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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

A. P. Willis
our Sub-Editor and Quarterly

"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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ECCLESIASTICAL NOTES.

We are conquerors of death when we are able to look beyond it.—*F. W. Robertson*

CANON WILBEFORCE says:—"A Christian's duty is to admit, submit, commit, and transmit. We must admit the truth of Christ, submit our will to Christ, commit our soul to Christ, and transmit good to others."

THE register of the parish of Bremhill, Eng., commences with the year 1591. It contains the following remarkable entry:—"Buried September 29, 1696, Edith Goldie, Grace Young, Elizabeth Wiltshire. Their united ages made 300 years."

BANGOR.—The Queen has been pleased to approve of the nomination of the Rev. Daniel Lewis Lloyd, head Master of Christ's College, Brecon, to the Bishopric of Bangor, Wales, in the room of the Right Rev. James Colquhoun Campbell, resigned.

THE Church is taking a strong position in Buffalo, N. Y. There are sixteen clergy, twelve organized parishes, five missions and 3,500 communicants. There is a parish for colored people, an endowed Church Home under the charge of deaconesses, and ten vested choirs. St. Louis, Mo., has twenty clergy in active service, and 3,400 communicants. If it had the same number in proportion to population as Buffalo, it would have twenty-eight clergy, and 4,500 communicants.

THE Rev. G. S. Reaney, a well-known Congregationalist minister, formerly of Stepney, preached his farewell sermon on a recent Sunday to his congregation at Cavendish Chapel, Manchester, Eng., of which Dr. Parker was once pastor. Mr. Reaney, who was at one time a Baptist, will on Trinity Sunday be ordained by the Bishop of Winchester. Mrs. Reaney is even more widely known than her husband as a writer, a lecturer, and a temperance advocate. She has always been a devout Churchwoman.

THE year 1890 will be a memorable epoch in the history of the diocese of Missouri. It is the Jubilee year, and it will also be marked by the consummation of the division of the diocese. Fifty years ago, Nov. 16, 1840, Bishop Kemper with seven clergymen and lay delegates from four parishes, Christ Church, St. Louis; St. Paul's Church, Palmyra, and St. Paul's Church, St. Charles, sixteen in all, met at Christ Church, and organized the Primary Convention. At the present time there are seventy-four clergy men, and one hundred and six parishes and missions in the diocese.

DONORS of the right kind are wisely taking to giving their true gifts *anonymously*. It is good, now and again, to learn the names of generous benefactors; but there are always compensating disadvantages alike to receiver and giver. Five thousand pounds has recently been forwarded anonymously to the Bishop of Wakefield (England) for the furtherance of Church work at Heckmondwike. An anonymous donor has given £10,000 to be

invested for the extension of Church work in Hucknall Torkard. Munificent grants like these soon work out their own reward.

THE Church Missionary Society intends to publicly make a distinct and definite appeal for men to go to India. For some time past it has been felt that while Africa has had its full share of attention the needs of the vast populations of India have not been adequately responded to. The knowledge of Christian doctrine already acquired by many of the natives is held to be sufficient justification of the belief that with an augmented staff of workers a great ingathering of converts may be speedily looked for. The whole band of the Church Missionary Society's agents in India at present numbers only 163.

A TRAVELLING man who spent Sunday in Cedar Rapids, Mich., and attended Grace Church, came to the rector after Evensong to say how he had enjoyed the day. He said: "I was just leaving the hotel to take a walk about town, when I passed a young man, who slipped a card into my hand. I supposed it was an advertisement of where to get cigars, or a notice of some Sunday night theatre, but I glanced at it and saw the cross on it, and then read it through. I went twice to Church to-day, something I have not done in five years, and you may be sure that when I am near here again I will do the same thing. You don't know how kind a thing it is to show some attention of this sort to the 'drummers,' who are pretty good fellows, if the pious people do consider them clear outside the possibility of religion."

THE Earl of Aberdeen has consented to be come president of the "National Anti Gambling League," which has just been formed for the purpose of offering a strenuous and uncompromising opposition to every form of betting and gambling, and of diffusing among young men and others wholesome information on the subject. Among those who are giving the new movement their cordial support are the Bishop of Wakefield, the Dean of Norwich, the Dean of Rochester, the Hon. and Rev. E. Carr Glyn, the Rev. Preb. Gordon Calthrop, the Rev. Canon Barker, the Rev. J. E. C. Weldon (Master of Harrow), the Rev. Hugh Price Hughes, the Rev. J. W. Horsley, Dr. Clifford, Dr. Thain Davidson, the Rev. W. J. Dawson, Mr. George Williams, &c. Leaflets and booklets are being widely distributed, and lectures and public meetings are to be organized in all parts of the country. It is proposed to hold next year simultaneous demonstrations all over London on the eve of the Derby.

WESLEYANISM, so far as it can still claim John Wesley as its patron, is apparently losing ground in the country, notably in the North of England. It is not keeping pace with the increase of population. The *Methodist Recorder* tells a tale of woe respecting its decrease. It is falling off in quarters hitherto its stronghold, namely, in Lancashire, Yorkshire, and Cornwall. The heaviest decrease of the year falls in the Yorkshire district. Fourteen districts in the Yorkshire district. Fourteen districts in Leeds report decreases. In the Sheffield dis-

trict the decreases double the increases. In Hull, Halifax, and Bradford districts decrease has been the order of the day. Circuits of traditional standing and obscure circuits have suffered alike. In London, too, matters wear not a roseate hue. What is the real explanation of all this? The *Methodist Recorder* does not undertake to answer the inquiry or to state the reason why. It raises a whine against the Church, which is pushing ahead; and declares that Methodism "must stand up fearlessly and without compromise against the oppressive intolerance, the ruthless enmity, and the proud and unscriptural assumptions of the Anglican priesthood." All this is very pretty; but it fails to touch the cause of the sore or to account for the serious decaying of Methodism.—*Family Churchman*.

As much surprise as regret will be felt at the announcement that another representation under the Public Worship Regulation Act was lodged with the Bishop of London on Thursday, May 1. The representation sets forth with regard to what it describes as the image of the Virgin and the Crucifix at St. Paul's Cathedral, that they and each of them have, and has, in fact, encouraged ideas and devotions of an unauthorized, idolatrous, and superstitious kind! Also that the setting up of the said images tends to bring about, and has, in fact, brought about, breaches and violations of the 22nd Article of Religion.

UPON the foregoing *The Family Churchman* says:—Although one may desire, above all things, to respect individual feelings, and to acquiesce in the liberty of private judgment, it is little short of scandalous that the Bishop of London should be compelled to bear the brunt of repeated lawsuits upon this question. To commence another, when an appeal is pending upon the first, is suggestive of an attempt to harass the Bishop into permitting the whole case to be re-opened before Lord Penzance. They are no friends of the Church of England who do these things.

THE RIGHT USE OF SUNDAY.

TRACT BY REV. G. HOPE ROBERTSON, M.A.,
RECTOR OF SWEETH, ENGLAND.

When a good thing is given to us by God, it is our wisdom to put it to all the uses He intends. If we only half use it, we not only lose good, but we also fail in duty to Him. Now the good gift of one day out of seven, to be a day of regular rest and refreshment, for our whole nature, has three different uses, for which God intended it.

1. To be a day of rest to the body from common toil.
2. To be an opportunity for spiritual improvement for our souls personally.
3. To be a time for honoring God publicly throughout the world.

Each of these is a distinct object, complete in itself, and each requires a portion of the Sunday given to it.

If we attend to only one of these purposes, we are failing in our duty and losing good.

It is to press this threefold use of the Sunday, as urgently needed, that this tract is sent abroad, with a devout prayer for its usefulness.

Many, we believe, from merely forgetting that there are three uses of Sunday, are only giving themselves, perhaps, one or two of these uses, without completing it with the third.

If a laborer duly gives up common work that day, and lounges about idle, with nothing to do, or lies in bed, or sits over a newspaper, or takes any passing amusement he can find, or goes off on a trip or excursion, he has, no doubt had rest for his body, and found the benefit of the *first use* of the Sunday. But what has become of the *second* and *third uses*? He has perhaps forgotten them altogether.

They are, however, as necessary for his real good, and are as binding in duty as the first use.

For God, who said for the *first use*; "Six days shalt thou labor and do all that thou hast to do; but the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work";—said also of the *second use*: "Seek ye the Lord while He may be found, call upon Him while He is near." "Now is the accepted time, now is the day of Salvation"; "Come unto me all ye that labor and are heavy laden, and I will give you rest." While also of the *third use*, God has further enjoined, "This is the day the Lord hath made, let us rejoice and be glad in it"; "Oh, enter then His gates with thanksgiving," and "Come, let us worship and kneel down before Him"; "I was glad when they said unto me, let us go into the House of the Lord"; "Give unto the Lord the Glory due unto His name."

Again, if a person takes a rest to his body, and then stays in his own room for private devotion and reading, he has taken the *first* and *second uses* of the Sunday; but if he is able to join in the public honoring of God at Church, and does not do so, he has failed in the *third use* and duty.

If a person gives rest to the body; and also goes to church, joining in the public worship of God; but still takes no time for private reading, devotion, or spiritual improvement to his own soul personally; then he may have taken the *first* and *third uses*; but has failed in the *second use*.

Each then of these three great purposes for Sunday must be carefully and separately provided for, if the full benefit of it is to be reaped. A failing in any of them implies a neglect of duty towards the Good God, who has given us a day of rest.

If this consideration were more generally attended to, what happy results would follow. It would at once set at rest many a debated point.

For instance; some may say, can it be wrong to go for a walk or excursion on Sunday? The answer is;—that depends on whether it interferes with the *second* and *third uses* of Sunday. If the excursion is so lengthened, that it prevents attendance at the public honoring of God in Church; or if the company is irreverent, the amusements frivolous or sensual; preventing spiritual thoughts, and checking all wish for Christian improvement; then the excursion is interfering with the *second* and *third uses* of the Sunday, even if it has been a rest to the body.

Can it be wrong, some may ask, to visit one's friends on Sunday? This again, simply depends on how much it can consist with fulfilling the *three purposes* of the day of rest.

If the friendly visit is quiet; helping, not preventing, spiritual improvement; and arranged so as not to interfere with the hours of public worship; it may be safely done. But not, if it leads to neglect or disinclination for private devotions, or absence from God's House.

Can it be wrong, some may ask, for a public man to do public business on Sunday? This must be decided by the question, is it neces-

sary absolutely; so that it could not with public safety be put off to another day? Very frequently it could. But alas! how often have state officers sacrificed Sunday systematically, for mere convenience, or wish to crowd as much into a week as possible.

Can it be wrong, some may ask, to read letters, look at accounts, or such matters on Sunday? The answer is, how does it affect your mind towards the *three uses* for Sunday, already required by God. If the mind is distracted or wandering to ordinary news, taken up with monetary cares, or eager in ordinary political or social subjects, very difficult it will be to keep a devout attention to personal improvement in holy things, or heartily to join in public ordinances of religion.

Can it be wrong, some may ask, to join in games, go to public amusements, places of exhibition, &c., on Sunday? Here we must apply again the rules. Will this interfere with real rest to mind and body; help on, or stop private attention to the soul's highest interests; or take the place of humbly presenting ourselves at God's footstool in the assembly of the Church?

Such are some of the applications that may be made of the *three great intentions of God for our day of rest*.

How often an undecided course would be settled by honest application of these tests. Many things may be quite harmless in themselves, indeed commendable on other days; yet may tend to rub off the bloom from the spiritual attractiveness of holy duties, on the day set apart for them. There should be a very nice discrimination in the conscience of what is helpful in spiritual interests. Far better to keep on the safe side if there is a doubt; and give up any pursuit or occupation that clouds the soul, or hides Heaven from our thoughts.

The effect of our conduct on others is a point that must also be carefully considered. Do any of our ways of employing our time on Sunday prevent others from getting the good of it, in any one of these three great uses?

Here come in a number of delicate considerations, which require decided principles to settle them.

