbyterians. In the Village, the headquarters of the Mission, a few arches had been erected and a good deal of bunting was displayed in honour of the much loved Bishop of the Diocese. The Church of St. Paul, at Shigawake, was the scene of a most impressive service in the afternoon. The number of candidates confirmed was 37, and the Church was filled to overflowing. Evensong, a shortened form, was said by Mr. Stevens, and the mission priest, Dr. Roe reading the address on the Confirmation service. The Bishop delivered most instructive addresses to the candidates and also preached a sermon at either service to the delight and gratification of the people of the mission.

The number of persons confirmed in the mission was 58. *Laus Deo.*

DIOCESE OF MONTREAL.

THE BISHOP'S APPOINTMENTS.—The appointments of the Lord Bishop of the Diocese for August are:

Aug. 14—Hull, Rev. F. R. Smith.

- " 14—Chelsea, Rev. George Johnson.
- " 15—North Wakefield, Rev. C. Boyd, B.A.
- " 17—Aylwin, Rev. W. P. Chambers, M.A.
- " 19—Wright, Rev. W. P. Chambers, M.A.
- " 20—River Desert, Rev. H. Plaisted, M.A.
- " 22—Aylwin, Rev. W. P. Chambers, M.A.
- " 23—Alleyne, Rev. W. P. Chambers, M.A.
- " 24—Carwood, Rev. W. P. Chambers, M.A.
- " 25—Thorne Centre, Rev. N. A. F. Bourne B.A.
- " 26—Leslie, Rev. N. A. F. Bourne, B.A.
- " 27—Thorne West, Rev. N. A. F. Bourne, B.A.
- " 28—Bryson, Rev. A. A. Allen, M.A.
- " 28—Clarke's, Rev. A. A. Allen, M.A.
- " 29—Portage du Fort, Rev. A. A. Allen, M.A.

" 30—Clarendon, (Shawville), Rev. W. A. Naylor, M.A.

" 31—Fort Coulonge, Rev. W. A. Naylor, M.A.

DIOCESE OF ONTARIO.

The Ven. Archdeacon Lauder, Commissary of the Bishop, issued on 15th ult, a Circular letter addressed to the Clergy of the Diocese, to be read in all the Churches thereof on the 31st ult, calling attention to the celebration of the Centenary of the Colonial Episcopate to take place at Halifax on the 12th August, and reciting at length the resolution adopted at the last meeting of the Provincial Synod. As the Jubilee celebration prevented the carrying out of the services appointed for the 19th June, the Archdeacon adds:

"In order that the Diocese of Ontario may now take its part in this interesting Celebration, I hereby appoint *Sunday, August 7th*, to be observed throughout the Diocese as a day of Thanksgiving to Almighty God, for the signal blessings conferred by Him on the English branch of His Church, by the great extension of her Colonial Episcopate. I recommend that the S. P. G. tract on the subject, which will be sent you, be read instead of a sermon, and that there be a celebration of the Holy Communion in all the Churches.

The offerings, which it is hoped will be liberal, for the Memorial Cathedral, should be forwarded to the Rev. A. Spencer, Kingston."

The Archdeacon adds: "For Centenary Hymn, see *Church Guardian*, No. 13, p. 15, or write to J. I. Lamplough, 63 Beaver Hall, Montreal."

DIOCESE OF TORONTO.

ST. LUKES.—The Rev. J. Langtry, Rector of the Parish was heartily welcomed home on the return from his trip to Europe by the members of his congregation. The reception took the form of a Garden party, and was held in the grounds of the Bishop Strachan School College, and an address of welcome from the congregation was read by Mr. Geo. Chillias, Churchwarden, to which Mr. Langtry replied, thanking those present in warm terms for their kindness in thus receiving him, and assuring them of the pleasure he felt at being again in their midst. Mr. Langtry mentioned that everywhere in England he had observed evidences of renewed life and organized actual work in the Church. One month of his absence was spent in Italy, where he was sorely grieved at the degradation of the people, and is more thoroughly convinced that the Church of England has nothing to learn—for her good—from the Church of Rome.

The Band of the Royal Guards was present and played during the evening. It is gratifying to learn that Mr. Langtry's health has much improved owing to his trips and rest from arduous Parochial duties during the past four months.

EAST YORK.—The quarterly meeting of the Chapter of the Rural Deanery of East York, was held at the Rectory, Unionville, on Tuesday and Wednesday, July 12th and 13th. There were present during the session the Revs. John Fletcher, A. M., Rural Dean John Carry, D. D., John Davidson, A. M., John Vicars, A. B., Isaac Middleton, A. M., and Frederick Burt. Letters of apology for necessary absence were received from the Revs. Anthony Hart and J. H. Harris; the latter was detained through illness, the former as being presiding examiner at the terminal examination of the pupils of the High School at Markham. On Tuesday evening a very practical sermon was preached by the Rev. Isaac Middleton, from Psalm 19, 12. On Wednesday morning the Sacrament of the Supper of the Lord was administered; the Rev. Isaac Middleton being celebrant. The business meeting commenced at 10.30 a. m., and

was fully occupied during the forenoon in a profitable discussion upon the portion of scripture appointed for consideration, Heb. chap. 13 in the original Greek. After recess for dinner the chapter resumed, then a learned essay was read by the Rev. Dr. Carry, on the fertile attempt of the Emperor Julian to rebuild the temple of Jerusalem, in which a clear and exhaustive manner the various proofs of this extraordinary fact were given from contemporary authors. The chapter then took into consideration the state of the missions in the Deanery, and great regret was expressed at the long continued vacancies in the missions of Beaverton and Punderland; after serious deliberation upon the subject a resolution was passed requesting the Bishop to use his personal influence and his best endeavours to replace those missions on their former footing, with missionaries and regular services. It was thought by the Chapter that the Old Testament did not receive at their hands that full critical examination to which it is entitled, and that our efforts had been confined to the elucidation of the New Testament to the exclusion of that portion of God's word which the Apostle declares is able to make us wise unto salvation through faith which is in Christ Jesus, it was therefore determined that at least for sometime, the attention of the Chapter should be directed to the Old Testament, and that the Minor Prophets, as the portion of the Oracles of God which receives least notice should now form the subject of our meditations. The next meeting of the Chapter was appointed to be held at Port Perry on October 11th and 12th, where the following subjects would be considered, an essay by the Rev. John Davidson on special forms of Missionary effort suitable to our Deanery, and the first three Chapters of the book of the Prophet Hosea.

PORT HOPE.—*Trinity College School.*—At the recent Entrance examination for the Royal Military College at Kingston, Trinity College School, Port Hope, sent up five candidates, who obtained the following places out of the 26 who passed:—Duncan Sayer MacInnes, first place; Frederick Mitchell Scadding, second; Frederick Gamble Bingham Allan, sixth; Francis Bertram Wilson, ninth; David Ford Jones, nineteenth. The school and its staff are to be congratulated on this great success amongst competitors from all parts of the Dominion.

DIOCESE OF NIAGARA.

ST. CATHERINES.—The Rev. James Fennell, formerly of this place has removed to Georgetown, Ont.

BURLINGTON.—Will you kindly publish, for information of Clergy, Superintendents, and Teachers of Church Sunday Schools, the enclosed circular from the C. E. S. S. Institute? And will you also allow me, as one of the Local Secretaries in the Dominion, to plead with my brethren of the clergy for more attention to this important subject? The Institute has been trying for years to increase the interest in Sunday School work, and make the teaching more systematic, by holding examinations, offering prizes and certificates of honour, publishing Instruction books &c., but with too little success. We want more zeal in this matter. It is not a party question, but one on which the future of the whole Church largely depends. The children of this generation will form the Church, or the Anti-Church, of the next generation. While we talk about religious education, are we making the best use of the opportunities that we have? While the religious bodies around us carefully train their members in their systems, can we be surprised if our young, untaught in the doctrines of the Church, are sometimes drawn away to these human systems? Let Churchmen of all views help the Institute in its good work, and try to make the teaching of

Church Sunday Schools more definite and more systematic. Yours, &c.,

WILLIAM BELT.

Burlington, July 28th, 1887.

The circular referred to is addressed to the Local Secretary, and

Calls attention to the Prospectus enclosed giving full particulars of the SUNDAY SCHOOL TEACHERS' EXAMINATION, which will be held under the auspices of the Institute in MAY next.

These Examinations have been held annually for the last sixteen years, and Local Centres have been established in all parts of the country.

I desire to draw your attention to two new features which have been adopted in connexion with the next Examination :

(1.) Candidates will be permitted to enter either for the Prayer Book or Church History subject.

