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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi, 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JULY 12, 1893.

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ECCLESIASTICAL NOTES.

DURING last year the Confirmations in Rhode Island were the largest in the history of the Diocese.

IN Ireland the returns show that the Protestant minority has been steadily gaining in numbers since 1891.

ST. CATHARINE'S HALL, Augusta, Me., the Diocesan School for girls, has been closed owing to want of support.

AMONG the confirmed in New York parishes lately were four hundred who had been educated as Dissenters.

ON Sunday, June 11th, the service of the Greek Orthodox Church was held for the first time in Lowell, Mass.

SIX hundred thousand bouquets were distributed by the Flower and Fruit Mission, New York city, during last year.

A NEW vested girl choir has been formed in Trinity parish, Syracuse, in which there are 39 young girls and 10 young men.

TEN THOUSAND DOLLARS was lately received from a generous Church family of Newport, R.I., for the Episcopal fund of the Diocese.

DR. LUNN, a prominent Welsh Wesleyan, has determined to come into the Church. Nonconformists do not seem happy over the defection of Dr. Lunn.

The bi-centennial celebration of St. Paul's parish in the Diocese of Easton, U.S. took place last May. The parish records date from 1679, and the Holy vessels from 1699.

DURING the past year two large gifts were made to the Diocese of Delaware, one of "Bishopstead," valued at \$21,000, and another of \$10,000 to the Endowment Fund.

THE REV. GEORGE HODGES, D.D., co-adjutor elect to Bishop Morris, of Oregon, is also regarded as one of the strong men of the Church who will exercise large influence in future.

CHRIST CHURCH, Gardiner, Me., celebrated its centennial on the 13th and 14th of June last. In honor of the event the Convention of the Diocese was held there instead of in Portland.

THE 25th anniversary of the consecration of the Bishop of Albany is to be marked by a contribution of \$25,000 from the laity of the diocese, which is now being provided for by a special committee.

THE Bishop-elect of the Diocese of Vermont, Rev. Dr. Samuel Hart, is a priest of the Church

well-known for his learned and godly conversation. He is very highly spoken of by *The Churchman*, of New York.

THE seventh annual festival of the Choir Guild of Central New York was held on the octave of the Ascension at St. Paul's Cathedral, Syracuse. Eleven choirs were represented, and there were about 330 choristers in the procession, of whom nearly 75 were women and girls in vestments.

"No such religious progress has there been in the whole history of Christendom as that made by the Church of England within the last fifty years." Such was the testimony of the leader of a great English Nonconformist body, quoted by Archbishop Maclagan at Albert Hall, London.

THE REV. W. D. MORGAN, pastor of the Guilford Avenue Methodist Episcopal Church, and one of the leading ministers in the Baltimore Methodist Conference, has left the ministry of the Methodist Church, and applied to Bishop Paret for orders. He was confirmed by Bishop Paret lately. Dr. Morgan is a graduate of Dickinson College, and noted as a pulpit orator. He has been very successful in Pittsburgh as rector of Calvary Church.

ORDINATIONS were held on Trinity Sunday in England by the two Archbishops and thirty Bishops. The Archbishop of York and the Bishop of Lichfield only ordained priests. There were 233 admitted to the *Diaconate*, and 272 deacons were advanced to the *Priesthood*. Of these 169 were graduates of Oxford, 162 of Cambridge, 28 of Durham, 19 of Lampeter, 16 of Dublin, 12 of London, 4 of the University of Ireland, and one of Aberdeen.

THE Lenten Sunday School offerings in Pennsylvania Diocese amounted last year to \$10,095.52. For the sixteen years that offerings of missions had been so taken up the figures reached \$87,536.63. There were special offerings in those years amounting to \$30,265.37, and ten years' Advent offerings additional, \$9,091.20, making a grand total of \$125,893.20, showing conclusively what children can do in behalf of the Church.

THE story is told of a request at a revival meeting for every man who had paid his debts to stand up. They rose *en masse*. Those who had not paid their debts were then asked to rise likewise. One individual responded. "My good man," said the evangelist, "have you not paid your debts?" "No," said he "I have not paid them and I cannot pay them. I am the editor of a religious periodical, and nearly every member of this congregation owes me for my paper." Publishers of religious newspapers will doubtless appreciate the situation.

To such an extent have the Sisterhoods of the Anglican Church multiplied within thirty-

five years that the statistics here given may surprise many people. Of those in England, the order of "All Saints" has 18 branches and 32 large works of mercy dependent upon it. The "Clever" community has 11 branches and works, and is found labouring in 12 London parishes. "East Grinstead" has 15 branches and 19 important works; and "Wantage" works in nine branches. Of these four orders all are represented in India, one in Africa and three in the United States. The "Kilburn" Sisters manage five orphanages, 13 day schools, three convalescent houses, and eleven branches of educational and missionary work. There are 15 separate American orders at work in the United States, of which the Sisterhood of St. Mary, of New York, is represented in fifteen different branches. Thirty years ago members of one of these English orders were mobbed in the streets of London, such a prejudice was there then against the revival of these communities.—*Church Eclectic*.

A MEMORABLE DEMONSTRATION.

By G. H. F. NYE.