Can it be right to have our ordinary letters sent by post, if we know that thereby many post office servants must be deprived of their Sunday's use in one way or another? Better far to have a little inconvenience, (real inconvenience seldom occurs) than, in order to accommodate ourselves, bring loss upon others in most important interests for all eternity.

Can it be right to go by an excursion train on Sunday for mere pleasure, when we know that this involves railway officials being kept from the proper employment, of the only day they have a chance of being able to use, for spiritual occupations? Whether they would employ it rightly or not, is no question for us to decide; they ought to have the opportunity as well as others.

Can it be right to open places of public exhibition on Sunday, when this would keep those in charge from being able to attend to the three great uses of Sunday? Far better to do without, than be the cause of a grievance to others in matters all important. But enough has been said to show the practical application of the principles here urged.

Each person may easily test other points as they arise, by the clear light of these truths. We must have rest for the body; spiritual improvement for the soul; and open giving of honor to God; or else the purpose of the Sunday is defeated; and duty remains unfulfilled.

We must arrange everything for those dependent on us, so as to secure them time for their own Sunday duties.

We should not require, except for works of real necessity or mercy, that any one else should be prevented enjoying the opportunity of using their Sunday time aright.

Were all these uses of Sunday rightly ob-

served throughout the world, what a heaven upon earth it would become, compared with what it is now?

How few really get its full benefit, or profit by it as they might; compared with the multitudes even in most Christian lands, who spend it in ways that can leave no blessing behind.

For the poor, especially, without Sunday, there is no chance of getting proper time for their soul's welfare.

Hence, it is their interest most particularly to preserve clearly each one of these uses, and by "a threefold cord, which is not quickly broken," let Sunday bind them to God, and prepare them for that better "Rest which remaineth for the people of God" in Heaven.

SCHISM IN THE NINETEENTH CENTURY.

Probably no word in the English language is used as little by Protestants as the word *schism*. It is a word that they well might avoid, for they are greatly to blame for a divided Christendom, that is a shame and disgrace to Christians and a cause for unjust criticism at the hands of unbelievers. Now, Protestants generally profess great reverence for the Bible. We wonder if many of them know what that Book says about schism?

'That they all may be one, as Thou Father art in Me and I in Thee' (St. John 17, 21).

'Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment' (Cor. 1. 10).

'I beseech you, brethren, mark them which cause divisions and offences * * * and avoid them' (Rom. 16, 17).

'Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in one hope of your calling' (Eph. 4: 3, 4).

'Behold how good and pleasant it is for brethren to dwell together in unity' (Psalm 133: 1).

'Every house divided against itself shall not stand' (Matt. 12: 25).

'Every kingdom divided against itself is brought to desolation' (Matt. 12: 25).

'There should be no schism in the body' (1 Cor. 12: 25).

'Brethren, stand fast, and hold the traditions which ye have been taught' (2 Thess. 2: 15).

'We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh * * * not after the tradition which he received of us' (2 Thess. 3: 6).

We have no hesitation in saying that the divisions of Christians are the weakness of the Gospel, and that they cause Christianity to be attacked on all sides by the skeptic and infidel. A bundle of sticks can easily be broken one by one, but not if tied together. An old adage runs: 'In union, there is strength.' This union was meant to be by our Lord when He established His Church. But how do Christians of the nineteenth century follow and obey His commands? By refusing to join His Church, protesting against it, and calling its members all sorts of names, and dividing and splitting up among themselves into as many sects as the brain of man can imagine. We hear of the Wesleyans, the Calvinist, the Lutherans, the Cumminites, the Glassites, the Swedenborgians, the monnons, Seven-day Baptists, Sandemanians, Second Adventists, Irvingites, Presbyterians, Methodists, Baptists, Cambellites, and a hundred more. Is this right? Is it according to the teaching of the Bible? Is Christ divided? Many reasons are given for these divisions, but these excuses do not alter the fact that Holy

Scripture calls schism a sin and denounces it. The lamentable divisions among Christians are stumbling blocks and hindrances to the more rapid spread of the Gospel, and the more effectual work of Christ's Holy Church.—*The Church Critic.*

WHY I AM A CHURCHMAN.

I am a Churchman because there are two and only two coherent theories of the origin and nature of the Christian Ministry; one, making the minister the chosen, elected, deputized delegate of the congregation in whose name and by whose power and through whose choice he ministers; the other, tracing all ministerial authority and power directly to our Lord Jesus Christ, Who deposited the same,—"as My Father hath sent Me so send I you,"—in the hands of the Apostles, from whom, in direct succession, the Bishops of the Church receive their authority and power.

I am a Churchman because I must admit that Christ either founded a Church, or that He did not. If He did found one, I believe that it is not likely to exist at present among those bodies that assert that He did not found such a society. If He did found one, it must exist somewhere, and that, too, in organized, visible form, because we have His word that "the gates of hell shall not prevail" against it. I believe that we may therefore reasonably presume that the Church of our Lord Jesus Christ is to be found amongst those who have the Church idea and claim to be Churchmen, members of His body Who is Lord over all, God blessed forever.

I am a Churchman because I believe that in coming into the Church in Holy Baptism I have followed the Bible way of securing membership in Christ Church which is His body. I find that in the New Testament everywhere men are called in to the Church, and that they did not first come together and make a Church by their associating together. They are in Scripture called in to that which already exists; they are recognized as members who are within the pale by virtue of their entrance through the "door," and their membership depends upon their admission and not upon their constituting themselves into an organization. And therefore I insist upon the succession of the ministry, because I find that the Church from the very first flowed out of the ministry. I believe that the purpose of the succession is to link the Church from generation to generation by steps that cannot be mistaken, from the first appointment of the Apostles by the Lord Himself. I believe that the purpose of the succession is to make men feel and recognize the unity of the body as it comes down the stream of history, and, if possible, to touch their hearts with some sense of that power which the Lord bestowed when He ascended up on high and gave gifts to men; thus imparting a greater sense of that grace which He promised when He said that He would be with His Church to the end of the world; a fuller realization of that undying life which shall still, until He comes again, unite His followers with Himself, and spread the knowledge of His saving name throughout the world.—*The Iowa Churchman.*

WHEN a man can say, "My God!" if he can add no more this is sufficient; for my God is all-wise in appointing, and almighty to uphold and to deliver. My God is a Father to me in Christ; yea, he is a Father who hid his face from Christ for my good. If, then, I am in darkness, let me remember that God never had a Son that was not sometimes in the dark; even Christ, his only begotten Son, cried out, *My God! My God! why hast Thou forsaken me?*—*Cecil.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. James' Chapel Sunday school has been deprived of the services of one of its most zealous and efficient teachers, in the person of Mrs. F. C. Stevens. This lady has been connected with the Sunday school for the past ten years, and is only leaving through a change of residence. Last Sunday before the close of the school the Superintendent on behalf of the other teachers and scholars presented Mrs. Stevens with a large and elegantly bound volume of 'Travels in Russia,' as a small token of their high appreciation of her painstaking and valuable services. Mrs. Stevens made a suitable reply, thanking her fellow workers and the scholars for their kind thoughtfulness, and wishing the Sunday school every success in its good work.

PICTOU.—The Bishop arrived at Pictou from River John just in time for the Ascension morning service.

The bell was ringing as, looking very tired from the rough and muddy drive, he alighted from the carriage and entered the vestry of St. James' Church. Yet, in spite of weariness he preached an eloquent sermon, full of practical, helpful teaching from the Ascension of our Lord, and administered to 23 communicants.

In the evening eight persons were confirmed, the Rev. J. L. Downing acting as chaplain.

His Lordship remained till five o'clock on Friday, when he left on the steamer Egerton for New Glasgow.

WESTVILLE.—Our little church was only opened six days before our Bishop confirmed in it, viz. on Saturday, 17th inst. (a red letter day for us), the first visit of a Bishop to Westville. Ten were confirmed. The building was well filled, Saturday night though it was, and, although the place was in a dreadful state of excitement over the death of a man two nights before killed in a drunken quarrel.

The new church and this fearful calamity were taken up by the Bishop in his able and touching address to the candidates, an address which made a deep impression on all who heard it. The Bishop returned to Albion Mines Rectory for the night, kindly conveyed from New Glasgow and from Westville by Mr. Poole's carriage.

ALBION MINES.—The Bishop arrived at the Rectory from New Glasgow, escorted by the Rector and churchwardens who went to New Glasgow to attend him on Saturday afternoon, May 17th. In the evening he went to Westville to confirm in St. Bees' Chapel, and returned to the Rectory at night.

On Sunday, May 18th, the Bishop attended Morning Prayer and Litany at 8:30, said by Rev. D. C. Moore. At 11 a.m., the Bishop confirmed in Christ Church four persons presented by the Rector, who bore the Pastoral Staff and read the Preface to the Confirmation office. The Bishop's address on 'habits' was 'il va sans dire' most impressive, solemn and instructive. He spoke 'inter alia' of the renewed state of the interior of the church, and of the devotion of the men of the mines, who after their hard day's work had put up the neat and strong fence round 'God's acre' working by lamp light, night after night. Each of these matters was woven into the fabric of the Bishop's address with great deftness and made to serve its place in adorning the treatment of the main subjects: good habits, bad habits, habits of thought, habits of speech, habits of action, habits of prayer, habit of communicating at the altar.

The celebration followed the Confirmation service, giving the candidates the opportunity of immediately availing themselves of their

new and highest earthly privilege (if it is not more than earthly).

The Bishop and Rector dined at Birch Hill, the pleasant home of Mr. and Mrs. H. S. Poole.

At Evening Prayer the Bishop read the lessons and preached a most magnificent sermon on the Fatherhood of God, from the words: 'I have finished the work which Thou gavest me to do.' The rapt attention of the large congregation, and the remarks on the following day bear witness to the power and eloquence of our Bishop as a pulpit orator. The Church was adorned with flowers from Mrs. Poole and Mr. C. Dickson, and the service was largely indebted for its devotional character to the playing of Mr. Homsley on the organ, and the singing of the choir led by Mrs. Homsley, who came from New Glasgow twice for the purpose of helping us.

On Monday, 19th inst., the Bishop left the Rectory, and at 2:40 went on to Stowiacke. May he soon come again!

AVON DEANERY.—The 53rd meeting of the Chapter of Avon Rural Deanery met at Kentville on Thursday, May the 8th, the following clergy being present, viz.: the Revs. W. J. Ancoient, R.D., Dr. Maynard, Dr. Brock, Dr. Mockridge, F. J. H. Axford, K. C. Hind, M.A., J. M. C. Wade, B.A., and Chas. Fullerton, B.A.

The opening service was held at St. James' Church, consisting of Morning Prayer and a celebration of the Holy Communion. Morning Prayer was said by Mrs. Wade, the lessons being read by Mr. Fullerton and Mr. Axford. Mr. Hind was the preacher, giving a very practical discourse upon the subject of Reverence. The Dean was celebrant, assisted by Dr. Maynard as Epistoler. Nine clergy and ten of the laity received.

The Chapter assembled for business at the Rectory at 2:30 p.m., the Dean in the chair. The meeting was opened with the usual form of prayer. The minutes of the previous meeting were read, and there being no objections were approved.

The Secretary read a letter from Dean Moore in reply to notice of resolution respecting the adoption of Sarum colors in Avon Deanery. The office for the ordering of priests was then read.

The next item on the order of business being the appointment of the time and place of the next meeting, it was finally decided in response to the pressing request of Mr. Hind, the Rector of Newport, to meet at Walton in that parish on Tuesday, 26th August. Moved by Mr. Hind and seconded by Dr. Brock that the Dean be the preacher at that meeting. Dr. Brock was requested by the Rector to preach the sermon on Tuesday evening.

There being no unfinished business to take up Dr. Mockridge brought forward the resolution of which he had given notice at the last meeting; moving as a substitute 'that thirty minutes additional time be allotted for miscellaneous business as an additional order of business.' This motion being seconded by Dr. Brock was passed.