(2.) The third Section will consist of a Sketch of a Lesson, as heretofore, but will also contain a few questions on the Art of Teaching. The time for this Section will be increased from one hour to one hour and a quarter.

The Committee also desire to draw attention to the new Regulations under which Certificates will for the future be awarded. By the Revised Scheme certain anomalies are removed which existed under the old system.

The Committee venture to hope that one result of these alterations will be to induce a larger number of Teachers to enter for the examination.

Subjects for the S. S. Teachers' examination, May 28th, 1888 :

I. Scripture—Acts xv to xxviii, inclusive.

I. (1) Prayer Book, Collects for all the Sundays and Holy Days from Advent to the sixth Sunday after the Epiphany.

or (2) Church History—From the Accession of Henry VIII to the death of Edward VI.

III. Lesson—to be selected from Acts xv to xxviii.

[Some question on the Art of Teaching will be appended to this Section.]

DIocese OF HURON.

SARNIA.—The Congregation of St. George's Church presented the Rector, Rev. T. R. Davis, with an address accompanied by a cheque for \$107.70, last week. The address referred to the efforts which Mr. Davis had been putting forth, and the need there is that he should have change and rest. He is asked to take a months holiday, the Congregation supplying a substitute for the work during his absence.

LONDON.—The Rev. Canon Richardson and wife, have gone to England for a three months stay. Rev. Canon Smith and family, are at Port Stanley; Rev. Canon Innes has gone north for a few weeks, and Principal Fowell, of Huron College, are spending the holiday at Kincardine.

His Lordship the Bishop of Huron has been absent from the city for some weeks holding confirmations in the Western part of the Diocese.

The Rev. J. Holmes, has entered on his duties at Walkerville, and the Rev. F. F. Davis has succeeded him in Thorndale.

LONDON SOUTH.—The ladies of St. James' Church have made another payment of \$200 on the debt on the Rectory, reducing it to \$1,000. The Churchwardens have also made a further reduction on the debt on the Church this month.

DIocese OF ALGOMA.

GOBE BAY.—On July 17th, 1887, this Mission, situated on the Manitoulin Island, and which during six winter months is partially cut off from communication with the outer world, was cheered and brightened by the annual visit of its beloved Bishop.

In the morning at 11 a. m., a confirmation was held in All Saint's Church, where ten candidates were presented for the Apostolic rite of the "laying on of hands."

His Lordship gave a brief address to the candidates in an earnest, loving manner which is peculiarly his own.

This was followed by sermon and the Holy Communion, of which seven of the newly confirmed ones partook.

In the afternoon the Bishop preached at one of the out stations; and at night, in All Saint's Church, he administered the Sacrament of Baptism to two infants, and preached an eloquent, earnest, and telling sermon.

On Monday, His Lordship visited Mills, and preached in Trinity Church.

The Sunday School children had been looking forward to Tuesday with no little eagerness. The Bishop had kindly intimated that the "Evangeline" would be available for a Picnic, and parents, children, and friends spent a most enjoyable day, though the pleasures thereof were somewhat marred by the Bishop being to unwell to enter into the children's pastimes.

Though far from well, His Lordship presided until late, at a vestry meeting where some serious questions came up for discussion.

Certainly the Bishop of Algoma does not stint himself in work. He has brightened us by his presence in this Mission, and we trust his visit will be the means of re-animating, and strengthening all Church members.

PROVINCE OF RUPERT'S LAND,

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

DIocese OF RUPERT'S LAND.

WINNIPEG.—On the second Wednesday in August the Provincial Synod of Rupert's Land will open in Winnipeg. It is probable the session will not exceed three days. There are two councils of the Synod, the House of Bishops and House of Delegates, more commonly known as the Upper and Lower Houses. The session will be opened with divine service and the administration of the Holy Communion. The office bearers of the Synod are as follows: President of the Upper House, the Most Rev. the Metropolitan of Rupert's Land; Secretary, Rev. Canon Machray; Prolocutor of the Lower House, Ven. Archdeacon Cowley, D.D.; Secretary, Rev. Canon Matheson. The Upper House will consist of the Metropolitan and the Bishops of Moosonee, McKenzie River, Qu'Appelle, Athabaska and Saskatchewan. It is expected all the Bishops will be present except the Bishop of Mackenzie River, whose movements are uncertain. Each diocese is entitled to send to the Lower House seven clerical and seven lay delegates. The delegates to the Lower House as far as known will be as follows:—

From the Diocese of Rupert's Land, Canon Matheson, Dean Grisdale, Canon O'Meara, Revs. O. Fortin, E. S. W. Pentreath, F. W. Wilson and M. Jukes, the last two are substitutes for Archdeacon Cowley and Pinkham, the former of whom sits for Mackenzie River, while the latter will go to the Upper House; Lay Delegates will be Messrs. Howett, Brydges, Sheriff Inkster, Hon. John Norquay, Messrs. Wrigley and Mulock and Hon. Judge Walker.

From the Diocese of Moosonee:—It is not thought any clerical delegate will be present except the Bishop; the list of Lay Delegates has not yet come to hand.

The Diocese of Mackenzie River will be represented by Archdeacon Cowley, and Rev. A. E. Cowley. It is not thought any Lay Delegates have been appointed.

From the Diocese of Qu'Appelle:—Clerical Delegates: Revs. J. R. Sargent, H. Havelock Smith, W. E. Brown, D. Lewis, Alf. W. T.

Cooper, Geo. B. Childs and Walter S. J. Field. Lay Delegates: Messrs. H. Fisher, W. E. Hamilton, Leslie Gordon, H. A. J. McDougal, Capt. M. Pearse and Mr. C. B. Cochrane.

The Diocese of Athabasca will be represented by Ven. Archdeacon Reeve. No lay delegates have been named.

From the Diocese of Saskatchewan: Clerical Delegates—Ven. Archdeacon J. A. MacKay and Ven. Archdeacon Geo. McKay, Revs. Edward Matheson, J. W. Tims, John Hines, Canon Newton and Rev. Canon Flett. Lay Delegates—Messrs. T. McKay and C. E. Wood.

Among the important matters to be brought before the Synod will be a resolution requesting the appointment of a Committee to communicate at once with the Committee appointed by the Provincial Synod of Canada, and with the Bishops in British Columbia, asking for a joint conference to discuss some scheme for uniting the Provinces and Independent dioceses of the Church in Canada; the separation of the Diocese of Saskatchewan into two dioceses; higher education, and work among the Indians.

The Consecration of Archdeacon Pinkham will take place on the Sunday previous to the meeting of Synod. The Bishops of Athabaska, Moosonee, Qu'Appelle, Huron, Minnesota, and North Dakota; the Assistant Bishop of Minnesota will be present in addition to the Most Rev. the Metropolitan. At a meeting of the Clerical Union of Winnipeg the following was outlined as the programme for the week of Synod:—Sunday, Aug. 7th—Consecration service in Holy Trinity at 11 a. m., and Evensong. The preachers will be as follows: Holy Trinity, Bishop of Huron; Christ Church, Bishop of North Dakota; All Saints, Bishop of Qu'Appelle; St. John's Cathedral, Bishop of Minnesota.

Monday—Conference of C. M. S. Workers: Rev. F. E. Wigram, Hon. Secretary will be present. Evening, C. M. S. Missiody Meeting.

Tuesday, Quiet Day for Clergy. Evensong, Choral service in Christ Church. The two surpliced choirs of Christ Church and All Saints will take part; preacher, the Bishop of Minnesota.

Wednesday, Opening of Provincial Synod; preacher, Rev. F. E. Wigram, of London, Secretary C. M. S.

Thursday, Provincial Synod. Evening, Reception to the Synod and visiting Clergy by the Churchwomen of Winnipeg. One thousand invitations will be issued by the ladies to the Church people of the city to meet the Bishops and delegates.

Friday, S. P. G. Meetings. The Lord Bishop of Rochester and others will address the meetings.

DIocese OF NEWFOUNDLAND.

(CONTINUED.)