"The Church in Wales is an advancing Church, an Active Church, a Living Church, and, I hope very distinctly, a rising Church from elevation to elevation."* These words spoken *but two years ago* by Mr. Gladstone, were uppermost in my mind, as on a long-to-be remembered day—Tuesday, May 16,—I cast my eyes over the vast multitude of upturned, earnest faces of men and women, gathered together in their thousands, in solemn protest against the passing into law of a Bill which has been regarded throughout the length and breadth of the land by religious-minded people of all classes as one of the most unjust, as it is certainly one of the most unpopular, measures, ever laid upon the table of the British House of Commons. Indeed, it may be said with truth that no Bill, within living memory, has been introduced into the House which has met with such widespread, nay, such universal, condemnation, by friend and foe alike, as the so-called Welsh Suspensory Bill.

In a previous number of this *Review* I gave it as my opinion that this Bill would be the means of spreading a better knowledge of the Church and its worth amongst the people, in which case few of us would regret its introduction. I have not abated my opinion one jot. I am more firmly wedded to it *to-day than ever*; for I am persuaded that the introduction of this measure has opened the eyes of thousands of thinking men and women to a much clearer understanding of the designs of the Liberationists than they ever possessed before.

The story of the Albert Hall meeting, and of the solemn and important religious ceremony which preceded it in St. Paul's Cathedral, has ere this been written by many a more skilful and graphic pen than mine, therefore I desire to give not a descriptive account of the scene of a lifetime, but merely my own impressions concern-

ing a gathering, of which may be safely affirmed that nothing like it has ever been witnessed before, nor has any meeting of Church-folk attracted more widespread attention, either in our own times or in those of our forefathers. A noble gathering, indeed, of which it may not be exaggeration to affirm that it was alike imposing, majestic, irresistible, unique.

To the most casual observer this was no ordinary assemblage. First there was, as many no doubt observed, an absence of all attempt at artistic effect or display. Those brightly gleaming banners and devices which had been so imposing a feature at the Anti-Home Rule meeting, held in the same Hall but a few weeks before, were conspicuous by their absence. No decoration whatever was employed save that afforded by a single chaste and effective band of many-hued flowers and palms that edged the platform, but which was so artfully contrived as not to hide those who occupied it. The absence of all colour, except that produced by the dresses of the ladies, intensified, if possible, that thorough earnestness of purpose which was visible on many a face. Clearly this was no festive occasion, and yet one which was gratifying to all present alike. It was, indeed, a great gathering for business purposes. The Government of the day had thought fit to bring its forces to bear against a portion of the old Church of the land, that portion which it had thought was its weakest point, and it found, probably to its amazement, if not to its dismay, that English Churchmen, and English Church-women too, when once they understood the danger, were ready enough to stand shoulder to shoulder with their Welsh brethren the better to protect their most blessed earthly inheritance.

When the Church Defence Institution first devoted its energies to a plan designed to bring before the nation the real meaning and scope of the now utterly discredited and disreputable Suspensory Bill, it was felt that more than one important meeting of Churchmen in the metropolis might well be organised at which the measure could be discussed, and if the audience were so minded, denounced. Thereupon the president of the Institution, with that rare and commendable foresight which His Grace possesses, immediately formulated a scheme by which at one of these meetings, and that of course the most important and influential of all, a thoroughly representative gathering of the whole Church, including the Archbishops and Bishops, the members of the ancient Houses of Convocation and York, and the modern Houses of Laymen of both provinces; churchwardens elected from each archdeaconry, (and to which was afterwards added such members of the Central Council of Diocesan Conferences as were not included under the above heads), should be assembled.

The next question was where should this assemblage be held? St. James's Hall was pronounced too small. Exeter Hall, much more dingy, was little larger; clearly nothing remained, therefore, but the Albert Hall; the largest building probably under one roof in the world, capable, its officials said, of holding, at a pinch, seven or eight thousand people! And this building was forthwith secured.

"What, fill the Albert Hall," said one. "Impossible!" The sequel shows that all things are possible to those who throw themselves heart and soul into what they undertake.

Whatever, if any, misgivings troubled those engaged to organise this great and important demonstration at the outset, as to the possibilities of securing an audience sufficiently numerous to fill so vast a space as the Albert Hall presents, were soon left behind, for as the days wore on, and they were all too few for the accomplishment of the work, it became evident that the largest building in London was all too small to accommodate those who wished to secure seats in any part of the building where

there was a chance of hearing the words of the speakers. Many were in consequence greatly disappointed at not being able to secure such a position, and many also on the day of the meeting were unable to get in at all, because they had not troubled to provide themselves with tickets beforehand.

The organization of the meeting, it should be observed, fell to the Rev. H. Granville Dickson, General Secretary of the Church Defence Institution, and to Mr. Sidney Flamank, Secretary to the Church House. None better than myself know how they and those associated with them worked. They were well rewarded by the splendid results of their labours.

The day came, the meeting was held, every item in the (somewhat as it appeared to me too long) programme was carried out, the resolutions were affirmed by everyone present, (not a single hand or voice being lifted up against them), the announcement being accompanied by a burst of prolonged applause, which those who heard it will not readily forget.