The subject for discussion, 'The Unity of Christendom' was then introduced by Dr. Mockridge, relating his experience at the meeting held at Toronto, of the Committee appointed by the Provincial Synod, the Presbyterians and the Methodists, concluding therefrom that the only course likely to terminate in union of the Christian bodies was a quiet, yet firm working on the Church's lines, looking for God to bring about this blessing in His own way. Canon Brock followed claiming that the Church of England in its comprehensiveness is the only possible basis of Union. The Dean proved the position taken by Dr. Mockridge, showing that we had given up every position challenged by the Presbyterians except Bishops, and them they practically had under the name of a moderator. He also explained why it was that the Methodist body was so

sore upon the subject of orders; they going back for their authority to three laymen so late as 1836.

Mr. Axford claimed that perfect union could take place only at the point of fracture, that is, in the regularly ordained ministry. Dr. Maynard made the point that, since we believe that it is through the Historical Church that we get the grace of the Holy Spirit we cannot give up that which connects us of the Church of England in Canada to that Historical Church, viz: the doctrine of Apostolic succession. Mr. Hind brought forward the thought that we of the Church are responsible for the return of those who are at present in the sin of schism to the Body of Christ, thus closing what every member claimed had been the most interesting discussion of the Chapter.

It was then decided that the subject for discussion at the next meeting of the Chapter should be, 'Having in view the advancement of the cause of Christian Unity, what should be our bearing towards the sects and their ministers.'

A very successful missionary meeting was held at the church in the evening at 7:30 p. m., there being a large and representative congregation present. Evensong was said by the Rev. F. J. Axford, the lessons were read by the Revs. K. C. Hind and C. J. Fullerton. The first address was given by the Rural Dean, Rev. W. J. Ancient, on 'Home Missions,' which was illustrated in an attractive way by facts that had come under his own observation in the Diocese of Nova Scotia. The second address was given by the Rev. Dr. Mockridge, on 'Foreign Missions.' 'The growth of the Episcopate in India; the blessed work of the Zana Missions amongst the poor, untaught, and isolated corner of India; and the happy results of the Christian government of India in the suppression of many cruel heathen practices were among the topics touched upon in a very able and interesting speech. The final prayers of the service were said, and the blessing pronounced by the Rev. Canon Maynard, D.D.

The offertories at both services were for the Foreign Missions of the Church of England through the S.P.G. They amounted to \$11.50.

The clergy were entertained as follows: Rev. W. J. Ancient, R.D., at the Rectory; Rev. Canon Maynard, by Mrs. G. Dodge; Rev. F. J. Axford, by Mrs. C. F. Cochran; Rev. C. J. Fullerton, by Mrs. Chas. Smith; Rev. Dr. Mockridge, by Mrs. Hanson; Rev. K. C. Hind, by Mrs. T. W. Harris; Rev. J. McC. Wade, by Mrs. Avery.

TANGIER AND SPRAY BAY—On the Festival of St. Philip and St. James a special service known in Great Yarmouth, Eng., as 'The service and sermon of the Fishing' was held in the afternoon at Spray Bay, and in the evening at Tangier. After special lessons, psalms and hymns have been used in the service, immediately before the sermon special prayers are said thanking God for the blessings of the seas, and asking for a continuance of them, and suitable weather to acquire them with safety. The sermon was preached by the Rev. R. A. Heath, Rector of Ship Harbor, from the words, 'Follow me, and I will make you fishers of men.' The sermon was full of thought appropriate for the occasion and dwelt especially upon Christ's love of fishermen and the nearness to Himself with which He honoured them. After the sermon the Rector of the parish, Rev. E. H. Ball, according to the form of the service, admonished the congregation, 'Let us pray God that we may not provoke Him by any wickedness to withdraw His favors from us, or to send down His judgments upon us.' Then follows the prayer. Then again 'Let us pray God to defend us from the dangers of the seas, and from all sad accidents.' After this prayer the Fisher's song is sung, the words of which are beautiful in thought and simplicity; and as for heartiness in singing, and pathos too where the words dictate it, nothing that we ever sing equals it.

This song is sung we are told near and far on the ocean. Then comes the most beautiful most touching and perhaps most instructive part of the service. Whilst all hearts are moved with the thought that one or more near and dear to every member of the congregation, are about to leave home for a time for life on the briny deep, all are asked to worship on their knees and for a few silent moments engage in intercessory prayer. In one church at least there were more moist eyes than dry ones at this point. After additional prayers the congregation is dismissed with the blessing.

This service was introduced into the Deanery by Rural Dean Ellis, is very popular in the parish, and is always well attended.

EASTERN PASSAGE AND COLE HARBOR.—A meeting of the Tangier Rural Deanery was held in this parish on Wednesday, May 7th. The clergy met on Tuesday evening at Cole Harbor at Mr. Wentzell's, and after partaking of his hospitality took service at the Cole Harbor Church. The Rector, Rev. A. A. Slipper read prayers, and Revs. R. A. Heath and E. H. Ball the lessons. Rural Dean Ellis, of Sackville, preached from the words, 'Peter went out and wept bitterly,' special reference being made to the penitential feelings which should be ours when we deny our Master by neglecting His work, which He carries on in the person of His ministers, and by refusing to uphold their hands in it.

At the special morning service in St. Peter's, Eastern Passage, the Rev. T. C. Mellor, Rector of Dartmouth, was also present. All the clergy took part in leading the service, which was opened by the processional hymn, 'Pleasant are thy Courts above,' and the Rural Dean was celebrant, assisted by the Rector. In the *ad clerum* sermon, which was preached by the Rural Dean, the clergy were faithfully admonished to faithfully preach the truth, and the laity to faithfully receive the same, and the preacher for fifty five minutes faithfully set forth the truth, and it is to be trusted his lucid manner of distinguishing between Regeneration and conversion, which are so often confounded, will, with much else, not be forgotten.

After dinner at the Rectory, the clergy held their usual capitular meeting, and in the evening service was again held in the Parish Church. The characteristic of this service was that instead a sermon, short addresses were made by the clergy, each address being followed by a hymn. Rev. E. H. Ball spoke on the *reasonable arrangement of Morning and Evening Prayer*; why consciousness of sin comes first in the service; why absolution follows confession; why the Creed comes after the Lessons (for 'faith cometh by hearing'), and why the last prayers consist mainly of loving intercessions for others, &c. The Rev. R. A. Heath spoke on the connection between the two Sacraments, Holy Baptism being our first union with Christ, Holy Communion our continuing in union with Him, when so much is tempting us to leave Him. The Rural Dean spoke of work in general and specially of the comforting thought that all daily toil has been sanctified by Christ Himself being a workingman.

At the Capitular meeting the following resolution was passed: 'That the Secretary be requested on behalf of the clergy of this Deanery to convey to Mrs. Richey an expression of their hearty sympathy with her in her late bereavement. They desire to record their appreciation of the services of the Rev. J. A. Richey as a member of this Chapter; and they invoke the Divine blessing on his widow and children.'

The thanks of the clergy are due to the Rector and Mrs. Slipper, and to the families of Messrs. Wentzell, A. Morash, B. Hines and G. Horne for hearty hospitality.

SPRINGHILL MINES.—The Bishop's visit was a remarkable one. A committee, composed of the Rector, Dr. Byers, and Messrs. Lee, Alloway,

Wilson, Payne, Yarrow and Armeshard met his Lordship at the station and two double teams conveyed the party to the Rectory, where a five o'clock tea was served. At 7:30, an address of welcome and congratulation was read to the Bishop, and a crowded reception took place, to which the broad elements of the Bishop's character shewed themselves by the charming way to which he made each and every miner feel at home with him. The same afternoon the Bishop confirmed, at her own home, an old lady 88 years of age. On Sunday a busy day had been mapped out for the diocesan. At 8 o'clock the service of adult baptism was used and four males were baptized. At 8:30 the Bishop administered Holy Communion to about 80 communicants. At 11 o'clock Matins was sung, and then followed Confirmation service, at which 61 candidates were presented, about one-half the number being males. At 2 o'clock the Bishop addressed the Sunday school scholars. At 3:30, service was held in the largest hall in town, and this was densely packed to hear his Lordship deliver a sermon from the text, 'God forbid that I should glory save in the Cross of Christ,' and the town was deeply impressed with the eloquence and devotion of the Bishop. At 7 o'clock, the Bishop preached in the Parish Church. At both the services in the church admission was limited to ticket holders, who were churchpeople, and who so completely packed the building that standing room could not be obtained at the Morning service, and every available seat was filled in the evening. The enthusiasm aroused and the deep impression made by the visit of the Bishop have been of incalculable service to church work here, which has to bear much hostility from assailants. The services also proved the necessity of more extensive accommodation for the churchpeople here, who are certainly deserving of all possible aid to assist them in erecting a church building worthy of their denomination and of the growing town. We hope the friends of church extension will send the Rector, the Rev. W. Chas. Wilson, some substantial cheques to enable him to finally plant a good building in that town.

DIOCESE OF FREDERICTON.

St. JOHN.—*St. Paul's*.—The annual meeting of St. Paul's Band of Mercy was held in the school room on the evening of the 22nd May. About 120 members were present, and a few visitors. In the absence of the vice-president, Mr. T. B. Robinson, the Rev. A. J. Reid, took the chair. After the anniversary song, and a short address from the chair, the secretary, Miss Maud Brock, read her report, by which it appeared that 22 new members have been added to the band, which now numbers 240. Two entertainments have been given, the proceeds amounting to upwards of \$30. A donation of \$15 was made to the New Brunswick S. P. C. A., and \$15 were given towards purchasing music for St. Paul's choir. The officers were then elected for the ensuing year: Mr. T. B. Robinson, Vice President, the Rector being *ex officio* President; Miss Maud Brock, Secretary-Treasurer; Committee of Management the same as last year except that Miss Beatrice Scely was chosen instead of Miss May Beer. There was a short programme of reading and music. Miss Murray announced on behalf of the Ladies' Auxiliary, that Lady Tilley's prize of \$5 will be awarded for the best essay on the "Effect of Kindness upon Animals," and a prize of \$3 for the second best essay on the same subject, the competition open to all bands in St. John and to all public school pupils from the eighth grade upwards. The pledge was then recited, and the evening closed with the National Anthem.

DIOCESE OF MONTREAL.

COLE ST. PAUL.—The Young Ladies' Guild of the Church of the Redeemer gave a very pleasant entertainment in the Parochial Hall

on the evening of the 21st May. Vocal and instrumental music, with readings and recitations, followed by two tableaux formed the programme.

On Sunday, the 18th, the Rev. Canon Mulock, M. A., attended at Morning service and administered Holy Communion, there being forty communicants. All of the newly confirmed were present and received first communion.

SHAWVILLE—The 12th meeting of the Rural Deanery of Clarendon, will be held (D.V.) at Shawville on Wednesday, June 11th, 1890.

Holy Communion will be administered in St. Paul's Church at 10 a.m.; preacher, the Rev. T. E. Cunningham, M. A. After which the meeting for business will be held at the parsonage at 11 o'clock.

The following order of business is suggested by the Rural Dean: 1. Reading of reports from parishes; 2. Reports of work amongst lumbermen; 3. Mission Fund, assessments, meetings, grants; 4. Systematic payment of Clerical stipends; 5. S. P. C. K. Report of Secretary; 6. Arrangements for S. S. Institute; 7. Parochial Endowments; 8. General matters affecting the work and extension of the Church.

A public meeting will be held in the evening at 7:30, in Hodgins' Hall, to which the members of the Rural Deanery are invited. The ladies of the Parish will serve tea, and the members of the Rural Deanery are invited to address the meeting upon matters of general interest connected with the work of the Church.

DIOCESE OF ONTARIO.