As we were in grave doubt as to the possibility of reaching Chance Cove, doing our work, and of returning by night (His Lordship having an appointment at Port de Grave on Thursday), there being no precedent for it, we were returning at 5 a. m., on Wednesday, but it was 7.30 before we left Dildo Cove; and then, unhappily, we made an unfortunate blunder, for there being every prospect of plenty of wind, and from the right quarter, instead of taking a trap skiff, which four hands could have pulled across to Collier's Bay Cove, in two hours, we took a small schooner and put off, as it was afterwards discovered without a boat, water, kettle or a stove on board; and the boat was supposed to be in readiness for the Bishop's use some days before! The wind proved to be very light, and we were all but becalmed. It was 12.30 before we reached Collier's Bay Cove. The 5 Methodist families of the place gave us a right hearty welcome, with their generous display of bunting, and prodigal use of powder. A Chance Cove crew was waiting for us here; and so we

went on at once across the neck of land—2 miles wide—by a very poor road, to Tickle Harbour. Their boat was in readiness at Pathend, and a good crew of 6 men soon pulled us across the "Broad," through the "Gut," (where the R. Catholic inhabitants gave us similar honours to their Methodist neighbours), and on to Chance Cove—some 6 miles distant—the rain threatening all day, was now coming down in earnest, and continued doing so, with few intermissions, for all the rest of the day and night. At 2.30 our destination was reached. At an hour later the people were assembled for the consecration of their new Church (which is the Church of the Ascension, as it was consecrated in the Octave of that feast), and for confirmation, when 14 persons received the Imposition of hands. In consequence of the lateness of the hour, there was no celebration. At 5.30 the same boat and crew took us from Chance Cove, and we returned again to Collier's Bay Cove, the rain coming down heavily, and the wind somewhat increasing. It was about south, but we hoped we might be able to "fetch" New Harbor in a small schooner, kindly placed at our disposal; but on reaching Collier's Bay Cove, about 8 o'clock we found the wind too light, and ahead, so we got on board of the cod-seine skiff of Mr. Thorn's, and rowed for Chapel Head, hoping to get to New Harbor by 10 o'clock. Halfway to Chapel Head, however, the weather got so bad that we abandoned all hope of reaching home that night. It was now nearly 10 o'clock, very dark, and raining in torrents (our men were all getting drenched, none having oil clothes with them), and the wind was increasing, dead ahead. A walk about a mile, over a not very first class road, especially in a pitchy dark night, and heavy rain, brought us from Long Cove to Norman's Cove. The parson's man had gone on before in hot haste to make some little preparation for His Lordship's coming; but when the Bishop and his party arrived at Mr. Robert Smith's house, there were no signs what ever of life or light to our discomfiture. All hands had turned in, and were wrapped in such profound slumber that the parson's man's attempt to arouse them had failed dismally. However, one man lit the kitchen fire and another the lamp, and then all (more or less), the Bishop, the Priest, and the Chance Cove crew went to work to try to arouse the sleeping inmates of the house to the fact that they were wanted below to entertain their Bishop. As His Lordship remarked, nothing less than an earthquake seemed to promise to be effective. What an interesting spectacle that respectable fisherman's kitchen presented to Episcopal eyes! What a splendid assortment of garments of all kinds, young and old, male and female, mentionable and unmentionable, was there, hung up by every available means to dry after that soaking wet day; and it was potatoe setting time, and salmon and fish were getting about. A considerable interval elapsed—for the contemplation of the picturesque scene, and grave doubt arose as to what had happened to the inmates of the house, and as to whether we were to get bed and supper that night; and then at last the good man of the house appeared. He evidently had not been delaying to make an elaborate toilet, as his scanty dress showed. Soon Mrs. Smith and the girls and baby appeared: and now all was stir and bustle. The place was tidied up a bit, the kettle soon boiled, and the frying pan hissed. Half a dozen eggs were broken into it, with an utter disregard for their remaining whole. They blended well together, and when one side was done the other side had its turn. The "skipper" recommended the use of more butter, the Priest wondered whether eggs were usually fried both sides, the mistress of the house thought perhaps they would be done *in time* if only fried an one side. The Bishop professed ignorance. Supper being ready, and ourselves warmed and dried, an adjournment took place to the little sitting room, and then the eggs,

bread and butter and tea were satisfactorily disposed of, and were very acceptable. We have had nothing "worth relating" since 3 o'clock. It was now 11, and we had been out in rain, cold, and wind during most of the interval. The Bishop in this house and the Priest in the next were lodged as comfortably as could be expected, His Lordship wished to be called at 7 in the morning; but, as the Priest surmised, this calling was not needed, as the family began to stir probably about 3 o'clock, and the Bishop not being gifted with the wondrous powers of sleep possessed by the inmates of this hospitable house, was well aroused long before seven, and indeed we breakfasted on eggs soon after that hour. Mr. Smith's obliging sons and accommodating trap boat took us, and a fine salmon (caught that morning and given by the kind host to his parson) to Dildo. A walk of one and a half miles brought us again to the Parsonage at New Harbor. So happily the Bishop was able to leave after luncheon in good time for his next appointment.—*Com.*

CONTEMPORARY CHURCH OPINION

The *National Church*, (London, Eng.) says:

We had heard so little of the movement for legalising marriage with a deceased wife's sister that we should have been glad to have believed it dead or dying. Seeing, however, that a conference on the subject, at which resolutions in favour of such marriages were adopted, was held last month at the Westminster Palace Hotel, that hope must not be entertained for the present. Lord Grimthorpe was among the speakers, and no doubt the measure will have his support in the House of Lords. We are sorry to know it.

We wonder if at this same conference the unhappy action of the colonies was again cited as a reason for the mother-country to sanction marriages of affinity? If it were, we should like to draw the attention of the speakers to the latest development of this policy in New South Wales, and ask if they approve, too, of permitting divorce for "desertion, cruelty, and seven years' penal servitude." *Facilis descensus.*

The *Family Churchman* (London, Eng.), on July 6th had the following note:

A Baptist committee in America have been sorely troubled in mind on the Communion wine question. In their report they say: "When ardent men profanely say that if Jesus used wine having alcohol in it, he was unworthy of a place in one of our Churches, it is time to protest against the short-sighted omniscience of modern reformers. The 'good wine' of Palestine in the time of Christ was not the drugged and fortified liquor which passes for wine in our day." This is really excellent sense. "The subject of their inquiry does not embrace an examination of extra-Biblical evidence bearing upon the question discussed. But the writer says that in the course of a pretty thorough study of Philo, Justin Martyr, and *pseudo* Justin, Irenæus, Clement of Alexandria, Tertullian, Origen, Jerome, Augustine, Chrysostom, and Thomas Aquinas, in so far as they speak of wine, he has discovered no traces of the use of *oinos* or *vinum* alone to denote unfermented grape-juice, but abundant evidence that they all considered wine a liquor that would intoxicate when drunk freely enough, and that would exhilarate when drunk moderately. He has also found abundant evidence that many of the Christian fathers were strenuous advocates of a most sparing use of wine, the young being urged to abstain wholly from it as a beverage, and especially young women, and the old to resort to it with the utmost caution. And he has found all these Fathers who treat the matter at all, insisting upon the use of *wine mingled with water* at the Lord's Table, but in no case suggesting

that unfermented grape juice, or juice freshly pressed from grapes, would be suitable."

CORRESPONDENCE.

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

THE JERUSALEM BISHOPRIC.

To the Editor of the CHURCH GUARDIAN:—

SIR,—In your number of June 22nd, you say that "Bishop Blyth, against whose appointment to the Jerusalem Bishopric so great an outcry has been most unreasonably raised, has already made a favourable impression in the East." I must strongly demur to the statement that the earnest expressions of anxiety contained in the address of so many influential Churchmen to the Archbishop could be described as an "outcry," or that they were "unreasonable." The Rev. Dr. Hale, Dean of Davenport, Iowa, no mean authority in Oriental matters, is strongly in sympathy with the memorialists, and greatly regrets the course taken by the Archbishop and Bishop Blyth's slowness to appreciate the difficulties of the situation. He has been confirmed in this view by letters from the Patriarchs of Constantinople and Jerusalem, and from Bishop Blyth himself. The difficulty mainly arises from the total divergence between the aim of the Archbishop and the aim of the Church Missionary Society and its agents in Palestine, Syria and Persia. The good intention of the Archbishop are fully shown by the following extract from the April report of the Society for Promoting Christian knowledge.

'Palestine (Jerusalem), Syria, &c., Maintenance of Schools: The Standing Committee reminded the meeting that Dr. Blyth, late Archdeacon of Rangoon, had been consecrated Bishop, to visit and superintend the clergy and congregations of the English Church in Syria, Egypt, Palestine, Cyprus, and the region of the Red Sea. Bishop Blyth will not use any territorial style, such as Bishop of Jerusalem, or affect any territorial position or jurisdiction. He will reside at Jerusalem, according to the desire of the Patriarch of the Orthodox Eastern Church, who wrote as follows on the subject of the consecration and place of residence of a Bishop. We are moved by fervent desire to see nearer intercourse between the two churches, viz: the Orthodox Eastern Church and the Anglican Church. Accordingly, as we have formerly stated distinctly in conversation with many distinguished Englishmen, both clergy and laity, we consider it necessary that a Bishop of the Church of England, possessed of the requisite qualifications, should be placed in this Holy city, and not in Beyrout, assuring you that we shall receive him with much affection, and shall with all our power assist and support him in all his efforts and transactions.'