Taken as a whole, it may be said that the Albert Hall Demonstration will go down to posterity as one of the most important and striking events of the Nineteenth Century. Important, because, gathered under the dome of the largest hall in the world, a representative body of Churchmen from all parts of the country assembled themselves together in their thousands to protest in the most solemn and unanimous manner against a gross act of injustice premeditated against the Church by the Government of the day. Striking, because to the dullest intellect, such a spectacle, so vast, so dignified, and so imposing, must have afforded additional proof, if such were needed, that the old National Church of the land possesses a far deeper hold upon mankind than some would have us believe, and that you have only to sufficiently arouse her adherents to a sense of their danger to find out that she is, indeed, a power to be reckoned with.

But the Albert Hall Demonstration, however successful, nay, glorious as it most certainly was, will have been held in vain if the people of England and Wales do not receive a permanent benefit from the occasion. Surely it ought not to be regarded as the final crushing blow to an ill conceived, unpopular and abortive Parliamentary measure! It was all this, perhaps; but far more than this. If it is to be of any real use and benefit to the Church and nation it must be regarded only as a first step, as indicating a new era in Church defence, the inauguration of a policy the aim and purpose of which shall be to bring before the people of this country, in a way never before attempted, the enormous benefits of a Church which, while it can claim an antiquity older by far than the monarchy, is to-day calculated to adapt itself more perfectly, more thoroughly, and more effectively to the religious, moral, social and intellectual wants, aspirations, and feelings of mankind at large, than any or all of the dissenting communities in the world put together. It is the peculiar value of the Church to the Nation, the irreparable loss which the people would suffer by and under disestablishment and disendowment, which ought to be everywhere taught and insisted upon. Every child in school should receive instruction in this most truly important and necessary matter. Had this been done, say five and twenty years ago, can it be imagined that "disendowment" would have been to-day within the range of practical politics? It is late, but we venture to hope not too late to remedy this defect in our school life.* But above and beyond this, the coming autumn and winter months should be utilised to the full. Every village should have its reading class. Every workman's club in the land should be abundantly supplied with Church Defence literature. The people as a nation know nothing about the Church, its history, or its work. It should be the duty of every parish

priest, every intelligent Church worker, to put the facts clearly before those with whom they come in daily contact. Never was a better opportunity than now, and those who have the welfare of Church and people at heart will do well not to miss it.

G. H. F. NYE.

* See Canon Bevan's article in the *Illustrated Church Annual*, 1893.

* Mr. W. Norris, The Mount, Tenbury, has introduced the subject of English Church History in a popular form in many schools in the Diocese of Hereford, and will give full particulars of the working and results to those interested in this important matter.

† The Church Defence Institution will gladly afford help in this direction.

THE FUTURE OF THE SCOTTISH ESTABLISHMENT.

(From *Religious Review of Reviews*, June 15, 1893.)

At the present time no Churchman can afford to be ignorant of certain ecclesiastical movements which are rapidly changing the whole aspect of Scottish Presbyterianism. It is a great mistake to rank the Established Church of Scotland with the anti-episcopal dissenters in England. The difference is not one of position merely—though establishment certainly has tended to preserve a certain subtle element of dignity, lacking in voluntary bodies—but it consists of an entirely different tone of worship and of teaching. So thoroughly has this spirit permeated the Presbyterian clergy in Scotland that the old attitude of antagonism to Episcopacy is rapidly disappearing, and the duty of considering our future attitude towards this friendly Church becomes more and more pressing.

The difference between the "Kirk"* of to-day and of fifty years ago is not only in the "kist o' whistles." Organs are now almost universal, except in remote country parishes. Along with organs there appeared some twenty years ago a society of ministers and laymen called the "Church Service Society," the chief object of which was the study of ancient liturgies.

Evidence of what may be called a more catholic feeling among its members immediately began to accumulate. The "Scottish Hymnal" is practically the work of this Society, and bears the first traces of an observance of the Christian year. The hymnal is authorized by the General Assembly, is used in the great majority of the churches, and represents the stage at which the lay mind has arrived. All over Scotland the Christian year is being thus observed, in a meagre fashion it is true, but in a way that promises well for the future. For, given a minister with "High Church" leanings—and English Churchmen have no idea how many such there are—it is possible for him by committing to memory suitable collects, reading suitable lessons, and preaching suitable sermons, to train his people to a complete appreciation of the meaning of the Christian Year. Many ministers use a liturgy of their own compiling, and in some cases it is boldly read, instead of being committed to memory. In general, it may be said that the long extempore prayers have practically disappeared, and the service generally, in the towns at least, has approximated to the Anglican model. The prejudice against the use of a Liturgy is fast disappearing; and, indeed, it is important to remember that the historical scene in St. Giles, Edinburgh, when Jenny Geddes threw her stool at the Dean's head, was a protest, not against Liturgy *qua* Liturgy, but against the enforcement of "Popish Mass" (thus was Archbishop Laud's

work stigmatised) in the place of John Knox's book, which had hitherto been read in St. Giles. I believe I am correct in saying that the "Book of our Common Order," lately published by the Church Service Society, is substantially based on Knox's work. This publication seems scarcely meant for popular use as a Liturgy—it would be a great pity if it ever did come into use—but as a guide for ministers in conducting service. The Litany from our Church Service, and many of our Collects, are transported bodily into this volume, for reasons which are known only to the members of the Society. Now it is significant that the Society, consisting, be it remembered, not of a few enthusiasts, but of almost all the leading ministers, and a strong contingent of laymen, should have drawn on our Liturgy to the extent they have done. Our inimitable Collects are regularly used by many ministers; and, half-unconsciously, the Presbyterians of Scotland are getting more and more familiar with the externals of Anglican ritual. The position taken up by the majority of those who are conscious of the change is sufficiently indicated in a remark I once heard: "We don't see why England and the Episcopal Church in Scotland should have the monopoly of good Church music and beautiful prayers."