KINGSTON.—*All Saints'*—All Saints' Church was packed with worshippers at the Confirmation Service held recently and many people had to stand until the close of the proceedings. The altar was decked with beautiful flowers and illuminated by many wax tapers. The service began by the entering of a procession, consisting of his Lordship the Bishop of Ontario, Rev. Messrs. Spencer and Daykin, and the surpliced choir. When the preliminary service was finished the Bishop addressed the candidates for Confirmation, twelve in number, seven females and five males. He warned them against growing up in ignorance of the doctrines and discipline of The Church. In the present day it was very necessary that those concerned should be warned against ignorance of the history of The Church, her faith and discipline, and he exhorted them to understand their own religion. Young men and young women, as they go out into the world, and into such a world as is in Canada, cannot fail to hear hard things said of the Church of England. They will hear her doctrines misinterpreted, often times caricatured. Sometimes people will say her doctrines are not scriptural, but superstitions; sometimes they will be called popish, and young men and women, brought up into the Church, could not answer the objections, they have fallen away, become victims and proselytes to some miserable sect of a few years existence. He wished them to understand The Church was not a sect. A sect is something cut off or lopped off from something. The Church was never cut off or lopped off. It is the Catholic Church of England, and has the same incorporate existence she had 1,800 years ago, varying with civilization and with changes and chances of the world. If they study her history they would become firm churchmen, and would be benefitted educationally. In doing this they would be studying the history of the British empire, and would be fired with zeal on learning of the martyrs and heroes of the Church. They would not then become "victims of some wretched mushroom sect of last year's growth." He referred to the Ritual of All Saints' Church, intimating that it was different from the ritual used in other churches in the city. It is in accordance with the wide comprehension of the Church of England.

Ritual by itself is useless. They must have a ritual because they cannot do without it. They could no more escape forms than they could escape from their shadows when the sun is shining. He was sure the ritual satisfied them, and he wanted them to prove to the world by living godly lives, that the ritual did satisfy them. He spoke of religious excitement, and said they all knew the results of revivals. Often physical exhaustion was taken for religious impressions. He warned them to beware of impressions got in this way. Depend upon impressions, secured not by excitement, but by prayer, and by the instruments which God gave to the Church.

His Lordship deprecated the comparatively new idea of holding evening celebrations of the Holy Eucharist as entirely contrary to the mind of the Church of England, and added that Confirmation was generally administered by him in the morning, so that the first Communion would at once follow. This Confirmation, however, being in the evening, they could not communicate immediately, but he admonished the candidates to receive their first communion without delay.

The Bishop asked the congregation to maintain silence for a space on their knees in secret prayer for the candidates. After a short pause the "Veni Creator" was impressively sung. The Apostolic rite followed, his Lordship seated in his chair at the chancel step, the candidates knelt before him one by one, the males first, the females after.

It was a grand and impressive sight at the opening of the ceremony when the large surpliced choir composed of between twenty and thirty men and boys singing "Salve Festa Dies" entered the church preceded by a crucifer bearing a handsome processional cross and followed by Archdeacon Daykin, rector of the parish, and the Lord Bishop attended by acolytes and his chaplain, holding aloft the Crozier, symbolical of the Bishop's office as chief shepherd of the Diocese of Ontario. The words of the hymn were in honor of the Ascension the day being within the octave of the Ascension. Evensong was then sung by the Rector the music being, as usual, Gregorian tones. The "Magnificat" and "Nunc Dimittis" were especially well rendered by the choir. Before the collection of the offerings the Rector gave notice that the candidates must present themselves to him on Tuesday for preparation before making their first Communion. He also announced that on Wednesday evening Evensong would be sung at which the Rev. J. W. Burke, rector of Belleville, would be the preacher. The Lord Bishop, at the close of the service taking the Crozier in his hand, gave the committal and Blessing from the altar step.

DIOCESE OF TORONTO.

GRAFTON.—His Lordship Bishop Sweatman, held a Confirmation service in St. George's Church, on the morning of Tuesday, 29th of April, when 14 candidates were presented by the Rector, Rev. W. C. Cooper. The Bishop addressed the candidates in a few well chosen words endeavoring to impress upon them the necessity of Confirmation and the blessings and benefits received thereby. Morning Prayer to the end of the Third Collect was taken by the Rev. Canon Davidson, of Colborne, the Rector reading the Lessons. There was a good congregation present, and the Sanctuary tastefully decorated with flowers for the occasion.

The monthly meeting of the C. E. T. S. was held in the hall on Thursday evening, the 15th instant. Notwithstanding the unsettled state of the weather there were a good number present. The members and friends of the Society provided an excellent programme. Several of the vocal and instrumental selections being most enthusiastically encored. Before the close of the proceedings the chairman, Rev. W. E. Cooper, came forward and read the following

resolution:—"The Grafton Branch of the C. E. T. S. having heard with very deep regret, of the removal of the Misses Godard from Grafton, desire to take leave of them with grateful remembrance of the willing and efficient assistance they have always afforded at the meetings of the Society, and wish them every prosperity and happiness in their new home."

DIOCESE OF HURON.

The Bishop is holding Confirmations through the County of Elgin.

The Synod is to meet on June 7th. Bishop Dudley, of the Diocese of Kentucky, is expected to preach at the opening service, and address a Missionary meeting on the Wednesday evening.

LONDON.—The Rev. Principal Fowell is just completing his duties at Huron College, and purposes leaving for England on the Vancouver next week.

An Ordination is to be held on Trinity Sunday, when a large number will be admitted to the Diaconate, and several advanced to the Order of Priests.

Work in connection with the erection of a new brick church in London West, it is expected, will be commenced in a week or two, as the plans have been decided upon and tenders are to be called for this week.

St. Paul's Cathedral.—At the Easter vestry meeting of St. Paul's Cathedral the attention of the congregation was directed to the dilapidated and unsafe state of the chancel, and a committee was formed to consider the recommendations of the architects and the suggestions of the churchwardens. This committee met and examined the plans, which include the taking out of the galleries in the church, the building of a large transept at the east end and the complete rebuilding of the chancel, with the addition of a spacious structure on the north side to answer the purposes of the Bishop Cronyn Hall for Sunday school purposes, meetings, and probably the holding of the annual Synod. The estimated cost of these various improvements range from \$30,000 to \$55,000, according to the style of buildings, &c. A very handsome design with stone facing can be built for the last named sum. An influential committee will be appointed to canvass without delay, and on the result of their efforts will depend the size and ambition of the plans adopted. If the hall is made of sufficient size for the use of the Synod, the Diocese will doubtless contribute towards the carrying out of the plan. The old Chapter House property and the Cronyn Hall will be abandoned if the new plans are carried out. It is understood that \$12,000 to \$14,000 has already been subscribed towards these improvements.

The Rev. W. T. Hill, of St. John's Church, preached in St. James' Church on Sunday, May 18th, and Rev. Canon Davis in St. John's. The collections were in answer to the Epiphany appeal.

W. A. M. A.—The Bishop of Algoma sends the following message to his friends of the Women's Auxiliary Association:

Allow me to congratulate you on the quiet but steady onward march of the 'educational' movement on behalf of the children of the clergy in the Church's Missionary Dioceses. It seems to be silently but surely winning its way, and commending itself to general approval as one of the most practical of methods for lightening the burden laid on these brave self denying heralds of the Cross, in their rough outlying fields of labor. Like every other experiment it has of course to run the gauntlet of sharp and sometimes not over friendly criticism, but I am confident that the better people know it, and know the circumstances that have given it birth, the more thoroughly they will endorse it, and the more readily they will take it to their hearts as deserving of their sympathies. As for the missionaries, judging by what they have

said and written, they simply rejoice in its organisation. Four or five children are already being taken care of, while the parents of others are on their watch tower in anxious expectation of their turn. Please tell our friends outside not to be afraid of hurting the feelings of our missionaries. Feeling certainly has been awakened, but it has been in every case without exception, one of glad and grateful appreciation.

Nor can any fear be entertained of a diminished interest in Missionary work either at home or abroad by the introduction of a new object. Our faith in God's promises forbids our indulging such a fear even for a moment. Surely, if He says 'open thy mouth wide and I will fill it.' We need not be afraid that if we stretch out our hands to their furthest reach, and take up as much of Christian work as may be within compass, He will withdraw His blessing. The history of missionary enterprise during the last half century has been simply that of a multiplication of machineries for doing Christ's work in the world, but there has been room for them all, nor has one clashed with another in any way, and yet others, are destined to follow. No, no, away with all such narrow constructed ways of regarding this or any other movement that has for its object the elevation of the bodily, mental or spiritual well being of those around us. Be it what it may, let us take it up in faith, as 'unto Him' and according to our faith 'so shall it be unto us.'

DIocese OF ALGOMA.

The Rev. E. F. Wilson desires to acknowledge with many thanks the following contributions to his work among the Indians while travelling through the Provinces of Quebec, New Brunswick and Nova Scotia with two little Indian boys:—Montreal, \$47.54; Sherbrooke, \$55.81; Lennoxville, \$20.52; Farnham, \$10.89; St. Andrew's, N. B., \$12; St. John, N. B., \$225.81; Rothesay, N. B., \$20; St. Stephen, N. B., \$13.08; The Most Rev. the Metropolitan, \$24.30; Truro, N. S., \$14.65; Halifax, N. S., \$71.40; Dartmouth, N. S., \$13.23; Windsor, N. S., \$19.31; Annapolis, N. S., \$35.03; Weymouth, N. S., \$16.70; Yarmouth, N. S., \$89.99; Digby, N. S., \$8.62; St. Mary, St. John, N. B., \$27.10; Richmond, \$13; Waterloo, P. Q., \$11.71; Two donations, Montreal, \$46; Trinity, Montreal, \$10; Levis, \$7.45; Quebec, \$50.68. The above sums include collections at meetings, offertories and donations. Part was paid in cash and the remainder transmitted through the Diocesan Secretary. It is desired to apply as much as possible of the above contributions towards the erection of new homes at Medicine Hat, but the other homes in Mr. Wilson's charge, being burdened with debt, this cannot be done unless funds come in freely from other quarters to relieve the Maintenance Fund.

PERSONAL.—The Rev. C. Piercy having removed from St. Joseph's Island to the Mission of Sudbury (Algoma), requests all correspondents to address him in future at the latter place.

DIocese OF RUPERT'S LAND.

The Bishop of Rupert's Land acknowledges with thanks \$15, which he will appropriate to educational work of the Diocese.

DIocese OF BRITISH HONDURAS.

BELIZE.—Continued.

The Bishop's Visit.—The Assistant Bishop of Jamaica has at last come and also gone again. Oh! too speedily. However we are thankful indeed for this visit.

Early in the morning of Monday, March the 10th, the 'Hondo,' from Jamaica, was signalled. She had been expected since Saturday. Soon the Rev. F. R. Murray, Bishop's Commissary was aboard on the Governor's barge, which had

been, through his Excellency's kindness, placed at the disposal of the Bishop. The Bishop, looking the picture of health and endowed with the powers of endurance, was quickly conveyed to Government House, where his Lordship was to be the guest of the Governor. There was not, however, to be much rest to-day, for in two hours, at 9 o'clock, the Bishop was to leave in the 'Freddie M.' with the Commissary for the visitation of the N. District. With a degree of punctuality unusual to the inhabitants of Belize, the Bishop and party, including the Misses Daisy and Minnie Murray, the Commissary's daughters, were on board shortly after 9 o'clock ready for the start. Off we went, leaving Belize, like a beautiful toy city behind us, for there is no doubt that the best view of the city is that which is to be had on going out of or entering the harbor. On past the Brighton of these parts, St. George's Cay, we steamed, threading our quiet way along the channel—shallow indeed—mapped out by a stick here and there, to prevent the passengers being wearied by sticking in the mud, which also is sometimes the case. At last, about 8 p. m., we came to our anchorage for the night, and had a very good night's rest; so that on Tuesday we were all quite fresh, ready for a start and for our breakfast. Shortly after nine we arrived at the clean and picturesque town of Corozal, where we remained for a couple of hours. During this time the Bishop and party were met by the Rector, churchwardens and leading churchmen of Corozal, and with them visited the Rectory and Church. Having made arrangements for the holding of a Confirmation on Wednesday night, we were soon on our way to Orange Walks. Having crossed the Bay we entered the river, which is so narrow at times that the boughs of the trees on both banks of the river sweep the deck of the steamer. There is hardly a straight run of half a mile for the whole course of thirty miles, and certainly its devious and tortuous course required the skill and manipulation of our worthy kind captain to prevent the journey being lengthened out for days. Well was the wheel manned, and most dexterously were the angles and corners avoided, reminding one, except for the pace, of the charioteers guiding their steeds in the Olympian games, so aptly portrayed by Horace *metaque fervidis evitata rotis*.