The Archbishop of Canterbury had presided at a former meeting of the Society and had made request in person for a grant to enable Bishop Blyth to make small grants to schools connected with the Church of England, but unconnected with any society and under independent management, provided that they are in all cases schools in which *children are not detached from the Eastern Churches*. Such a grant would much add to the Bishop's power of discountenancing any irregular action on the part of the managers of such schools.

At the monthly meeting in May a grant was voted of £100 a year for three years for expenditure by Bishop Blyth on schools in which *children were not detached from the Eastern Churches*. It was moved as an amendment by the Rev. W. Allan, seconded by R. N. Cust, Esq., "That the proposal before the Society be referred back to the Standing Committee, with a recommendation that Bishop Blyth be left free to dispose of the proposed sum of £300 at

his own option for the benefit of churches and schools in the area within which he exercises Episcopal superintendance." This amendment was lost and the original motion was carried.

The object of the Archbishop being friendly relations with the authorities of the Eastern Churches, and to discountenance efforts to detach members from their allegiance to their spiritual pastors, what are the agents of the Church Missionary Society doing? We have lately heard a statement from Dr. Bruce, of Ispahar. He begins with the extraordinary statement, "We do not proselytize." But he proceeds to describe, 1st The work of colporteurs in distributing venacular books and tracts; 2nd The employment of Scripture readers, and the formation of Bible classes; 3rd The opening of schools for children; 4th The discovery by the authorities of the Armenian Communion that the doctrines of Protestantism are inculcated, and their measures to prevent their children being shaken in their allegiance to the church of their fathers; 5th Encouragement given to the parents and children to defy the censures of their church, and to regard it as sunk in the depths of ignorance and superstition. Yet all this is not "proselytism," though it leads to the formation not of 'converts' from Islam, but of 'perverts' from ancient Christian Communion into 'congregations of the Church of England.' And why? Because they do not like the Jesuits directly endeavor to *attach* them to a new church, but only *detach* them from an old one. Being detached, I suppose they become 'unattached' Bible Christians, who are left to 'attach' themselves to any sect they may 'think fit' to join. All this is perfectly intelligible; but how can it possibly be made to square with the object of the Archbishop? The C.M.S. meets with the insuperable difficulty that to abjure Islam is a capital offence in the country; hence their agents are driven to divert their efforts to the enlightening of the benighted members of the Eastern Communions, But to enlighten them on C.M.S. principles is to 'detach them.' Thus the two policies are repugnant, and Bishop Blyth is a stipendiary of the C.M.S. When a scheme is beset by difficulties of this magnitude, Churchmen who regard it with anxiety or would have dissuaded from it are surely not guilty of making an 'unreasonable outcry.'

Yours faithfully,

W. R. CHURTON.

[The item referred to by our esteemed correspondent Canon Churton appeared in our "Ecclesiastical Notes" columns: these items are culled from numerous exchanges, and are intended to be "notes" of general interest, but not editorial. We have not felt able to express any decided opinion as to the matter referred to, and the expressions objected to must not be taken as ours.—Ed.]

SIR.—In your issue of 6th July, you kindly published a letter from me, correcting certain misstatements with reference to Trinity Church, Quebec, made in a previous issue by your Quebec correspondent.

Instead of apologizing for having made those misrepresentations, your correspondent in the next issue of the CHURCH GUARDIAN returns to the attack with equally groundless and much more unkind reflections upon that Church. It does seem to me that in this city, where the Roman Catholic, and therefore hostile element is so overwhelmingly large, we should try to help one another instead of belittling each other's work.

Furthermore, a person undertaking to send Church News to so widely circulated a paper as yours, should take particular pains to see that the communications forwarded were in every respect correct. I need hardly add that one who professes to know more about the inner working of a Church than the rector himself, and as

the strength of that professedly superior knowledge proceeds to contradict his statements, should at least furnish proper proof, and not talk from behind a hedge. No member of Trinity Church would talk as your correspondent does.

With reference to printed reports, I have nothing to do with any imperfect returns which may have been furnished. Printed reports are not always to be depended upon. From my personal knowledge of the affairs of Trinity Church for the space of eight months, I have no hesitation in saying that the statements of your correspondent are altogether incorrect.

I deny that "just previous" to my appointment "the congregation were in serious financial difficulties, and, were at one time afraid "that they would not be able to retain the building." It is altogether untrue, Trinity Church has fully met all its obligations. Nor has there been any difficulty in doing so. Your correspondent trusts vaguely to "local newspaper reports." But in making so serious a charge something more definite ought to be produced as authority.

The simple truth of the matter is, that owing to a defect in the title to the church property, the congregation just previous to my appointment had declined to pay any more on the purchase price till the flaw was removed.

Soon afterwards everything was adjusted satisfactorily to all. There was no financial embarrassment whatever, nor was there the slightest danger of the Church building being lost.

Your correspondent doubts the fact of our prosperity. It may be mentioned that Trinity Church ranks next to the Cathedral in the number of attached families.

During my brief incumbency nearly one hundred dollars have been raised for Misson work alone, not counting two barrels of clothing, &c., valued at \$60, forwarded to the Shingwauk Home. The congregation raised \$150 to pay the expenses of the parochial mission recently held by Rev. Dyson Hague. Many souls were converted to God during that mission, and after all, that is the kind of prosperity that ranks best in the eyes of Him with whom we all have to do.

In May last, 23 candidates were presented to the Bishop for confirmation, a larger number than ever recorded previously.

We have a flourishing Woman's Auxiliary in connection with Trinity Church, and also a prosperous Ladies' Aid.

But, Sir, I do not wish to take up your space needlessly. I may be a "comparative stranger" in Quebec, but I think I am by this time fully acquainted with everything connected with the working of the Church of which I am the rector. I may add that should your correspondent undertake to send more Trinity Church items to the CHURCH GUARDIAN, it would take but little trouble, and be only a simple act of courtesy to make proper enquiries as to their truth.

Yours sincerely,

ALFRED BAREHAM.

Quebec, July 16th, 1887.

ON DIVINITY DEGREES.

SIR.—My weak defense for Divinity degrees may prove to be a very strong one, when supported by certain facts which a short newspaper letter did not permit me to bring forward.

It remains as yet unproved that the College has abused its chartered rights in conferring degrees on persons who have gone through a course of study in divinity, but have not taken a course in Arts. Your correspondent "Englishman" says:—"A divinity degree, given simply for examination in divinity can never place a man on the same plane as the student who has graduated in the wide range of mathematics, modern language, &c." This is a very unfair way of stating the question. It can not be

strictly said that Divinity degrees are "given simply for examination in divinity." The usual course is to require applicants for such degrees to be matriculated students of some recognized collegiate institution and to subject them to a rigid examination in the faculty of divinity. Now, I contend that there is a direct parallel here with the method of granting degrees in any other faculty whatever, whether it be arts, law, or medicine. The matriculation is a guarantee that the student has acquired a certain amount of knowledge, and has received sufficient mental discipline to enable him to grasp the subjects which constitute the course of study which he has chosen. This foundation having been laid, he is in a position to take up his course of study in divinity with advantage. Just as a student in law or medicine takes up his course after matriculation. We do not expect from a law or medical student an extensive knowledge of either classics or mathematics. If the law student knows enough Latin to understand law-Latin, and the medical student enough to understand medical terms and write prescriptions, no more is required. And we all know that the highest branches of mathematics are not requisite for a thorough knowledge of either law or medicine. The young man having, therefore, qualified himself to enter upon the studies belonging to his profession straightway does so, and lays all others aside. Now why should not a divinity student do the same? Why should he be expected to extend his studies in channels which have no direct bearing upon his profession? The medical student obtains his degree when he has completed his course in medicine, the law student likewise, when he has completed his in law; and shall the divinity student be debarred from this privilege? Nor should it be deemed necessary that he pursue his studies at college. So long as he has acquired the necessary information, it matters not where he acquired it, whether at home or at college. And if "the literates have many times beaten the graduate divinity honor men," they have as often beaten "the real graduates in the old sense." And surely not one who values British fair play would prevent such young persons passing, if they can, the necessary college examinations to entitle them to receive a degree and wear a silk hood.