If the movement towards Catholicity were likely to end with this result, it would not be worth my while to occupy the reader's attention further. But, being in a position of special knowledge on this subject (I was formerly, before coming to England, a Presbyterian) I venture to assert that we have here only the beginning of a movement which, unless English Churchmen are disposed to repeat certain historical blunders, ought to place us ultimately in communion with the great majority of Scottish Christians.

The "Church Service Society," which existed chiefly for the purpose of studying liturgies, does not seem to have satisfied some of its most advanced members.

Last autumn there was founded a new Society, which took the name of the "Scottish Church Society." The leading spirits of this Society are Dr. Milligan, of Aberdeen, and Dr. J. Macleod, of Govan, near Glasgow. The first named is known to many of our clergy as the author of some very helpful books; but the personality of the latter is of a much more striking nature. Dr. John Macleod is a cousin of the famous Norman Macleod, Govan Parish Church, of which he is minister, is a beautiful building in the slums of the Glasgow ship-building district; and it is generally acknowledged that he has been conspicuously successful with the working classes. Holy Communion is celebrated frequently, the repetition of the Creed and Lord's Prayer, and the singing of the Canticles, form integral parts of the services. Morning and evening prayer is said daily in a side chapel; and the teaching given from the pulpit is of a character such as many of our Church would strongly object to—uncompromisingly "High Church." In a less degree, the same course is followed at other churches in Glasgow. The Cathedral, which for long was the scene of an old-fashioned Presbyterian service, is advancing in the same direction. Close by the Cathedral is the magnificent new Barony Church, of which Dr. Marshall Lang, the present Moderator of the Church of Scotland, is minister. Here we have a similar type of service. Let it be noticed that this movement seems to flourish quite as readily in the slums as in the West-End. But nearly all the West-End churches have caught the contagion, so far as the externals go; and I doubt not but that, in time, Church teaching will follow the imitation of Church service. To a less extent, this movement has taken possession of Edinburgh also. Visitors to the northern capital are generally surprised, on entering the beautiful cathedral of St. Giles, to notice the internal arrangement of the building. Dr.

Cameron Lees, the present minister, is, however, scarcely likely to be found in company with the more ardent spirits. He is a man of strong individuality, which amounts, in his case, to independence of view. He is scarcely likely to be of much use to any "society." On the other hand Dr. A. K. H. Boyd has always impressed his Anglican sympathies on his own parish, on his fellow ministers, and on his literary work. In Aberdeen much useful work in the same direction is being done by Dr. James Cooper. He is a ripe historical scholar, and "every inch an ecclesiastic" in personal appearance. In common with most of the new school he has earned a reputation for honest, hard, parochial work.

Such are some of the leading men and characteristics of Scottish Presbyterianism at the present time. It was abundantly evident at a recent meeting of the Presbytery of Glasgow that, though many of the ministers held aloof from the newer movement, the general feeling among them is one of sympathy with its pioneers. What we must specially note is not the measure of support given to the leaders of the movement, but the extent of opposition to it. The movement is led, not by young blood, but by some of the *oldest* and *most tried* of the ministers. Will they attract the younger men? or will they be opposed by them, or ignored by them? If they succeed in escaping opposition of a particular kind, the object they have at heart will be attained with great rapidity. Opposition on the part of the younger men will not be on the ground of disloyalty to Presbyterianism. That ground, I think, will be largely left to the laymen, especially to old-fashioned "elders," who are generally conservative by nature, and particularly jealous of anything that threatens their office. The opposition which is to be feared is that which is based on a spurious intellectualism in religion. And the training of all the Presbyterian ministers of the Established Church is almost exclusively intellectual. There is no very strong feeling in favour of Presbyterianism. "For Presbyterianism, *per se*," said Prof. Story, in the General Assembly last year, "I care nothing at all."

Among the younger clergy there is not anything corresponding to the "Church views," be they high or low, which are characteristic of our newly-ordained curates. It generally takes the young Presbyterian minister some time to acquire an interest in ecclesiastical matters. If he can be labelled at all during the early years of his ministry, it would be as a "Broad Churchman." That at all events is what he would call himself. What the new Society should do is to attack these young men on the intellectual side. There should be presented to them, both in print, and still *viva-voce*, the principles of the Society. It must be made clear to them that the return to Church teaching is progress, not retrogression. The uncertain factors in the problem of ultimate union with us are, in fact, only two in number, the attitude of these younger clergy, and the political fate of the Kirk itself.

It is yet too early to speak with certainty on either hand. If the teaching of the S. C. S. on such subjects as "The necessity of a valid ordination," "The restoration of Holy Communion," "The historic continuity of the Church," "The observance of the Christian year," etc., takes hold of the youth of the country, lay and clerical, the strong probability is that the present attempt on the part of the leaders of the S. C. S. to show that their teaching is compatible with the root ideas of Presbyterianism will come to be regarded with some impatience, and the country as a whole will be ripe for union with the historic Episcopate.