Passing Caledonia and other small places on our way, we found ourselves at dusk hauled in on the bank at Orange Walk. Soon the bright cheery faces of Captain Bailey and his able staff of officers belonging to the B. H. Constabulary were on board giving the Bishop their right hearty good welcome, which was speedily followed by that of the good Schoolmaster and Lay-reader, Mr. Codd. As the Bishop had to leave again early on the morrow his Lordship proceeded with Mr. Codd to the parsonage; the rest of the party being entertained at the Barracks, whither the Bishop shortly wended his way. Captain Bailey very kindly put his men through a portion of their drill for us and unawares sounded the alarm that the fort was being attacked by the Indians. Speedily everybody, except ourselves, seemed to be everywhere and all over the place. Men seemed to tumble into the fort from all parts of the town, and right glad were we that no necks were broken as they bolted along the plank by the side of the draw bridge. In a quick space of time every man was at his post, every gun manned and all directed to the place indicated for the attack. At the conclusion of the display, the men being drawn up in line, the Bishop very cheerily expressed our approbation at the alertness which they had displayed in answering the signal of attack, and thanked both officers and men for his kind reception.

On the morrow, Wednesday, a large number of these men were found in their usual places in the choir, as ready to carry out the worship of God as they had been to obey her Majesty's call to do their duty in defending her subjects and property.

At 7 a. m., the Rev. F. R. Murray, acting as Bishop's Chaplain, after the Processional hymn was finished, said the Litany. The Bishop followed with a good practical address on the duties and privileges of Confirmation. The Holy rite of Confirmation was then administered to 26 candidates: 10 men and 16 women. After which the Chaplain addressed the candidates first and congregation afterward on the reality of the religious life, and the necessity of trying to do just what God commands. We all then paid a visit to Mr. Codd and met the church officers, when a consultation was held relative to the repairs of the church buildings and the purchase of a piece of land adjoining the church ground. We all adjourned to have breakfast with Capt. Bailey and officers at the Barracks, but had hardly sat down to enjoy the good things provided, when the whistle sounded forth, not once, but several times. Helter skelter we had to run, and as Mrs. Parkington would say 'domesticate' our food at leisure on board. On our arrival in the Bay off Corozal we had a pretty good tossing, as a stiff gale was blowing. The Bishop was thrown down the hold, but fortunately caught hold of the deck before he was precipitated to the bottom, so that the accident only resulted in a shock. Our landing too was very rough, and as it was dark very difficult; however, with a slight ducking, we all managed to land quite safely, and immediately proceeded to the church for Evensong and Confirmation. As we were an hour late the congregation was assembled and the church packed. The Rector, the Rev. E. D. Tinlinz, said prayers; the Bishop's Chaplain read the lesson, for we had shortened Evensong, after which the Bishop gave his address on the 'Means of Grace,' dwelling chiefly on Confirmation and Holy Communion. The Rector then presented 29 candidates to receive the Holy Spirit by the Laying on of Hands, after the manner of the Apostles—12 men and 17 women. Afterwards, the Rev. F. R. Murray addressed the candidates on the Spiritual Life, its inception, strengthening and nourishment in Holy Baptism, Confirmation and Holy Communion. After the Episcopal Benediction had been pronounced, the Bishop met the wardens and church committee to take into consideration the state of the parish; the finances and well-being of the Church; the position of the Rector, and the need for unity and progress. His Honor the District Magistrate, Mr. Lay-reader Pickwood, afterwards entertained the Bishop and party at supper.

On Thursday, prior to leaving Belize, the Bishop visited the most interesting and prosperous sugar estate at Santa Rita, so ably conducted by Mr. Shanding. Great regret was felt by the Bishop and all of us that time would not permit of our paying a visit to the hospitable roof of our good and faithful warden, Mr. Young, at Jonesville—a treat in store for the good Bishop when he comes again.

Accompanied by the clergy and delegates for the Synod we left this delightful little town about 8 a. m. Our homeward journey was very pleasant, perfectly smooth. At 8 p. m. we cast anchor and had a most delightful night as a cool wind was blowing from the sea, and on Friday morning at ten o'clock, we were on terra firma again.

[To be continued.]

CONTEMPORARY CHURCH OPINION.

The Church Year well says:—

When any one, layman or clergyman, accepts official position in the Church, he does it subject to rubrical direction and canon law. So, indeed, does every one admitted into its fold. The discharge of obligations so assumed becomes a religious duty—they are of the very essence of the religious life. Selfishness and individualities, and congregationalism, must recognize, and give place to loyal and filial obedience to the voice of the Church, as ex-

pressed in her Prayer Book, and her canon law. If these are too stringent, or too lax, there is a lawful method open to adjustment; but while they stand unchanged, they are to be obeyed, both in letter and spirit. Individualism, which, in the clergy takes from the people what the Church provides for them as a right, or imposes upon them what the Church prohibits or does not authorize, is a wrong, and unfaithfulness to their sacred vows; and equally so is that individualism, or congregationalism, which attempts to force the clergy into the degraded position of being simply their agent and mouth-piece, to execute their expressed will, independent of the higher duty of God's ambassador to them, and the Church's representative, to teach the Gospel of Christ as 'this Church hath received the same,' and enforce its laws for their government. The clergy who dutifully and faithfully fulfill their duty in these respects, will, of course, find many difficulties in their way, and not always be 'popular' in the common acceptance of the phrase, but deserve all honor and commendation for self-sacrificing loyalty to sworn obligations; and in any event, a true heart and a clear conscience bring their own reward in the Master's acceptance of their fidelity.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

MR. EDITOR,—With your kind permission I should like to answer a few objections made by Mrs. Chance, of Tyroconnel, on the subject of the "Education of Missionaries' children." I am not strictly speaking a Missionary's wife, though laboring for many years with my husband in a country parish I too might speak feelingly on the subject. Mrs. Chance proposes sending "duly qualified lady Missionaries," to assist in the education of the Missionary's children as well as the Indians; this would hardly answer, as one capable of training the clergyman's family would require a very much higher salary and in most cases, would be very much in the way in a small house where there is perhaps hardly room enough for the family; and in my experience, Governesses do not in every case add to the comfort of a household. It is evidently not the intention to train the children for Missionaries: we hope in some cases, perhaps in many, they will take up the work. There are doubtless "scores of clergymen" whose means are as narrow as those of our Missionaries, but they live within the range of good schools, combined with other advantages of civilized life. I fail to see where, or in what way, the "course intended to be adopted" falls short of the "true ideal" or runs not on the lines of "God's appointment." We do not propose to educate these children in order that they may "lay up for their parents," but that they may be better able to support themselves, and so lighten the home burden. I quite agree with Mrs. Chance on one point, we should pay our Missionaries better, but until that is accomplished, let us do what we can to help them in their noble self-denying lives. "Doctors, Lawyers, and others" if not successful in one place can move to another, a clergyman could not do so without deserting his post.

Do our Missionaries object to become "Objects of Charity?" If Mrs. Chance means in the higher sense of the terms "Objects of Love," I feel sure they could not. "Second-hand clothing" or in other words clothes that have been worn, are sent in our boxes to the North West, but in good repair, and not expressly for the Missionary or his family.

I confess to feeling warmly interested in this educational movement, and having

watched its progress from the first through the Church papers, I cannot understand why Mrs. Chance opposes as strongly as she does, what seems to me so excellent a work in connection with our Auxiliary; one with which every other Diocese is warmly in accord and to which (although I have Mrs. Chance's paper before me) there appears to be but little real opposition in the Diocese of Huron. So that until we can "deal with the Ministers of Christ" as "He appointed" and give them their "full hire" let us do all in our power, to relieve their minds of one anxiety that must ever press heavily on them; only let us not through want of unity of action, delay that which might be done "while it is day, for the night cometh when no man can work."

A COUNTY CLERGYMAN'S WIFE.

The Editor of the Church Guardian:

SIR,—In the CHURCH GUARDIAN of the 7th May, there is an article from the Church Eclectic, N. Y., on the Priesthood of the Laity, and in proof of such priesthood and in its defence are many good arguments, but the main argument is not only not adduced but actually ignored and given to prove the sole right of the ordained Official Priest to slay the sacrifice; whereas the Bible in the 1st chapter of Leviticus says emphatically that, if any man bring an offering unto the Lord it shall be of the herd or of the flock, and he shall put his hand on the head of the burnt offering and it shall be accepted for him to make atonement for him. 5th verse: And he shall kill the bullock before the Lord; and the priests, the sons of Aaron, shall bring the blood and sprinkle round about the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering and cut it into pieces. All the priests, the sons of Aaron, do is to lay wood on the fire on the altar, and lay the several pieces of the sacrifices on the wood on the altar. The official priests kill pigeons and turtle doves but never the sacrifices from the herd or the flock. The 3rd chapter speaks of the peace offerings in a similar manner. The priests would have dirty and bloody work to have to kill all the sacrifices for the whole nation. How could the priests, the sons of Aaron, slay 22,000 oxen and 12,000 sheep, that Solomon offered at the dedication of the temple at Jerusalem? No the lay priests had more to do in all the burnt offerings than ordained priests. What a pity that people will not read the authorities on such subjects and not trust to memory or preconceived opinions. American writers are I find generally very unreliable on matters of history ecclesiastical or profane.

JOSEPH PARKER.

Belleville, 12th May, 1890.

SIR,—Many of us, I am sure, whatever our own theological opinions may be, cannot but be deeply grateful for the Rev. G. O. Troop's timely, manly, outspoken words in your issue of the 14th inst., on the subject of party caucusing in our Church Synods.

Surely every right thinking man after this, and also upon due consideration, cannot fail to see the clear wrong of such an undignified but alas! too common practice, altogether alien, as it is, to the true spirit of Christianity, and the teaching of our own Church. It seems to me that we ought now to face this matter (just before the meeting of our ecclesiastical assemblies in the various Dioceses), giving it our careful and prayerful attention.

The present season, too, is quite opportune, as our thoughts are now more particularly directed towards the person and work of the Holy Spirit.

Did not our Saviour say in reference to the promised Paraclete, *He shall guide you into all truth?* And do we not pray in our Whitsuntide Collect, *Grant us by the same Spirit to have a right judgment in all things?* And then, again, in that beautiful and almost unparalleled prayer for unity (often used at our Synods), do we not

plead, "Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord?"

It is difficult to conceive how men can believe and accept these Scriptural teachings, and at the same time attend and encourage miserable party caucusing meetings, the result obviously being the widening of "our unhappy divisions," thus sacrificing the peace of the Church by "sowing discord among the brethren," and we may well believe, "Grieving the Holy Spirit of God."

Simultaneously with the arrival of Mr. Troop's letter, by a strange coincidence, I was reading the latter part of the introduction to the Bampton Lectures for 1888, where the following words occur:—"There is, I fear, in our day a tendency to make religion more and more a matter of system, of compact and definite organization. It is less difficult to be a zealous and enthusiastic Churchman . . . than to be a consistent disciple of Christ; and it is possible to be full of the spirit of Churchmanship . . . or of Catholicity, or of Protestantism, and yet not to have much of the Spirit of Christ. For wherever men act together for a common purpose, there is a tendency to lose sight of the end and to think chiefly of the means: and in religious life especially, the visible and tangible is apt to take the place of the invisible and spiritual, and zeal for a Church or for an order, or for a party will sometimes, all unexpectedly, become a substitute for zeal for the kingdom of God. But here, too, it is time that the letter killeth: if we suffer any outward thing, any organization or form of system, to command our allegiance and absorb our interest, if we forget that all these things are but means to an end, and that apart from that end, they are in themselves valueless. We are in the position which St. Paul describes as having begun in the spirit and being perfected in the flesh. The kingdom of God does not consist in anything outward, not in Church government, not in Apostolical succession, not in Catholic ritual, but in righteousness and peace and joy in the Holy Ghost.