It remains, then, for me to show that the course of study pursued by divinity students is as wide in its range as that pursued by students in Arts. It may be taken for granted that the former do not know as much about mathematics as the latter, although when we consider the excellency of our common schools and the fact that divinity graduates must be matriculated students, we have every reason to expect a creditable knowledge of this subject from these young men. They will not, we presume, be able to read Greek plays, or Tacitus' annals, but they will be familiar with the Greek Testament and Septuagint and be able to read the Latin Fathers; and, in consequence, be as well acquainted with the structure of the ancient classical languages as any "graduate." They will have studied Hebrew and be able to read the Old Testament in the original, which I apprehend, represents as much mental discipline as the knowledge of any modern language. Moreover, they will have acquired no inconsiderable knowledge of history, and that respecting the most interesting concerns of the world—viz, history of the growth of the Kingdom of God and of the progress of those powers which have either aided or opposed it from time to time. And finally, they will have given good attention to the development of religious thought both within and without the Church and be familiar with 1st. dogmatics and apologetics. A course of study in these subjects, it will, I think, be fairly conceded, is as well calculated to draw out the faculties of the mind as any other course at present pursued in our Universities.

FAIR PLAY.

The Church Guardian

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CALENDAR FOR AUGUST.

AUG. 6th—TRANSFIGURATION.

" 7th—9th Sunday after Trinity.

" 14th—10th Sunday after Trinity.

" 21st—11th Sunday after Trinity.

" 24th—ST. BARTHOLOMEW.

" 28th—12th Sunday after Trinity.

BISHOP SPALDING, (OF COLORADO) ON THE AUTHORITY OF THE CHURCH.

(From Lecture No. 2 of the Church and its
Apostolic Ministry.)

The Church of Christ is a visible Society, divine in origin and character, One, Holy, Catholic, and Apostolic. Its founder is Jesus Christ. He is its Head. His Spirit is its life and sanctification. He gave it its Scriptures, instituted its Sacraments, appointed and qualifies its Ministers. The final cause or end of the Church is the regeneration and salvation of mankind. It is Holy, because endowed with the instrumentalities for making men holy. It is Apostolic, because built on the foundation of Apostles and Prophets, Jesus Christ Himself being the head corner-stone. And other foundation, in doctrine, polity, organization, can no man lay, or any body of men, however excellent their character or their objects, than that which is laid, which is Jesus Christ in His Incarnation, Death, Resurrection and Ascension. It is Catholic, because not intended for a single nation or people, but for all; because it is the conserver and teacher of the whole Faith, which is adequate for the salvation of all; because it is comprehensive in character, not narrow and sectarian, and intended to embrace the whole family of God's elect children. It is One, because it is Christ's Body; because it was founded as One, with one Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all (Eph. iv, 5, 6), and "one hope," one end, one object in the world; because all its branches have the same essential organization, the same union with Christ, and the same life.

Of all the notes of the Church none present any peculiar difficulty except that of Catholic unity. The facts seem to contradict the only theory that it is possible to deduce from the Scriptures, or that is at all compatible with their teachings.

An illustration may, however, make the real unity of the Church clear to us: To understand how the visible Church is One, represent it to yourself as a goodly tree, "the goodly cedar of Apostolic and Catholic" Christianity embodied in its Apostolic form and organiza-

tion. The grain of seed planted by Christ has germinated. It has grown. It is firmly rooted in the soil. Its single trunk rises majestically towards the heavens. On every side its divergent branches spread abroad. Each multiplies into innumerable boughs, with branchlets, twigs, leaves and foliage, budding and bearing fruit. The root is the Faith of Jesus Christ, the Son of God. Its trunk is Jesus Christ, God-man. Its main branches are represented in the twelve, in the results of their teaching and Apostolic labors, and St. Paul and his Apostolic associates and companions. It spreads forth in their successors and the Churches they founded. On one side are Greece, Rome, Spain, Britain. On another are Egypt, Alexandria, Carthage. On another are Jerusalem, Antioch, Constantinople. In every direction branches shoot forth, all deriving their life from the root, all from the same great trunk. You will perceive that the tree is one, however many be the branches. They may grow far apart. There may be no direct interchange or immediate actual fellowship of branch with branch, and bough with bough. Yet all live by the same life. The same root bears and sustains them. They are all parts of one and the same tree. There may be limbs on the tree, of which one side is dead or decaying. Whole branches may lose their vitality. The life sap from the root may no longer circulate in them. Their foliage falls. Their fruit withers. They cease to be parts of the tree. They will fall off, if they are not pruned away. On another side parasite plants may gather. They live upon the tree, but their life comes not from it. They represent the Corruptions which cling to parts of the Church which are otherwise Catholic and Apostolic. Yet even here, so far as these branches live and flourish, they are true branches of the one Tree. Again, there may be branches widely different in their character. Some are large, some small, some gnarled and crooked, and without external grace; and others are thrifty, graceful and beautiful. They are one in the life by which they grow and flourish.

The life of the branches is chiefly in the doctrines that relate to the person and work of Jesus Christ and in the Holy Ghost. It is but in small measure in usages or rituals, and only as these have life in them as being grounded in or conformable to Holy Scripture; it is not even in polity, except as it is Apostolic and so conserves the Apostolic Faith. I greatly doubt whether there was ever a necessity which would justify even a temporary abandonment of Episcopacy. And yet loyal members of the English Church and even the most strenuous asserters of the divine origin and authority of Episcopal Government, acknowledged the Continental Churches to be true branches of the Catholic Church, albeit in a measure defective, and cherished them as Christian Churches, and held for a time occasional communion with them. But this was on the ground of the belief that the loss of Episcopacy was temporarily unavoidable, but that it would be secured again in less troublous times, according to the hope and purpose more or less distinctly avowed, of the best of the reformers. It is different, however, when the abandonment of Episcopacy has been wilful; when it is justified by no apparent necessity, when separation involves a gratuitous rending of the one Church of Christ. If you cut off a branch from the Apostolic Tree and plant it in the soil, it may live and flourish for a time, it may grow and bear fruit, but it is no part of the original Tree. Such are man-made Churches for the conserving and propagating of, it may be godly and true, opinions.

So much by way of recapitulation, and to show more clearly the nature of that unity which is a necessary mark or note of the Church. We are now prepared to advance to the next topic which belongs to our general subject. We are to speak now of the Authority of the Church. Among those who take a low view of the

Church, who look upon it as human and in no way divine, who regard it as only a voluntary society, of which Christians may or may not, in their own discretion, become members, its authority is seldom thought of. It would, however, even then, have a human authority which would be real and binding. It would decide upon its own principles and their application. It would admit and exclude members. Everyone joining it must accept its obligations, and be called to account for any violation of its principles and rules. Every member, in a question of doubt, must yield his opinion to the decision of the Society. Its Constitution and principles must rule with all who have accepted them. The majority must govern the individual.

But the Church is not a voluntary Society, formed by men like-minded in opinion and agreeing in Faith. It stands on no earthly basis. It is for no temporal or earthly purposes. It is Christ's Institution. It is His Incarnate Life extended; His divine Humanity on earth. It is His Body. Or otherwise stated, it is the Association of men born into His Kingdom, chosen by Him, bound to Him and to each other in a covenant which he procured and of which He is the Mediator, having heavenly relationships, for ends which look forwards into eternity. It must, therefore, have an authority above that which it would have as a mere social organization—an authority which, like itself is Divine. It must have powers vested in it for the purposes for which it exists. Otherwise it could not act. Its attempts at action, according to its principles, would be nugatory.

This point is of very great importance. I desire to make it perfectly clear. If it were merely a voluntary and secular institution, its action would be limited to the things of earth. Its powers would be only such as could be instructed by those agreeing in its establishment; only such as belonged to its members as individuals, but which they consented to give up to the exercise of the body. It could govern only by previous consent. Every act looking beyond what was involved in the Compact would be attempted usurpation and would fail of its effect. It would have no right to proclaim the message: "He that believeth and is baptized shall be saved, but he that believeth not (disbelieveth) shall be damned" (St. Mark, xvi, 16). It would have no right, neither could it without profanity pretend, to offer eternal rewards nor threaten eternal penalties. It could not claim to be the absolute, exclusive teacher of the Truth. It could not say: This Gospel of ours is the only Gospel. Every other Gospel is false. He who teaches any other is a deceiver. Let him be Anathema Maranatha (1 Cor. xvi, 22). If the Church be not Christ's own Church, if its authority be not from Him, an antagonistic Church with an antagonistic Gospel to His, might be conceived of, as having equal claim upon the reverence and submission of mankind.