* I use this term for the sake of convenience. It is important to remember that "Kirk" is not used in polite speech in Scotland.

(To be continued.)

News from the Home Field.

Diocese of Nova Scotia.

SPRINGHILL MINES, N.S.

On July 1st the Dominion Day celebration was a great success. Over 2,000 people paid admission to the grounds, and the various booths, stalls, games, etc., were well patronized. The diligence of the workers was well rewarded by the addition of \$650 to the Church Building Fund. During the seven years pastorate of our Rector, Rev. W. C. Wilson, the Church has made great progress. Seven years ago it was sadly usual to assemble in the old church with a congregation of about a dozen, but now we crowd the large hall in our Parish House ever Sunday evening.

Almost all the members of our congregation are poor and none are wealthy, but they give very liberally. During the pastorate of our Rector the contributions, etc., have increased at least 400 per cent. When he took charge there was a debt of \$1,600 on the Rectory, and some of the congregation advised the sale of it, as it seemed hopeless to attempt the clearance of the debt. What hath God wrought? The debt is paid.

The *Parish House*, built and opened last year, has a reading room well supplied with dailies, weeklies, and magazines. There are rooms for orchestral club, games and smoking, ladies' guild, committees, cooking school, kindergarden, and large lecture hall capable of seating 350 persons, which is used at present for services. It is well furnished and adapted for its various purposes. It is a centre of activity. The kindergarden and cooking classes are a great success, largely owing to the ability and energy of Miss Pugh, the Principal.

The *Cottage Hospital* will be ready for opening on November 1st. The furnishings will be first-class, and there will be accommodation for 15 beds. Almost all the money necessary for the building and furnishing has been raised by the Rector amongst his many friends. It will be open to all as far as accommodation will allow, and it is hoped that our wealthy brethren in the Diocese will give liberally for the endowment of the beds and successful carrying on of this "Good Samaritan" work. Amongst the Corporators are the Bishop of the Diocese, Rural Dean Harris, R. S. Leckie, Esq., and A. R. Dickey, M.P.

The *new church* is a perfect gem, second to none in the Diocese, and will be opened and consecrated on All Saints' Day, Nov. 1st. We owe a new church, parish house, and cottage hospital, almost entirely to the exertions of the Rector. We have done what we could for the building up work, but that amounts to little, barely enough to build the foundations and seat the church. Since the beginning of the year the men have raised \$700 towards the desired \$1,000 for the seating, etc., of the church, and the woman have raised the desired \$350 for furnishing the chancel and fittings of electric lights, in addition to current expenses.

With increased numbers and wealth, we have grown in the spirit of giving and good works. The most important result of our Rector's work is seen in the deepened spiritual life and improvement of his people. We have over 100 Communicants. Thanks to our energetic Rector, may there be many more like him, and with the loyal support of his people and friends, we shall soon have machinery in order for a good and glorious work.

May God's blessing continue with us, and may we be ever ready to ascribe unto him the honour due His Name.

Diocese of Fredericton.

MISSIONARY MEETING.

The annual Missionary Meeting under the auspices of the Domestic and Foreign Board for the City of Fredericton was held in the Church Hall, in the city of Fredericton, on the evening of July 3rd., the Lord Bishop of the Diocese presiding. Addresses were delivered by the Rev. Canon Forsythe, who explained the constitution and aims of the Society and pointed out the increase in Missionary contributions which had taken place since its formation in 1883, from \$42,000 in 1886 to \$110,000 in 1889; by Mr. A. P. Tippet, of St. John, on Childrens' work in regard to Missions; by Mr. J. Khaddar, a native of Jerusalem and a convert to Christianity, who described missionary work in Palestine; and by the Rev. J. R. Parkinson, who urged the carrying on of such work upon the old lines within the Church and according to the Faith once delivered to the saints.

D. C. SOCIETY.

The annual meeting of the Diocesan Church Society of the Diocese met in the Church Hall, Fredericton, on July 4th. under the presidency of the Bishop. The report of the Secretary referred to the severe loss which the Society had suffered in the death of its beloved and revered President, the late Lord Bishop of the Diocese, (the Most Rev. Dr. Medley,) who from the date of his arrival in New Brunswick till the close of his life had ever been a true and most generous supporter of the Society. How closely he identified himself with its work is known by all who know anything of the past history of the Church in New Brunswick. During an Episcopate of more than 47 years he was absent from the annual meetings on only four occasions: on two of them when he went to England to urge the continuance of the S. P. G. assistance owing to the financial crisis in his Diocese, and on two others he went to attend the Lambeth Council in obedience to the invitation of his Grace the Archbishop of Canterbury. He contributed by annual donations alone nearly \$5,000 to the general purposes of the Society besides further generous offerings in behalf of its special funds.