Do not begin with outward things, with Churchmanship, or with party organization, or with rules of conduct. Begin with the first and great commandment, the love of God, and the second which is like unto it, the love of your neighbor; let these be the supreme motives, the governing force of your life. Do not set before you as your first object the promotion of Church principles or Evangelical principles, but simply the service of God, and of your fellow men, and all the rest will fall into its proper place."

Now, I think, Mr. Editor, that there is much in the above extract we might all do well to lay to heart, more especially those amongst us who seem to make almost a religion of "party," regarding suspiciously others who do not choose to pronounce their favorite Shibboleth.

Let me say, in conclusion, that I do not write in any spirit of controversy, for which I have no love, and cannot enter but simply because in common with many others of both schools of thought in our Church with whom I have conversed on this subject, I feel most deeply that these wretched secret gatherings in connection with our Synods are not for the glory of God, and the welfare of His Church, but rather to serve party interest; and it is to be feared in some instances, to promote self-assertion, self-will and self-advancement. Let us not forget our Lord's answer to the question, "Who is the greatest in the kingdom of Heaven?"

May we henceforth strive honestly to be more "of one heart and of one soul, united in one holy bond of truth and peace, and faith, and charity." Apologising for this long trespass on your columns. Yours faithfully,

HENRY J. WINTERBOURNE.

St. James' Cathedral,
Toronto, May 23rd, 1890.

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 " 4th—4th Sunday after Easter.
 " 11th—5th Sunday after Easter. [Notice of Rogation Days and Ascension.
 " 12th—
 " 13th— } ROGATION DAYS.
 " 14th— }
 " 15th—THE ASCENSION DAY. [Pr. Pss. M. 8, 15, 21; E. 24, 47, 108; Athanasian Cr. Pr. Pref. in Com. Service till 22nd inclusive.
 " 18th—Sunday after The Ascension.
 " 25th—Whitsun-Day. Pr. Pss. M. 48, 68. E. 104, 145. Athan. Cr. Pr. Pref. till 31st. Notice of Monday and Tuesday, and of Ember Days.
 " 26th—Monday in Whitsun-week.
 " 27th—Tuesday in Whitsun week.
 " 28th—
 " 30th— } EMBER DAYS.
 " 31st— }

THE MISSION OF THE EPISCOPATE

The Sermon with this title preached by Bishop Potter at the consecration of Dr. Davies, as Bishop of Michigan in St. Peter's, Philadelphia, last October, was worthy of the grand occasion, and shows full appreciation of the organic nature of the Church, and the Divine Mission of its Apostolate. The Bishop, as a man of wide view, in perfect touch with the thought and spirit of his age, knows well how to bring forth out of the Church's treasure things old and new, and especially how to recommend Catholic truths, to the reason and temper of these days. It is a great gift. While alive to and sympathising with the life and progress of the present, the true Bishop, in fidelity to the Revealed Salvation, seeks only to apply the remedies once for all delivered for the healing of the nations. There is such a thing as statesmanlike sagacity with perfect fidelity to the faith and the organic unity of the Kingdom.

We make a few extracts:

Most surely you will agree with me that we

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

In one word, men and brethren, we are here because we believe in the Historic Episcopate, not merely as an historic fact but as an

HISTORIC NECESSITY,

the historic sequence of a Divine purpose and plan, various in its transient and temporary accidents, if you choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary obscuration of its primitive character or degradation of its high purpose may have befallen it, for well nigh twenty centuries.

And therefore we are here to disown the theory that the *organic* form of Christianity, as the Catholic Church holds it and has perpetuated it, is merely the development and outcome of civil and secular institutions, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophers. Points of resemblance, points of contact, points of identity, even, we may own, here and there, it may be, in the one as in the others, but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the *means* of our salvation than it declares and defines that one preeminent agency, the

CHURCH OF THE LIVING GOD,

with its inspired message and its divinely instituted sacraments, and divinely appointed threefold ministry, as the visible agency and the instrument by which that salvation is to be made known to men.

In an age which, with its smart socialism, considers itself competent to invent a method for every emergency, it is enough for us that we are here engaged in doing what 'our fathers did aforesaid.' That law of historic continuity which Christ in His earlier ministry so consistently and invariably emphasized, from the day when at His home in Nazareth He went into the Synagogue on the Sabbath Day to those closing hours when, on the eve of His crucifixion He made ready to keep the Passover with His disciples, is still the Church's truest wisdom, as it is daily coming to be more and more plainly to be seen to be an essential element of her inmost strength. The evolution of the Church, like the evolution of the highest forms of physical and intellectual life, must forever be along those lines which keep her present in close and vascular connection with her past. No more tragic lessons has been taught to Christendom than that which salutes us, in this land and age in the manifold and mutually destructive divisions of that Christendom, as to the folly and madness of the defiance of that law. We are set, in a generation of ignorant and audacious departures from primitive faith and practice, to say, and to say it over and over again,

"THE OLD IS BETTER."

We are set to affirm that, howsoever it may

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

It is a conspicuous infirmity of the religious activities of our time, that in their desire to commend themselves to those whom they seek to influence, they have not always remembered that the last method of effectively doing so is one of excessive complaisance and weak and worldly concession. The architecture of ecclesiastical buildings and places of religious worship in our day, the tone, not unfrequently, of our pulpits, the characteristics of worship, the speech and manners of the clergy, have all revealed a danger lest in the aim to be human and fraternal, the Church and religion may very easily become secular and careless and worldly. In the statement of doctrine it is well, undoubtedly, that the parish priest should aim to translate the speech and the idioms of other days into our own; but there is sometimes heard in the pulpit a timid concession to popular clamor, or popular fancy, which, in this spirit, is of the very essence of instability and incertitude, and in its influence at once deteriorating and debilitating. 'Stand fast, says the Apostle, 'in the liberty wherewith Christ hath made you free,' and it is worth while to consider whether the liberty with which a Christian minister is endowed is not the liberty of constancy, rather than, in faith and ritual and manners, the liberty of mere vagrancy.—*Church Eclectic.*

THE CONSECRATION OF SKILL

Some time ago a band of fifty-one workmen in an English parish devoted their summer evenings and Saturday afternoons to the work of erecting a mission school by their own free labor. Similar devotion was shown by those laymen in a Newark parish who made various necessary repairs upon the church property for the cost of the materials and asked no pay for their work.

These men realized,—and other similar instances are not wanting,—that consecration to God and the Church means consecration of the whole man. No part of soul or body can be honestly withheld from His service. That upon which we depend for our daily bread and by reason of which we are of value to society at large,—the skill which we have acquired in our particular employment,—that, too, perfect as we can make it, is to be offered in the Church for service to God and man. No part of our lives, nor any portion of our time, is exempt from this duty.

A man's whole life may thus be so infused with the doctrine of Sacrifice, so laden with a sense of God's presence and man's wants, that the selfish element in his work is subordinated. Special evidence of this may be afforded by consecration of the fruits of skill, by generosity and liberality in the use of one's earnings. Still better and more valuable is the consecration of that skill itself, the bringing to the work of the Church of those same qualities and acquirements which are trained and used in every-day life. So did those workmen mentioned above, and so may every one do who will.

In its vestries and in charge of its financial interests, the Church needs men in the ways of

business and in the working of corporations. In the executive management and business details of parish guilds, the accuracy, promptness, honesty, and method, learned at the clerk's desk, come actively into play. A volunteer choir may take the place of a paid one, and the money thus saved may be sent to the mission field. Parishes poor in money but rich in men that can use their hands with skill, need not go without repairs nor suffer from lack of accommodations.

Every rector knows instances of men who have died for lack of medical care and who have been swindled for lack of money to pay a lawyer. With all our hospitals and dispensaries, there are still vast regions of human suffering to be surveyed and conquered. Let the medical men of the Church offer themselves to the clergy for free lectures on the laws of health and for individual attention to cases of disease among the poor. And if indeed, in this land a man is deprived of full justice by his poverty, let the lawyers of the parish give their professional skill without charge to those who honestly deserve it.

The work, beyond all else, that is now confronting the Church is the work of Christian education. Next to trained clergy, the Church stands in greatest need to-day of teachers, not amateurs who dabble in Sunday schools and Bible classes but, *trained teachers*. The teaching men and women in the Church, who drop their profession and all thought of it when they near the church building, have a great and neglected duty to fulfil. The educational efforts of the Church should be manned by them. It is possible for them to follow up the prayer that laborers may go forth into the harvest, by personal, self-denying work. Many a boy is shut out from all hope of the ministry by inability to secure the necessary schooling. Some little attention and direction and an evening's tutoring each week, would be well spent in equipping for college the boys needed for the educated ministry of the Church. Let the teachers come forward.

Closer analysis would but confirm the position that the Church has a place for every kind of consecrated skill. As did the monks of the West, so let us 'know and teach that temporal work may also be a spiritual exercise.'

The labor by which we earn our living and the employment in which we are busied, will gain added beauty and nobility if we are conscious that we have offered of the skill thereby acquired to the glory of God and the fartherance of His Kingdom. In the words of John Ruskin, 'Humanity and immortality consist neither in reason, nor in love; not in the body, nor in the animation of the heart of it, nor in the thoughts and stirrings of the brain of it,—but in the dedication of them all to Him who will raise them up at the last day.'—*St. Andrew's Cross.*

THE APOSTOLIC SUCCESSION.

An Anecdote, showing that All Persons actually Do Hold the Fundamental Principles of the Apostolic Succession, even although they say that they Do Not.

BY REV. J. R. WEST, M. A., VICAR OF WRAWBY.

Some few years ago my engagements as a merchant obliged me to live for a time in Liverpool. There I became acquainted with a young man of the name of Edward Collins. He was of a serious disposition, and seemed sincerely desirous to serve God in his generation. His friends were chiefly Dissenters; and soon after I knew him he became an assistant to Mr. Robins, the Independent preacher. There he was allowed, I believe, to preach and to pray, but neither to baptize nor to administer the other sacrament.

His ordination was often talked about, and he spoke of it on several occasions to me. I confess that I had never seriously reflected on the subject, and was therefore at first quite at a loss to know what to say to him. Having, however, some little time to spare for reading, and feeling sincere interest for my young friend, I determined to give some attention to the matter.

At first we seemed to agree very well, but after some future reading and consideration we came to one point on which we began to differ very materially. We were both quite convinced that in order to make a true and lawful minister of the Church of Christ, a man ought to have not only an inward preparation of heart and mind, but as well a lawful outward call to the office, just as Aaron had, who was called of God, but publicly received the Divine commission at the hand of Moses. For, indeed, what person would venture to take upon himself the office of an ambassador, or of a magistrate, or even of a constable (however well qualified for it he might be), unless he had a lawful outward call to the office and receive a commission from the head of the State?

In like manner, we argued by common sense, who can properly obtain and execute the sacred office of a minister in the Church of Christ unless he receive a commission, in some way or other, from the *Divine Head of the Church*? And then to go beyond common sense, which in such a case might not perhaps be a sufficient guide, we were quite convinced from the New Testament that members of the Church never took upon themselves the office of the ministry, but received it from those who had power to give it.

Here, therefore, was our difficulty. Our Lord Himself, as the Head of the Church, gave a Divine commission at first to the eleven, as we read in St. Matt. xxviii. 18-20. And from the twentieth verse it is plain that that commission was intended to be continued in force even unto the end of the world.

The question then at issue was this: 'How was that commission to be applied to individuals in the successive generations of the Church? What was the right manner of receiving office in virtue of that Divine commission? How was it to be handed on even to the end of the world?'

The true answer to this, I conceive, should be sought for in the answer of another question, namely, 'What method was established and practiced by the *Apostles* in this matter?'

Here I found myself arriving at a different conclusion to that at which Edward Collins did. Here was a fundamental and wide difference between Churchmen and Dissenters. And here I really could not obtain from my friend a fair hearing. He always seemed hurt and surprised at what I said. His usual candor failed, and he made use of such words as bigotry and uncharitableness.