No such impotent organization as could be made by man is the Church of the living God. When He chose and appointed His human instruments for the establishment of His Institution, He empowered them fully for their work. He addressed them in terms which on the lips of a man only would be nothing less than blasphemy. "All power is given to me in heaven and in earth," (St. Matt. xxviii, 18). "As my Father hath sent me even so send I you." (St. John xx, 21). Go ye, disciple all nations, "teaching them to observe all things whatsoever I command you, and lo I am with you always, even unto the end of the world." (St. Matt. xxviii, 20). Never before were powers so magnificent, so general, so all-comprehending, so Divine, conferred upon mortal men. You will observe that these powers were given to the Apostles in their official capacity, to the Apostolic office as continuous. They were given to them as officers of the Church. They were

given to the Church which acts in its Rulers. They were given for *all time*. They were to be exercised by the Apostles and those who should succeed them in the Apostolate: for the objects for which they were given would *require* their constant exercise till the end of the dispensation. Jesus Christ is with His Church and "with His Ministers of Apostolic Succession" through all the History of the Church, to make good to it the gift of powers with which He originally endowed it. "For lo, I am with you always, even unto the end of the world."

It was in reference to a part of the same gift of power, to be continued in like manner, that He said to an Apostle on another occasion: "I will give unto thee the keys of the Kingdom of Heaven" (St. Matt. xvi, 19), and again to all of the Apostles: "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained" (St. John xx, 22, 23). And the Apostle Paul was authorized in the Great Commission, the Charter of the Church, which, though not spoken to him personally, was derived to him as to all the successors of the original twelve, and in their measure to all orders and ranks in the Church, to speak as he did by inspiration, of "the Church of the Living God, the Pillar and Ground of the Truth."

The powers of the Church are *wholly Spiritual*. They are such as can only belong to a purely Spiritual Society. Our Lord was a King, and His Church is a Kingdom. But He explained to Pilate, on His trial for disloyalty to Caesar, "My Kingdom is not of this world" (St. John xviii, 36). The Church can have no civil power or authority. The Church of Rome, in claiming it, has degraded itself so far as it could, while preserving the marks of a true Church, into a secular and human government. So far as it has exercised civil jurisdiction it is indistinguishable from State. It is now shorn of its temporal power, it is hoped, never again to be restored.

The Church cannot intermeddle in any matters belonging to the State. If the State should command what God has forbidden, or forbid what God has enjoined, the Church as such must not resist the enforcement of law. But her people must not for a moment hesitate to refuse obedience and to suffer the consequences when the alternative is to obey God or man (Acts iv, 19; v, 29).

The Church has nothing to do with politics, unless it can be shown that politics are in some way spiritual, and are part of the agencies for the saving of souls or the edification of believers. She has no right to interpret human laws, unless they concern her. She cannot lend her influence in favor of any party, nor assist in the election of candidates for civil office, nor soil her pure garments by improper contact with the concerns of this earthly sphere.

The Church and the State have separate provinces. They cannot conflict when each confines itself to its proper action. They will then lend to each other a mutual support. The Church may ensure a nation's safety. The State must give to the Church its effectual protection.

THE CENTENARY OF THE COLONIAL EPISCOPATE.

The 12th of August 1757 is a day well worthy of being held in everlasting remembrance by The Church, Her Bishops, Clergy and Laity, in this and all lands. As our readers know on that day in the Consecration of Rev. Charles Inglis, D.D., as the first Bishop of Nova Scotia, was laid the foundation of that widely extended system—the Colonial Episcopate—which has perhaps as much, if not more than anything else under God, been instrumental in extending the knowledge of the truth in all its fulness to the utmost bounds of the earth. Who could

have anticipated the marvellous growth and extension of the Episcopate which has followed this act? the Church of England alone, possessing no less than 82 Colonial and Missionary Bishops? And who could undertake to estimate the benefits resulting from the introduction into this Canada of ours alone, of a true branch of the one Holy Catholic Church, carrying with it Apostolic Order, as well as Evangelic Truth and giving to the inhabitants of this now land for all ages to come an interest in, and making them part of, that historical and ancient Church whose is the glorious past, rich in the memories of Saints, Martyrs and Confessors of every age and nation who have faithfully endured and have won the Crown; whose is the present with all its golden opportunities, and whose too is the future with all its magnificent possibilities and victories if she be faithful to Her Divine Head and Founder Jesus Christ. How wonderfully has the small seed sown one hundred years ago grown and developed into the great wide-spreading, many limbed, vigorous tree which now overshadows this whole land, and under whose branches—the leaves whereof are for the healing of the nations—the weary, heavy laden, sin stricken multitude, may find rest indeed.

Most fittingly did the last Provincial Synod, as representing the whole of this Ecclesiastical Province, record "its deep sense of thankfulness to the Great Head of the Church for the signal blessings conferred by Him on the English branch of His Church, by the great extension of her Colonial Episcopate, and the consequent enlargement of her borders," and resolved that: "The Archbishops of England and of Ireland, and the Primus of the Church in Scotland, and the venerable Society for the Propagation of the Gospel, shall be requested to make such arrangements as may be practicable for a simultaneous Commemoration in England and throughout the British Empire."

This request has been, it would seem, acceded to, and, as will be seen from our "Ecclesiastical Notes," Special Prayers, Psalms and Lessons have been authorized for use on the 12th of August by His Grace the Archbishop of Canterbury.

Specially appropriate too are the services in commemoration of this event, which are to be held at Halifax on the 12th of August instant, when the corner stone of the Memorial Cathedral will be laid with imposing ceremony, and where too it is sincerely to be hoped every diocese, not only of this Ecclesiastical Province of Canada, but also of the Northwest—off-spring of this Mother See of Nova Scotia,—will be represented. This it seems to us is a positive duty due to the Church as a whole. We much regret, however, that, owing doubtless to the much lamented decease of the late Bishop of Nova Scotia, the Order of Proceedings on this most important occasion, and other routine matters have not been sufficiently completed to enable us to announce them in this issue. We fear the delay will prove prejudicial, and that many who would have gone will now be absent. But let the Bishops, Clergy and Laity of Nova Scotia and Fredericton make up for anticipated deficiency in representation from the west. Let the good city of Halifax be crowded to its utmost extent with loving children of the Church

eager to do Her honor by manifesting their love for and pride in Her, and glad to magnify Her in the sight of all people.

Hang out the Banners; ring the Church Bells: offer up the *Te Deums*; "Give thanks unto the Lord, call upon His Name; tell the people what things He hath done." Let the men of the world see how deep and true is the love of the children of the Church, and that on such an occasion even civic and political celebrations can be surpassed.

FEAST OF THE TRANS-FIGURATION.

This Festival occurring on the 6th of August is not, we fear, as carefully observed amongst us as it should be; and we commend to our readers the following remarks of our valued exchange *The Church Record* of Connecticut, regarding it. The actual date upon which the Feast should be observed occasioned long and earnest discussion, we believe, in the General Convention of the U. S. Episcopal at Philadelphia; but finally the same day as that fixed in the Calendar of the Church of England was adopted. Our contemporary says:

"The bestowal upon the Church of the privilege of the Feast of the Transfiguration is a gift that should not be wasted by our parishes. Not as a minor feast, but as a "Red Letter Day" it stands now on the Calendar with its constant lesson of the Master whose glory could not be always hidden even in His earthly life, and of the glorified companionship offered to humanity with Him. The event itself is one of the most wonderful in all the gospel story, and its evidence for the supreme lordship of the Christ can never be gainsaid. It is as if the sun had veiled its face with thickest clouds, but for once the glory rent all covering and dissipated all concealment. Aye, this event means more, for it was not the glory of the Second Person of the Blessed Trinity alone, but it was a glorifying of the Incarnate One, in the midst of His deepest darkness, in His humanity, and in it all humanity shares. So, too, those who met with Him in glory were the representatives in humanity of the Law and of the Prophets, their homage witnessed the summing up of all dispensations in His Gospel, all excellence in His Person. Amid the troubles and perplexities of life, amid the doubts and scepticism of this age, we all need to see His glory, the glory of the Only Begotten of the Father, and find in Him the comfort in present weariness, assurance of our eternal destiny. To stimulate this knowledge and make ever present this joyous witness, the feast of August sixth has been adopted, and who of us can afford to lose the benefit?"

I DO NOT LIKE the man who tells me that we have no differences worth speaking of; who is forever shaking hands and professing to disregard realities, which nevertheless, he proceeds to magnify among his own people with the same narrowness as before.

Neither do I believe in the *bon Dieu, bon diable* ideas of our newspapers and our politicians. I venerate truth and I cling to what I honestly suppose to be truth, and I respect too absolutely the convictions of others to ask them to surrender them, save only should they be discovered to rest on false foundations. The problems now before us are to be worked out not by unreal men; not by Congregationalists who are not Congregationalists; Presbyterians who are not Presbyterians or Episcopalians who have knelt to be ordained by bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted.—[Bishop Coxe in *The Independent*.

FAMILY DEPARTMENT.

NOTHING TO DO.

Nothing to do? in this world of ours
Where the winds have rent life's sheltering bowers:
Where the orphan's cry and the widow's prayer
Are borne above on the chilly air.