Twenty-five years ago the Diocese was in receipt of an annual grant from the S. P. G. of \$14,000 which has been gradually decreasing until now it is only about \$3,000 and this will probably be discontinued at an early date. The Society has invested funds amounting in the aggregate to about \$133,000, the income from which is available for the work of the Church in the Diocese and of which the greater part is devoted to the work of Home Missions. The report showed an encouraging increase in the contributions throughout the Diocese. Many of the older parishes were nobly helping the missions which were still depending on aid. The report concluded as follows:

"The measure of success that has attended our efforts in the past ought assuredly to arouse every member of the Church in the present emergency. The missions of Albert, Campbellton, Dalhousie, Bathurst, Douglas, Bright and Simonds are vacant and there are not at the present time sufficient funds to re-open them all, unless the contributions to the general fund of the D. C. S. be largely increased. The question we have to face is simply this: are the members of the Church of England in New Brunswick prepared to allow the doors of the churches in those vacant missions to be boarded up, the parsonage house deserted and the congregation scattered as sheep having no shepherd?"

Reports from various parishes were then read,

showing generally encouraging progress in all parts of the Province.

The Report of the Home Missions' Board read by Mr. G. A. Schofield, Secretary, amongst other things indicated an increase of communicants during the past year; also that the grant from the S. P. G. for 1893 had been reduced by £250 and would be further reduced another 150 in 1894, leaving for the latter year the amount of £850 only, of which £650 would be available for missionary work, the other £200 being required for pensions, for which the Board is not responsible. In view of these facts the Board requested the Bishop to appoint a Committee to take steps for further arrangements for missionary work in the Diocese. Over \$3,000 a year additional must be raised to carry on all the work as at present arranged. It was suggested that each mission be required to pay \$10.00 additional this year.

The following were elected to the Board of Home Missions: Rev. Canons Brigstocke, Roberts, Nealos; Rev. Messrs. G. S. Newham and C. P. Hanington, and Messrs. G. A. Schofield, A. P. Tippet, W. M. Jarvis, C. N. Vroom, H. W. Frith, W. S. Fisher and J. S. Beck.

The following officers were elected: Rev. W. O. Raymond, secretary; G. E. Fairweather, treasurer; C. H. Fairweather and J. S. Beck, auditors.

The Executive committee were re-elected with V. W. Tippet and Robt. Inglis in room of Dr. T. C. Brown, deceased, and Ira Cornwall, resigned.

THE SYNOD.

The Synod of the Diocese met on July 5th, when Bishop Kingdon delivered a long and able charge in regard to the affairs of his Diocese opening it with a well deserved tribute, admirably put, to his predecessor, the late beloved Metropolitan of Canada. In the course of his address he announced the appointment of the Rev. Dr. Brigstocke as *Archdeacon* of the Diocese, an appointment which will give very general satisfaction and we join our congratulations with those, doubtless, of many friends in the Diocese of Fredericton and throughout Canada to Dr. Brigstocke on his appointment to this important and responsible office. May he long be spared to fulfil its duties to the benefit of the Church and as we know it will be to his own honor. The Bishop stated in concluding his address that he regretted to be compelled to say that his medical advisor had ordered him to take a rest, in consequence of which he proposed to cross the Atlantic for a couple of months leaving from Montreal a fortnight after the close of the Synod. In his absence Ven. Archdeacon Brigstocke will act as his Commissary. Sir John C. Allen, Chief Justice of New Brunswick, on the conclusion of the Bishop's charge moved a complimentary vote of thanks therefor, expressing his high appreciation of it, and also moved that the charge be printed as an appendix to the Report and such portions as were necessary to take action upon be referred to a special committee to report at this Session.

Diocese of Quebec.

EPISCOPAL VISITATION.

For a second time since last October, and so within the short period of nine months, the hard-working and seemingly tireless Bishop of Quebec has just visited Waterville, Eustis and North Hatley (of which Rev. E. A. W. King, M.A., is incumbent), and carried out the following very full programme in less than a day and a half.

WATERVILLE.

June 30th, Friday, 9.30 a.m.—Arrived and

paid a pastoral visit to Mrs. Rooney, who was confirmed by Bishop Stewart and has lived under the ministrations of Bishop Mountain and Bishop Williams, so that Bishop Dunn is the fourth Episcopate of the same diocese with which she is acquainted. St. John's Church, 10 a.m.—Confirmation of four young people of each sex and two married persons.

11.50 a.m.—Calls received in the parlor of the Waterville House, where the Missionary, Mr. King, has his rooms. 2.15 p.m.—Visit to the wire mattress and iron bedstead factory of Geo. Gale & Sons, the chief industry of the place; address to the employees.

EUSTIS.

3.15 p.m., Schoolhouse—Five adults baptized and six confirmed; 5 o'clock, visited ground desired for a new church; 5.30 tea at Mr. Martin's, and afterwards a visit to the two nearest neighbors.

NORTH HATLEY.

Reached here at 7.30 p.m., and in the Union church baptized one adult and confirmed two; 9 o'clock, received calls at Mr. H. Armstrong's; 10.15 p.m., reached Mr. R. Cull's "Mount Pleasant Farm" on Lake Massawippi for the night.

Saturday, Dominion Day, 10 o'clock—Infant baptism and Holy Communion: thirty-two communicants; 11.50, visit to the site of the new church; 1 o'clock, dinner at Miss May's; 2.30 train taken for Sherbrooke and Richmond.

The Bishop delivered an address both before and after each Confirmation, which with that on Saturday morning made seven throughout the mission. His Lordship's earnestness and ability made a marked impression, whilst his genial manner amongst the people whom he met was most attractive.