I was convinced, however, that it was only needful for him to exercise a little common sense on the point in question. I felt sure that the right principle was actually, although secretly, rooted in his mind, and that he only wanted a fair opportunity to break through the prejudices of his sectarian education. And so, one day when we were alone, I proposed the subject to him in the following manner:

'Your ordination,' I said, 'has been put off for a long time. How inconvenient it must be for you.'

'Why, yes,' he replied, 'it is; I wish it could be done soon. I have often spoken to Mr. Robins about it, but he says he is unable at present to obtain the assistance of some other ministers who have promised to attend the ordination.'

'Well,' said I, 'I wish you would let me do it at once for you.'

He looked at me with surprise, and exclaimed:

'You do it!'

'Yes,' I answered, 'unless you have some objection to me. If you have I will say no more.'

'Well, but how could you do it?'
'But why should I not? Or, if you have some objection to me, there is Mr. Croft, the saddler; or Mr. Smith, the miller. Perhaps you would like them better than myself; they are both older men than I am, and I know they are men in whose piety you have full confidence. Why not ask them to do it? They are members of your congregation.'

'Well, but how could they do it?'
'Why could they not?'
'Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained.'

'Indeed! Then you think that it is necessary that they should be ordained themselves before they could ordain you?'

'Why, yes, to be sure I do; does not everybody think so?'

'Then you hold the doctrine of the Apostolic Succession.'

'That I certainly do not.'

'Pardon me, but you have just declared it.'

'How do you make that out?'

'You said that Mr. Croft, the saddler, could not ordain you to the office of a minister because he was not ordained himself, did you not?'

'Well, I believe that; but what then?'

'Why, you believe that a man cannot be ordained to the sacred office except by one who is *already ordained* to that office.'

'Yes; that is the same as you said before.'

'Then, at least, you believe in the doctrine of a succession. That is, people, you believe, cannot ordain one another; there must be a *succession* of some sort; the sacred office must be derived from *one who holds it himself*; a saddler and a miller cannot meet together and make any man they please a minister of the Church of Christ. You cannot ordain me, nor can I ordain you.'

'Well, I don't see anything wrong in what you say. Surely a man cannot give a *spiritual office* to another unless he himself has received *proper power and authority* to do so.'

'Well, but suppose Mr. Croft, Mr. Smith and myself were nevertheless to proceed to ordain a man; would he be really ordained, do you think, according to the will of God?'

'Why, no; I can't say that he would.'

'Suppose, however, that we were to ordain twenty men, and then that they afterward were to ordain others; would these last persons be really and truly ordained according to the will of God?'

'I can't say that they would.'

'But however, suppose this were to go on for a hundred years; would the length of time or the continued succession of the pretended ordination make any difference?'

'No. I don't see that the mere length of time adds any strength or validity to the pretended ordination.'

'Do you think that the last man in the series ordained in this manner would be any more rightly or truly ordained than the first?'

'No, I don't see that he would. The whole series has nothing to hang upon; it is *all without any authority*.'

'Well, then, *where* should the chain hang?'

'Where should the chain hang? Let me see.'

'Yes; on *whom* should it hang in order that all these persons, whom we have been supposing, should be really and truly ordained?'

'Well, I suppose, if we follow that reasoning, the chain ought to hang upon the *Apostles*, and then the first link of the series would be our Lord Jesus Christ Himself.'

'To be sure. From Him alone, the Divine head of the Church, must be derived all spiritual office and authority to minister in sacred things; from Him it must come, by continual succession, through the *Apostles*.'

'I never saw the thing in that light before.'

'Then, now, you must say that I am right! you hold the fundamental doctrine of the Apostolic Succession. You believe that there must be an orderly and regular succession, and you believe that that succession must begin with the Apostles. And if you search the New Testament, you will find sufficient proof that this method of handing on the original Divine commission was the one established and practiced by the Apostles; and, you cannot find the slightest trace of any other.'

'Stay, stay, you must give me time to think. I am frightened, for if what you say is true, we Dissenters are in the wrong. We have no truly ordained ministry; we have no true Sacraments; our chain has nothing to hang upon.'

'Well, don't be afraid of the truth; follow it wherever it leads you. Never allow yourself to argue from consequences; take more time to think upon it. But of this I am fully persuaded, that you must either believe that all people may ordain one another just as they please—the miller the saddler, or the saddler the miller—or else you must believe in the fundamental doctrine of the Apostolic Succession. There is nothing between the two.'—
From Tracts on Church Principles.

FAMILY DEPARTMENT.

RITUAL, BY CANON BRIGHT.

When to Thy beloved on Patmos,
Through the open door in Heaven,
Visions of the perfect worship,
Saviour, by Thy love were given—
Surely there was truth and spirit,
Surely there a pattern shown,
How Thy Church should do her service,
When she comes before Thy Throne.

Oh! the censer-bearing Elders
Crowned with gold, and robed in white,
Oh! the living Creatures' anthem,
Never resting day or night!
And the thousand choirs of Angels
With their voices like the sea,
Singing praise, O God the Father,
And Oh! Victim Lamb, to Thee!

Lord, bring home the glorious lesson
To their hearts, who strangely deem
That an unmajestic worship
Doth Thy Majesty beseech;
Show them more of Thy dear Presence
Let them—let them come to know
That our King is throned among us,
And His Church is Heaven below!
Then shall faith read off the meaning
Of each stately-ordered Rite,
Dull surprise and hard resistance
Turn to awe and full delight.
Men shall learn how sacred splendor
Shadows forth the pomp above,
How the glory of our Altars
Is the homage of our love.

'Tis for Thee we bid the Frontal
Its embroidered wealth unfold,
'Tis for Thee we deck the Reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vestures' fair array,
Thine the starry lights that glitter
Where Thou dost Thy Light display.

'Tis to Thee the chant is lifted,
'Tis to Thee the heads are bowed:
Far less deep was Israel's rapture
When the Glory filled the cloud,
Oh! our own true God Incarnate—
What should Christians' Ritual be,
But a voice to utter somewhat
Of their joy, and pride in Thee!

What but this—yet since corruption
Mars so oft our Holiest things,
In the form preserve the Spirit,
Give the worship Angel wings;

Till we gain Thine own high Temple,
Where no tainting breath may come,
And whate'er is good and beauteous
Finds with Thee a perfect home.

TWO ENDS OF A MISSION BOX.

BY LUCY ELLEN GURNESEY.

PART I—THE EAST END.

'Well, what is the news?' asked Mrs. Weed, as she took her seat in the most comfortable chair in her friend's comfortable parlor. She had been away from Flowerville for three months, and during her absence a new rector had come to the parish. Without waiting for an answer to her question, however, she asked another.

'Why, Charlotte, what in the world are you doing?'

Mrs. Weed's surprise was caused by the nature of her friend's occupation. Mrs. Oaks was one of those women who always seem to have some bit of work in their hands. Just now she and her intimate friend Mrs. Rose were busily employed in setting buttons and strings upon a large pile of children's garments; and as Mrs. Rose was a childless widow, and Mrs. Oaks' boys and girls were all grown up and scattered, their visitor's surprise was not unnatural.

'What are you doing?' repeated Mrs. Weed. 'Have you and Phoebe set up an orphan asylum of your own?'

'Not quite!' answered Mrs. Oaks, smiling. 'These things are for the mission box we are getting ready to send to the Rev. Mr. Root's family in Nebraska.'

'Oh!' said Mrs. Weed, in a tone which expressed her opinion of missionary boxes as well as if it had been an inside article in a daily paper. 'I heard Mr. Holly had set up a missionary society among his other enterprises. But we all know that a new broom sweeps clean.'

'Considering that clean sweeping is very desirable at times, may not that be one of the uses of new brooms?' answered Mrs. Oaks, tranquilly. She was not afraid of Mrs. Weed, who was a power in Flowerville society in the same sense that a northeast wind is a power.

'I think this Missionary Society is one of the best of Mr. Holly's new brooms,' remarked Mrs. Rose. 'It has always been a grief to me that we had no such organization at St. Anne's.'

'Oh!' said Mrs. Weed again.—'And pray what special good is to result to the parish from the sending of flannel petticoats to the little negroes, or warming pans to South America? I believe that is the usual style of mission work.'

'Do you?' asked Mrs. Oaks. 'Pray how many missionary societies were you ever acquainted with, Maria?'

'Not one, thank goodness. I always had enough to do to attend to my own business.'

'Well, how many missionary papers or reports did you ever read?'

Mrs. Weed began to see that she was not getting the best of the discussion, and she was not sorry to have the conversation interrupted by another caller. Miss Lilly was also a power in Flowerville society, but in quite a different way from Mrs. Weed. She was a woman between thirty and forty, very handsome, and with a gracious, friendly manner, which came into the room like a ray of sunshine or a breath of sweet, fresh air. Every one liked her, and wished to be her friend. Moreover, she went to church every pleasant Sunday, and to communion three or four times a year; and at such times never forgot to put at least a quarter in her pocket for the offering. She was just as much a woman of the world as Mrs. Weed, though in a pleasanter way, and there was a kind of rivalry between them, if

that can be called so, which was all on the side of the married lady.

'Pray don't let me interrupt you,' said Miss Lilly, after the usual greetings were exchanged. 'You seem very busy.'

'Charlotte and Phoebe are deep in mission boxes,' said Mrs. Weed. Miss Lilly smiled. 'I have heard something of this wonderful box,' said she. 'Do tell me about it.'

'The matter is very simple,' said Mrs. Rose. 'You know Mr. Holly gave notice some time ago of the formation of a missionary society in the parish.'

'I remember. Well, what then?'

'Well, the society was formed, with officers and other needful machinery, and I wrote to our general secretary for a letter. That may require some explanation. You know that beside our foreign workers, the Church has a large number of missionaries in our States and Territories in the West and South. Most of these men have the care of two or three stations, often many miles apart. Their salaries are necessarily small, and it is the custom of those who are needy to send to our general secretary letters containing lists of their most pressing wants. These letters are again sent out to the different auxiliary societies, that the members may choose the case best suited to their means. Thus we chose the family of the Rev. Charles Root, of Cottonwood Valley, Nebraska. I wrote at once to Mrs. Charles Root and obtained from her a list of measurements and other needful particulars. Perhaps, Rosamond, you would like to hear a part of the letter I received from Mrs. Root?'

'I should, indeed,' said Miss Lilly. 'I am very much interested, I assure you.' Mrs. Weed leaned back in her chair with the expression of one who resigns herself to being bored.

Mrs. Oaks drew from her pocket a letter which was beginning to show signs of wear in the raggedness of its yellow envelope and read as follows:

'I shall be glad of anything in the shape of warm clothing. I have not bought a yard of new flannel in eight years—not since my youngest child was born. I think the death of my oldest daughter, at nineteen, was owing in a great degree to insufficient clothing. She taught a small school about a mile from home, and was obliged to walk backward and forward in all weathers. I cut up my mother's old flannel sheets into underwear for her and Mr. Root, but they were old and not very warm, and her water-proof ulster was pretty well worn before she had it.'

Miss Lilly thought of the piles of silk and woolen underwear lying in her drawers, and somehow the image of the delicate, thinly-clad girl made her shiver.

'My second daughter, aged sixteen, has taken Lucy's place in the Indian school; she would be glad of some sort of warm wrap and a woolen dress.'

'She ought to have a gossamer, too,' said Miss Lilly. 'Excuse me, Phoebe, I did not mean to interrupt.'

'Mr. Root very much needs woolen underwear and an overcoat,' continued Mrs. Rose. 'He has the care of two stations, and goes about among the Indians a great deal, besides being called upon for funeral and wedding services far and near.'

'I need not read you the rest of it,' said Mrs. Rose; 'but here is an interesting bit: 'We have two Indian girls whom we are very anxious to send to St. Mary's school, that they may be trained for work among their own people. They are bright and faithful—thorough Christian girls. Sixty dollars a year, with a simple outfit of clothing, would cover the whole expense, and the money thus laid out would be a paying investment; but, alas! sixty dollars are as much out of our reach as a thousand.'

'What a very nice letter,' said Miss Lilly.

'But, excuse me, I ask for information, why does not the Mission Board pay this good man a sufficient salary to support him with out the need of appealing to charity, as it were?'