Nothing to do? where millions throng
The broad and downward path of wrong;
Where souls that redeeming love would save
Seek hopeless rest in a sinner's grave.

Nothing to do? in the world's dark night
Where He bids thee bear as a shining light
The faith in thee, O thou cross-signed one,
And thy brother guide to the sunless home.

Nothing to do? for Him who came
That thou mightest bear His blessed name;
And walk in the steps of that Holy Life,
And know His strength in the daily strife.

Nothing to do? for Him who died,
The Rock of thy shelter that riven side;
Thy soul's true peace in that cleansing flood,
And thy life in the Bread of the living Word.

Nothing to do? no; not folded hands,
Nor thy feet that in idle waiting stand
With nothing to do. O not for me
But something, yes all O my Lord, for Thee!

—Church Press.

HARRY ALDEN'S BEACON STREET BATTLE.

BY ELIZABETH ABERCROMBIE.

(From the Churchman, N. Y.)—Continued.

And, in fact, Mrs. Alden, although thankful for the doggie's escape, was seriously annoyed at having to take him to Beacon Street, after all.

"It can't be help now, Harry," she said, "but we shall have to try and find somebody going back to Appledore to-morrow and send him home."

"All right," said Harry. The shadow was too remote a one to trouble him much, but leaning over to Lion he whispered: "I don't care. I'm glad you did it, Doggie Alden—d'ye hear?—and I think you're a big old beautiful brick." While in grateful acknowledgement for this delicate piece of praise, Doggie Alden kissed his young master all over the forehead and nose and cheeks and chin.

Harry thought that the longest day he ever spent in his life. However, night came at last, and the travellers only too gladly exchanged the dusty cars for Mrs. Walkinshaw's sumptuous carriage which they found waiting for them at the Boston station.

As they went whirling through the streets, catching glimpses of the brightly lighted shop-windows, of the crowded pavements, jingling horse-cars, and rows of solidly-built houses, Harry felt strangely excited and happy.

"It looks just the way I always thought it would," exclaimed the country-bred boy enthusiastically. "Oh, dear, what a pity it is that we're only going to stay a week."

"I dare say you'll be quite ready to go home when the time comes, my dear," said his mother smiling.

"Not I," protested Harry indignantly. "If I had my way I'd stay here a year."

As the carriage stopped at that moment Mrs. Alden made no further reply, and in a few seconds more Harry found himself ushered into a richly furnished apartment, down the length of which he saw a tall lady slowly advancing toward them. Harry thought he had never seen anything so tall or stately before. Her hair was as white as snow; her face looked cold and hard, as if she had never smiled in her life. Big diamonds flashed from her ears and fingers, and there was an air of terrible richness to Harry in the very rustle of her train.

"Dear me," said Harry to himself, "do people ever dare to breathe in this grand house?"

It was late. The travellers therefore gladly accepted Mrs. Walkinshaw's proposal that they should go at once to their rooms. Mrs. Walkinshaw having expressed a decided disliking for dogs, Lion was assigned a place in the garden, where for the first time in his life he

was securely chained up. Poor dog, he didn't like it at all.

And indeed that first night in Beacon Street was one of little refreshment for either the dog or his master. Lion rebelling against his chains, howled and growled and moaned half the night through, while Harry in a room that seemed miles away from his mother's in vain tried to sleep. The strangeness of everything about him made him lonely and forlorn. Moreover he was tired from the journey and heart-sick from anxiety about Lion, who would not be quiet in this dreadful place. If for one moment he dropped into a doze it was only to start up in horror the next thinking of Mrs. Walkinshaw's pompous old negro servant administering powder to Lion for daring to disturb the slumbers of his mistress in a way like this.

As soon as it was light, he hurriedly slipped on his clothes and crept down the thickly-carpeted stairs. From the library, which was an extension of the long drawingroom, a glass door opened upon a small veranda. From this again descended a short flight of steps to the so-called garden. No one seemed to be stirring in the house.

As noiselessly as he could Harry drew back the bolt of the glass door and in ten seconds more was kneeling by his shaggy friend.

The dog was almost beside himself with joy. It seemed as though he never would have done leaping on Harry's shoulders, licking his face, barking, careering round the little yard at the top of his speed only to jump with all his force against his master again.

"Glad to see me! Aren't you Doggie Alden?" cried Harry laughing and rubbing his hands. "Well, well, Harry Alden's glad to see you too, old fellow. But it's getting breakfast time, eh? he added after a time. "Come, we've had enough of this. Let's be off, and see if we can find a meat-shop near."

Lion danced up the steps in ready acquiescence to so delightful a proposition. Before Harry had reached the veranda he had vanished into the dim recesses of that sumptuously furnished drawing-room. The clumsy creature bumped ruthlessly against carved chairs, and inlaid cabinets and lacquer tables. Harry was carefully closing the glass door behind him when he heard a crash!

"Oh, what have you done, Lion?" cried the terrified boy, running forward.

The blinds were shut and the curtains drawn, still it was light enough for him to see that a small lacquer table had been overturned. On the floor lay a vase shattered in a thousand pieces, a little pool of water, a bunch of jonquils, and two or three richly-bound books.

Harry was in despair.

"Take Lion into the garden, steal up to your own room, and pretend to know nothing about it," said a voice at his elbow.

"Yes, I can do that," said Harry, rubbing the books dry with his handkerchief, and scattering them carelessly out of range of the dripping flower-stems.

"Certainly," continued the voice. "Of course there's no need to tell anything but the truth. I shouldn't ask you to stoop to tell a lie. You'll only have to come down a little bit late for breakfast, you know, be politely surprised when you hear of the accident that has occurred this morning, and—"

"Y-e-s," said Harry, slowly. Then he gave himself a rough shake.

"Hello! Belza Alden," he muttered, in a savage tone. "Who asked you to come here, I'd like to know?"

Now Harry, when a little boy in frocks, had come running to his mother one day, complaining that there was more of him than there was of other boys.

There were two of him, he insisted, and that was too many. Whenever he went into the garden, that other boy was always there, and was forever talking to him.

He said, "Eat those green apples, Harry; your mother'll never find it out, if you do disobey;" or, "Dig up the flowers, Harry; it'll be jolly fun, and your mother'll think a strange cat has been rampaging about;" or "Pick all the buds off the rose bushes, Harry—nobody'll ever know it was you."

"I don't like that boy," added Harry, piteously, "I think he must be a Belzebub Alden, and he's bad, and I wish, mamma, you'd just make him go away."

Mrs. Alden had laughed a little, as indeed, how could she help doing to be sure? And yet she grew rather grave, too.

"I can't send him away, dear," she said. "He's your enemy, my child, and nobody can ever have any power over him but you, your own little self. Even you will never be quite able to kill him outright, but you can fight him Harry—struggle against him with all your might. And every victory you gain, the weaker he'll be for the next attack. Will you always remember that, dear?"

So when Harry waked up to the idea that his old foe was at his elbow, and as ready with his advice as ever, he was not much pleased, though at first half inclined to follow the advice. It really was a terrible situation. Harry had no sort of idea of the value of the broken vase. It might take half his mother's property to replace it for aught he knew.

The worst of it, however, was telling Mrs. Walkinshaw. How could he ever endure her angry eyes and horrible wrath.

"Oh, I can't tell her, Lion, I can't," he said, taking the dog by the collar to lead him away.

"That's right," said the voice, "of course you can't."

Harry seemed to see the sad expression in his mother's eyes that always entered them when she found he had been listening to that voice. He turned as if to face some tangible foe.

"You horrid wretch," he cried, half aloud. "Did you think I wasn't brave enough to face any mortal alive? Let her do her worst. She can't do more than send me to prison I s'pose. Belze Alden, you're done for to-day. I'm going to tell her all about it now. Yes, sir—now, now, before a spear of grass has had time to grow under my feet."

"Then at least go to your mother, Harry Alden, and let her see Mrs. Walkinshaw. She'll know how to smooth up matters better than you."

"I s'pose I might do that," said Harry, slowly. Then he burst out fiercely. "No, I won't! I'm not a coward yet! I'm not going to hide behind my mother's skirts to please any Mr. B. Alden that ever was born! I'm to blame for letting Lion in here, that's the whole truth of the matter. I shall get a precious scolding for it I s'pose, but I can bear it I hope. Come, Lion."

With a quaking heart he retrained the now submissive dog, slowly remounted the steps, and encountering the man servant in the hall, in a low voice asked:

"Is Mrs. Walkinshaw up yet, White?"

"Yes, sir. She's been up since six o'clock, writing in her boudoir, sir."

"Show me where that is," said Harry, briefly. Mr. White pointed to a door in the next story and disappeared.