Beautiful flowers in pots were neatly arranged in and about the chancel of St. John's, Waterville. The schoolroom at Eustis was carefully prepared and decorated with cut flowers and maple leaves. At North Hatley vases of flowers were appropriately placed upon the re-table.

The Bishop had a brief interview with Mr. Wiggott, who was one of the building committee of St. John's Church fifty years ago.

Diocese of Montreal.

MONTREAL.

A GENEROUS GIFT.—Some little time ago a request was made to the Chairman of the Book and Tract Committee by the Sunday-school Association of the Diocese, that there should be procured from the Church of England Sunday-School Institute in England, copies of its publications in connection with its system of Leaflets. Dr. Davidson, the Chairman, wrote to the Institute, and we are now able to announce that they have sent forward as a free gift to the Diocese some seventy volumes (large and small) of their publications in connection with Sunday-school work, all of which are in the Depository in the Synod Hall and can be seen and examined by all interested. It is only necessary to see these books to find how full and complete is the assistance provided for Sunday-school Teachers and Superintendents in connection with Sunday-school work. The oft-used argument in behalf of the International system, that there is no sufficient literature in connection with any other is disproved by eyesight, and may be further disproved by examination of the contents of these books.

THE S. P. C. K.—We had a call last week from a representative of the S. P. C. K. on his return journey from Chicago, and had opportunity of examining a number of the new publications which are being issued by the Society.

He also exhibited to us a line of new Christmas cards of a distinctly Church character, which the S.P.C.K. is about to issue at very moderate prices. We are glad to learn that an order has been given for some of these in behalf of the Book and Tract Committee of the Diocese, and it is hoped that samples may be out early enough to exhibit and take orders from Sunday-schools throughout the Diocese. We also understand that considerable addition will be made to the books in the Depository. Further information may be obtained by applying to the Secretary of Synod, or the Chairman of the Book and Tract Committee.

LAY HELPERS' ASSOCIATION.—The regular monthly meeting of the Lay Helpers' Association was held on the evening of the 4th July in the Synod office. Dr. Davidson, President, in the chair, and Messrs. George Hague, R. C. Thornloe, Holt, Crocker, Chipman, Chippindale, and Young being present. The meeting discussed the various openings which presented themselves for Lay work, and it being reported that services would be acceptable at the Iroquois House it was determined to endeavor to carry on the same during the summer—the Rector of Chambly (within whose bounds it is believed that the Iroquois House is) having given his consent. It was also reported that arrangements had been made to carry on the work at the gaol by the Lay Helpers' Association, during the absence of the Rev. Dr. Bothwick on leave. Committees were appointed to further consider and, if possible, carry out a service in the harbor of Montreal, and to supply services at some of the Summer resorts in the neighborhood of Montreal.

ORDINATION SERMON.

PREACHED BY THE DEAN OF MONTREAL AT TRINITY CHURCH.

On Sunday, July 2nd, on the occasion of the Ordination service at Trinity church, the Very Rev. Dean Carmichael preached the following sermon, taking his text from II Timothy, 4th chap., 2nd verse: "Preach the Word":—

This, according to the polity of the Church of England, is a command given to the priests of the Church—to those who possess the right to preach, as distinguished from the deacons, who preach not by right of office, but by permission. To you about to be priested these words will be said to-day, "Take thou authority to preach the Word of God," words, you may be sure, that in some shape will meet you face to face in the day of Judgment, when you stand before the Great White Throne. "It is a fearful thing to fall into the hands of the living God." I know something fully as awful; it is a fearful thing to become (as you are becoming to-day) a mouthpiece of the living God—God's echo—rehearsing his message in churches, in conversations, in schools, in classes, in sick rooms, and to dying men and women, who look to you, in their extremity, to tell them what God may do for them, how God can help them, and what they can do to reach Him. There are times that will come to you, as they will come to all who bear the weight of this awful ministry, and who think of it seriously, when the most awful, fearful thought of your whole life will be this very ministry. Why are you cut off largely from other men? Why are you allowed to enter rooms shut and barred against all save those who minister to dying bodies? Why are you to receive into your keeping secrets known to none save those who hold them? Why are you selected for these awful privacies of men's souls, and men's sins, and men's lives? Your brains may be weaker than your patient's, your edu-

cation may be inferior, your knowledge of the darker shades of life far less; and yet to you, in study or sick room, or on quiet roadway—lips, souls, hearts will ask you with burning, yet whispered, intensity, What must I do? What are you that you should ever be placed in this position? I will tell you. You are God's echo. "Take thou authority to preach the Word of God."

When I go back, for example, for guidance to the first preaching of the Word, what do I learn? The first sermon concentrated its whole force in this concluding sentence: "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." The second sermon closed with these words: "Unto you first God have raised up His son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." The third sermon closed with these words: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Then sermons, preachings came from many, but we are given the keynote of them all, "And daily in the temple and every house they ceased not to teach and preach Jesus Christ." Here, then, fresh from the springs of Christian faith and practice, is our example. We preach the Word when we preach Christ, when we grasp the idea that we are Christ-bearers, bringing Christ as prophet, priest, and king, home to the hearts of our people, "knowing nothing amongst them save Jesus Christ and Him crucified," "laborers with God," in building on Christ, for other foundation can no man lay than that is laid, which is Jesus Christ. Preaching up to the cross of Christ, and out from it, and making the bleeding burden resting on it not alone atonement for a lost world whirling onward to its own destruction, but for the sins of men one by one, for broken hearts one by one, for tear-stained faces one by one, the world's Saviour, my Saviour, yours. Yes, preaching Christ is preaching the Word, the message of God, "for in Him dwelleth all the fullness of the Godhead bodily."