'Because the Board has it not to give,' answered Mrs. Oaks. 'The Board is not a perennial spring. It is only a cistern, and can but give out what is put into it.'

'We do not call our mission box a charity either, except in the broad sense of the word,' added Mrs. Rose. 'If these men abandon all lucrative callings to labor in the neglected corners of the vineyard, it ought to be the pleasure of the more favored workers to see that they do not suffer.'

'As to the lucrative callings, I fancy they exist only in your own imagination, Phoebe,' said Mrs. Weed, with her usual sneer. 'No man ever goes for a missionary who can make a living in any other way.'

'You are mistaken, as a little thought will show you,' said Mrs. Rose. 'Don't you think Bishop Tuttle or Bishop Whipple would have made a respectable living in most any calling? And I can assure you from my own knowledge that there are plenty of men in the field quite as able, though perhaps not as brilliant.'

'I can see another use in these boxes,' said Miss Lilly thoughtfully.

'They must tend to create a personal feeling of interest among those who work for them. I shall have quite a different feeling toward the red spot which represents Nebraska on the map, now that I have seen that pile of little flannel petticoats. I wish I had my purse with me; but I will certainly send you something.'

'Dear me,' thought Mrs. Weed, 'who would have thought of her going into it!'

'There is another consideration which perhaps none but an officer's wife can thoroughly appreciate,' observed Mrs. Rose. 'Not only are the articles of comfort, not to say luxuries, very dear at such out stations, but they are often not to be had. I remember how we used to treasure our hair pins out in New Mexico.'

'I see! When shall you send your box?'

'Next week, I hope,' said Mrs. Oaks. 'Don't you want to see the things, Rosamond? They are all up in my spare bed-room.'

'I should like it very much,' answered Miss Lilly. She was one of those happy persons who do not need to affect an interest in other people's pursuits, because they really are interested. 'What a quantity you have!' said she, as she surveyed the garments piled up on the best bed and chairs.

'Not half as many as I wish we had,' replied Mrs. Oaks, 'though people have done very well. See! These knitted stockings and socks are the work of old Mrs. Bush and her daughters. They have no money, of course, so they gave their evening's work.'

'I can see that there is another advantage of the box,' observed Miss Lilly. 'People who would

love to contribute, but who have no money, can give their time.'

'People give other things besides work,' said Mrs. Oaks—'things which cost more than work. Poor Fanny Underwood brought two suits of her little Herbert's clothes, as good as new, and some of his toys and picture books for the youngest child.'

'Well, I wonder she could do that,' said Mrs. Weed. 'If I had lost a child I should want to treasure everything it had ever touched. I suppose you sympathize with Fanny, Phoebe, as I see your Annie's blue cashmere and Mary's cloak. I could never do that. I should hold my dead child's possession's sacred.'

Miss Lilly's fine eyes flashed a gleam of indignant reproof at the speaker. Mrs. Rose's pale face flushed a little, but she answered gently, 'They are sacred, Maria, and for that reason I would rather give them to God than keep them to be consumed by time and moth, as the most carefully kept garments will be. It is something if my children's graces bear flowers to brighten some other child's life.'

Mrs. Weed murmured something rather confused about not meaning anything, and Miss Lilly looked steadfastly out of the window. She was conscious of a grave in her own heart which had never borne even a blade of grass or seed for some hungry bird.

'You do not seem to have any new dress material,' said Miss Lilly presently.

'No; our treasury is low, and we must keep something for express charges.'

'Well, for my part, I think charity begins at home,' said Mrs. Weed. 'I like to help the poor at our own doors.'

Mrs. Oaks was used to this plea, and always carried a whole pocketful of weapons to meet it. She drew one forth instantly and levelled it at Mrs. Weed.

'I am glad to hear that, Maria. There are those little Hill girls; their father is unable to earn anything, and their mother's earnings hardly keep them in bread. Perhaps you can help us to some shoes for them, and the mother needs a Sunday dress. She has nothing fit to wear.'

Mrs. Weed said she would look over her things, and if she found anything of no use to herself or her family she would send it round.

'Things of no use to yourself or your family would not be likely to do much good to any one else,' said plain spoken Mrs. Oaks. 'I agree with King David as to that. I would not make an offering to the Lord of that which cost me nothing.'

[To be continued.]

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BOOKS OF THE MONTH.

The question of hours of labor is discussed by General Walker in the 'Atlantic' for June. General Walker has made social questions a study, and his criticisms and suggestions on the present "Eight-Hour Agitation" come from a man more fully fitted to speak with authority than almost any one in the United States. Charles Dudley Warner's article on "The Novel and the Common School," is a keen analysis of the duty of the public schools in the supply of reading for our young citizens.

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MISSION FIELD.

SUPPORT OF THE S. P. G. SOCIETY AT HOME.

[From the Mission Field for May.]

[CONTINUED.]

Seven years ago there were neither Church services nor schools within its area, and it is less than three years since the consecration of the church. The district is absolutely poor. Scarcely any domestic servants are employed within its borders. And yet, with no annual subscriptions except his own guinea, the Vicar remitted last year from the contents of 30 boxes exceeding 4s each, and 79 contributions of less than 4s., no less than £21 13s 6d.

This is done in the belief that, while the needs of the parish itself are so pressing, it is of the highest importance for the flock which is being gathered together that there should be a realisation of the world wide functions of the Church, and of the share which all her members should have in her Missionary energy. Can anyone really suppose for one moment that the growth of the Church in that parish will be hindered rather than accelerated by its acting upon such a noble conception of Churchmanship and Christian duty? Who can doubt that God will bless such a parish?

Let us now compare this £21 13s 6d., not with the remittances from other parishes, for that would be invidious, but with the £336 remitted from a rural deanery in the same diocese which contains (with other places) Wimbledon; or with £617 from 13 of the 26 churches of the deanery of St. George's Hanover Square; or with £1,078 contributed by 24 of the 33 parishes of Kensington; or the £383 from 25 parishes of the 37 in the deanery which contains Brighton.

If the district parish, of which we have spoken, contributed after this fashion, it may be enquired, What small coin of the realm would represent the amount?

Let us now take a higher money level. In these seven dioceses only 81 parishes contributed over £50 in the year 1889. Some may be disposed to think that this is not so very discouraging, that £50 is a very fair sum, and that it is a good thing that so many parishes can send so much. To such a view we can by no means yield our assent. It has so much the appearance of reasonableness that we are the more anxious to show why it should not be accepted.

In the first place, 81 parishes are only about one parish in 50 of the total, and it is notorious that in five times as many parishes there is money, from which a little zeal and enthusiasm could make up a subscription list of £50. In support of this we could point to several of these very 81 parishes, which are by no means exceptionally wealthy.

But the real point is that in our English parishes there are necessarily many good objects for the people's aims: cottage hospitals and choir treats, schools and sick clubs, organs and orphanages, and many others. Now if the S.P.G. comes in

simply as one of these, the wonder may be, not that it gets so little, but that it gets anything, when appearing as an outside rival to strong local claims.

Unless there is the Missionary spirit, and unless it is felt that the sharing in the Missionary work of the Church is an essential and vital element in real Christian life, the case is almost hopeless, and the worst part of the mischief will not be in the poverty of the Church abroad.

If, however, the relation of the individual to the life of the Church as a whole is in some degree grasped, if the growth towards universal dominion is seen to be the object of the Church's being, if the baptismal enrolment of soldiers and servants of Christ is recognized as making the cause of Christ to be the cause to which each one on whom the Cross is signed should be devoted, then, we venture to say that in many more than 81 parishes in the seven dioceses will £50 appear to be but a small offering.

The whole matter can be put briefly. We may organize meetings, send preachers, and issue publications; but no increase at all proportionate to the effort will be produced unless its true place in Church life is accorded to Missionary work.

At the great central college of Madagascar (St. Paul's, Ambatoharanana), where native catechists and candidates for ordination are trained and other promising young men receive a high education, there is much satisfaction at the opening on Wednesday, January 29th, of the new building, containing a library and lecture hall. Two high functionaries, Rajoelina and Raintsimba, were sent as representatives of the Queen of Madagascar. The proceedings were opened by prayers, in which the Bishop asked God's blessing upon the building. The Rev. F. A. Gregory, the Principal, then gave an address, containing much sound advice to members of the College past and present, and concluded by presenting 'hasina' according to the custom of the country. Rajoelina then delivered the Queen's message, urging the students to make the best use of the great advantages offered them at Ambatoharanana, special mention being made of the exquisite needlework of the girls' school under Mrs. Gregory's care. Then followed music, and a scene from Shakespeare's 'Julius Caesar' and a luncheon, at which the Queen's health was proposed by the Bishop. Rajoelina, in responding, thanked Mr. and Mrs. Gregory for the trouble they had taken to give all their guests such a hearty reception. The new building has been erected at a cost of £2,200, and presents a striking appearance from its massive tower and particularly well built walls of grey granite. Mr. Butterfield, F.R.I.B.A., presented the plans.

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TEMPERANCE COLUMN.

TEMPERANCE REFORM IN ENGLAND.

Reference has been made in these columns to the Licensing bill introduced in the British Parliament by Lord Randolph Churchill and endorsed by members of the government and some of the leading men in opposition. Public opinion in the old country has always been conservative in dealing with the liquor question, but from the views expressed by men of all parties it seems certain that temperance reform is advancing. The New York Sun, in a careful analysis of the measure, says:—

The plan of dealing with the liquor question which is now suggested for England and Wales, is evidently modelled in part upon the Gothenburg system, which has been successfully carried out in Sweden. The fundamental principles of this system are a great reduction in the number of liquor shops and a corresponding improvement in the character of those licensed, a provision that the sale of food shall be an inseparable adjunct of the sale of liquor, and the delegation of exclusive authority over licensing to local authorities. Lord Randolph proposes that every county in England shall be divided into licensing divisions, for each of which a committee of the County Council will be appointed annually to act as a licensing commission. Their power as to the suppression of licenses and the selection of licenses will be absolute and final. The bill itself, however, suppresses the most numerous class of licensed houses. We should point out that there are at present three important classes of licenses for the sale of liquor to be drunk on the premises. These are the publican's or spirit retailer's license, which authorizes the sale of all liquors, whether distilled or fermented; the beer house license; and the wine license, taken out by the keeper of a hotel or eating house. It is the innumerable beer houses which Lord Randolph would destroy at a blow. It is true that any person now holding a beer house license may apply for a publican's license, but as this would imply the possession of a larger capital, an improvement in the character of the house and quality of the beverages sold could be relied upon. The licensing commission will be authorized not only to determine how many licenses shall be issued in a given division, but to regulate the hours of opening and closing and the structure of licensed houses.

The question of compensating publicans who are compelled to retire from business is an important element in the matter. The bill provides for compensation. The Sun says:

This provision will be vehemently opposed by the English Prohibitionists, but it is certain, on the other hand, to be supported by a majority of both political parties, though there will, no doubt, be a difference of opinion regarding the principle on which the amount of

compensation is to be ascertained. The Prohibitionists in England argue, as they do here, that license holders, having been engaged in an iniquitous and unwholesome calling, have no claim to be indemnified for the loss of their business. The prevailing view in England, however, is that their business, having been authorized by law, satisfies the definition of legitimacy; and that every lawful trader suppressed not as a criminal, but for the general advantage, is entitled to compensation. The convictions of the majority of Englishmen are expressed by the Spectator, which says that to continue a right of selling drink in the case of one man, and then to shut up his rival without indemnification, would be sheer robbery.

Nothing more clearly shows the difference of opinion between England and America on the liquor question than the view enunciated by the Spectator. Nowhere, certainly not in Canada, is there provision for compensating a liquor dealer who is put out of business. The local option feature is also introduced in Churchill's bill. It provides that the power of the licensing commission to grant licenses may be suspended in any parish, if two-thirds of the rate-payers shall vote to that effect. The resolution may be rescinded after the expiration of a year, if two-thirds vote for such rescinding; otherwise the suspension remains in force for three years. This is a Scott Act feature in miniature.—St. John Globe.



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