Harry knocked, so lightly that it might have been a fairy's tap.

"She doesn't hear you," said the voice. "Go away. There's time enough yet."

Harry would rather have faced the cannon's mouth than enter that room, but he was determined not to be beaten now. Giving his shoulders a shake, he brought out a thump that would have done credit to a farmer's boy.

"Come in," said Mrs. Walkinshaw in a startled tone.

There was no possibility of retreating after that. He slowly pushed open the door. His knees seemed to be knocking under him

at every step. His face looked white and scared. His mouth felt dry and parched. He scarcely heard the surprised "good morning" extended toward him, so much in a hurry was he to get his tale told, and have the wretched business done.

He never knew quite what it was he said. He was only conscious of jerking out sentence after sentence as if by main force, while the hard, cold face before him seemed growing icier and sterner at every word. At last Mrs. Walkinshaw threw up her hands with a gesture of despair. "Oh, don't tell me you have broken that!"

Harry felt the hot tears very near the surface, but he would have died before he let one fall. Summoning all his courage, he said firmly:

I don't know whether it was Venetian, ma'am. It was the one with the Johnny-jump ups in it. I am very sorry—but I've got three dollars of my own, and if that won't be enough, I can send you all my savings for a year. Would that buy another, do you think?"

Harry stood looking eagerly up into the marble face. A sudden glow seemed to overspread it. Mrs. Walkinshaw rose from her chair, deliberately walked around the table to Harry's side and put her delicate hand on the boy's broad shoulder.

"The vase was a valuable one," she said. "There would be no use in pretending otherwise—it was one of old Venetian glass. It was given me besides by a near and dear friend who has long been dead. I am sorry it has gone, but—" she hesitated a little, and Harry hardly dared think what might be coming next. "I believe I admire bravery even better than Venetian glass. You are a good, brave, noble, little boy, Harry Alden. We are going to be friends."

Harry got away after that. He flew up the stairs to his mother's room where he fell straight down at her feet and sobbed out the whole dreadful story from beginning to end.

"Oh! nana, nana!" he said, using the name by which he had first learned to call his mother. "I am tired of this hateful place. Let us go home—home, home?"

The tears fell like summer rain now. The poor boy really was worn out with sleeplessness and with the excitement of the last hour, but at last he could look up with a smile.

"Well, nana," he said, "the old thing isn't as much of a dragon as I thought she was, but I know what I wish. I wish either Belzebub Alden and Lion, or else I had never stirred a foot out of Apple dore."

If he lives to be a hundred years old Harry Alden will never forget the battle he fought that morning in Beacon Street. But it was "a glorious victory" he won—now don't you think it was, little boy?

THE END.

A heart without a head is worth more than a head without a heart.

BIRTH.
CHOWNE.—At the Parsonage, Rosseau, on July 21st, 1887, the wife of the Rev. Alfred Chowne of a son,
SMITHEMAN.—At Stafford Rectory, the wife of the Rev. J. P. Smithe man, of a daughter, on July 20th.

BAPTISMS.
 At Thorborn, N.S., by Rev. R. D. Moore, on July 10th, (5th Sunday after Trinity), Ada Warren.

MARRIED.
URQUHART-BOUTILIER.—At Albion Mines, N.S., July 18th, by Rev. D. C. Moore, Rector, John Urquhart, of Spring Hill, to Emma Boutillier of Thorburn.

In Christ Church, Albion Mines, N.S., on July 4th, by Rev. R. D. Moore, Rector, John McGlone to Ellen Cloney.

DIED.
SMITHEMAN.—Margaret Emma, daughter of the Rev. J. P. Smithe man, died July 24th, aged 4 days.
 "Jesus called a little child."

MORTON.—At the residence of her son Dr. Morton, on Saturday, July 16th, 1887, in the 77th year of her age, Margaret Carson, relict of the late William Morton, and mother of the Rev. J. J. Morton.

ASHE.—At Martin's Point, Chester, on the 20th July, Thomas Ashe, late of Berwick, N.S., and a native of Ireland, aged 75 years. "Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labours and their works do follow them."

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III. THE GLORY.—Now, when you think of work so wide, so full of promise, do you not feel that there is a call here for every power with which God enriches man—do you not feel that there is a call here for all tenderness of sympathy, for all enthusiasm of zeal, for all breadth of knowledge to be brought to God and used in His service? And what then, when every variety of work, when every promise of work, becomes a call, what, I say, is our answer? I should be the last to disparage the results which have been achieved. We believe that God has been pleased to answer continual intercessions by additions of means, of men, of devotion, that He has crowned those intercessions with the crown of martyrdom. I rejoice to hear that Cambridge has been allowed to send in the last year an apostolic number to aid an Apostolic Church. But when I look upon the famishing multitudes, do I not say "What are they among so many?" What are they? Yes, the little offering which God is pleased to bless, the instruments through which He is pleased to do His work. But are we contented that this shall be the measure of our sense of our duty? I cannot forget the numbers who pass to the uttermost ends of the world as merchants, as explorers, as soldiers. And can it be that the love of gain, the love of adventure, the love of country, can do what the love of Christ cannot do—call out unnumbered volunteers to a work of exceptional difficulty? To ask the question is to answer it. To answer it is to convict ourselves. We heard not long since that the northern frontier of India was threatened. Was there an Englishman who thought that any expenditure of money or of life would be too great to guard the possessions which God had given us? And when we think of the line of positions along the Indus; what then? That line of positions seems as if they were vantage-points whence in due time a Christian army shall march forward to give liberty to Asia. And what do we hear from them? A cry, a sad cry, of solitary-watchers calling almost piteously for reinforcements, and shall their cry be in vain? Let our answer be clear and decided.

We ask, then, for men and women—for men and women gifted most variously by God's good pleasure, but all alike in this—that they have absolute devotion, simple faith, true love, love to God kindled by the love of God, which is the only sure foundation of the love of man. But some one will say, "We want those men at home"—say it sadly, touched, it may be, by sights which have met their eyes in coming here this morning. We do want them at home, and therefore I say, "send your legions

abroad." The work of missions is our own work at home. The work of missions is a revelation of sacrifice, of growing knowledge, of affection, of unity. The work of missions is our own work. Here, also, the great truth finds fulfilment, that to lose is to gain. When once the spirit of devotion and sacrifice is kindled in the body, it makes itself felt to the last extremities. The mission of the Spirit to the Church is always the same—"Forget thine own people and thy father's house." And why? "That thou mayest have children whom thou mayest make princes in all lands." The work of missions, I say again, is our own work.

We need, sadly need, the grace of unity. Those who work upon the mission field feel as if they had already been allowed to taste the beginning of the great issue, and I venture myself to look forward to the time when those native churches of India and the far East shall realize that ideal which rises before our eyes of a great Church, pure in its scriptural simplicity and apostolic in its constitution. The work of missions, I say again, is our own work. This great blessing of the sense of sacrifice, of the growth of truth, of the power of victory, of the beginnings of unity belongs to every Christian man and woman in England, it may be felt by everyone in its power and in its benediction. To us, we trust, the work of missions shall become a part of the ordinary organization of every parish and every congregation.

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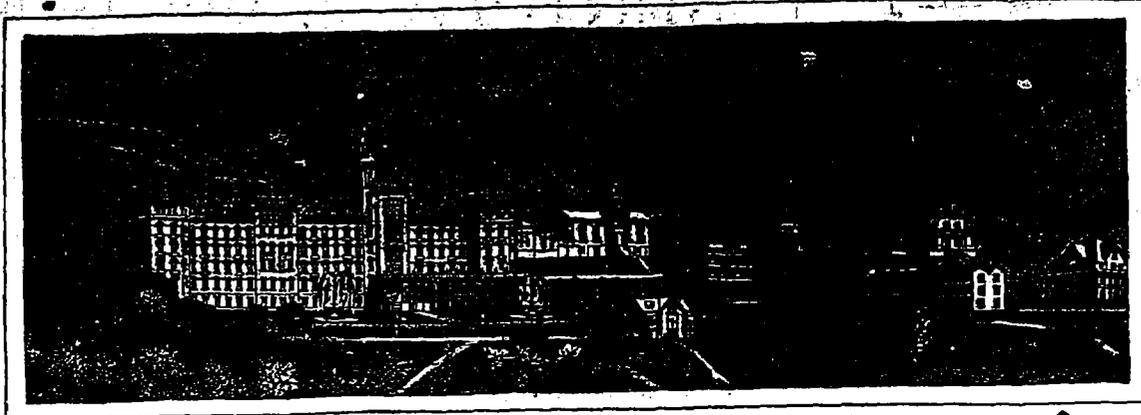
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