See to it then that you preach Christ. Think often, long and prayerfully of the terrible responsibility that rests on you, and for which, as sure as God liveth, you will have to answer God. "Pray without ceasing" that your heart may be a heart true to Christ; your head a head ever thoughtful for His interests; your tongue, your pen, a baptized tongue, a baptized pen, baptized by the Holy Ghost; that your words may be true words honoring Christ and bringing glory to His name by bringing souls to His service. Seek not to win the praise of men by what you speak or write; but seek to win souls to your Saviour. Read much of the Word, fill yourself with its spirit, gather every week more and more of its Divine teaching, store your heart and mind with its very words, catch that measure of inspiration from it God alloweth us to catch, and then with a heart full of Christ seek to fashion your message. For whatever you do, never make light of your message, never undervalue it, never think that a glib tongue, or a fervid imagination, or a facile pen and poetic temperament is all you need to make a sermon. Thank God for these crutches to your impoverished weakness if you possess them; but remember that, after all, what alone can give force to your message is a knowledge of God's Word itself, a sense of the awful responsibility that rests on you in declaring it, and the Holy Spirit of God living in your hearts and mind as you think or write, and guiding your words as you give those words to your people. All else, however good, is worthless, if we have not this as preachers; for it is the spirit, not your words, that beareth witness.

And here I would say, be sufficiently humble to preach the word in the sense in which the Church of God (rent and torn though it be) has ever preached it. Beware of novel theories

about God's word. Crude suggestions as to its value, and above all that awful egotism and self-pride which would lead one to put the faith of the Christian Church within the miserable sieve of one's own intelligence and sift it with one's own hands and then preach as God's word what remains after you have sifted. If in any dark moment of your life you cannot preach honestly from Holy Scripture as described in the 6th article of your Church, cease from preaching till light returns; and if it comes not cease wholly. Better far to bear in darkness your burden than to starve your people, or to teach them to believe in the face of your own Church, and of the Church Catholic itself, that God's word, which to-day you are authorized to teach is as precious stones hidden here and there in a mass of rubbish. There is no prayer more needed to-day, both by priest and layman, than the simple prayer "God give me patience to wait." Think how through the long ages of Christian history, the great message has been assailed, contorted, twisted and defiled. Think how great minds have laid themselves out to rationalize the mysteries of divine things, and how weak minds following them have died out in darkness without any belief in things eternal. Think of these things and the long ages they cover, and then think of that Word which was assailed, contorted and defiled; greater to-day in power, I believe, than ever it was, the same Word, brilliant with eternal youth and vigor, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched unharmed, seathless Word of God, think of these things, and as you think pray "God give me patience to wait." Wait for the ebbing tide to flow back on the old and well worn beaches; wait for the darkness of the hour before dawn to give birth to light; wait for the chill of early morning to lose itself in heat of glowing sun, wait for every discovery, every verified reality, every true hypothesis to range itself on the side of Holy Scripture and to cry, "Forever, O Lord, Thy word is settled in heaven."

"Preach the word" as the Baptist preached it, "Behold the Lamb of God that carrieth away the sin of the world." Preach it as St. Paul preached it, "For ye preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus sake." Preach it as St. Peter preached it, "For we were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." Preach it as St. John preached it, "The blood of Jesus Christ cleanseth from all sin, He is the propitiation for our sins, and not for ours only, but for the sins of the whole world": and preach it as your Church commands you to preach it, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, and there is none other satisfaction for sin, but that alone." Preach that, for that is preaching Christ, and preaching Christ is preaching the Word.

It is no spirit of superstition that I would pray you might be haunted by two sentences till your death. One is a command, wholly divine, laid on you to-day, "Preach the Word." May that haunt you. And the other is a sentence in spirit and action, partly human and partly divine, "Take thou authority to preach the word of God." May that haunt you through your lives.

COTE ST. PAUL.

The Ladies' Aid of the Church of the Redeemer held a Strawberry festival on the evening of the last Wednesday in June, which was very well attended, and a pleasant evening was spent by the large number of persons who were present.

DEANERY OF IBERVILLE.

The annual meeting of the Deanery of Iber-

ville assembled at Lacolle, Que., on the 5th instant. This deanery comprises all the parishes on both sides of the Richelieu from Chambly to the province line south, and then west of the same as far as the St. Lawrence. Eight of these parishes were represented at the meeting, which was presided over by our new Rural Dean, the Rev. W. Robinson, of Clarenceville, there being present six clergymen and seven laymen.

The business meeting was preceded by divine service and Holy Communion at St. Saviour's Church, the Rev. W. C. Bernard, rector, M.A.

Various matters of local interest were brought before the Deanery meeting; the most important being a recommendation for filling the vacancy occasioned by the resignation of the Rev. E. G. Sutton, of the parish of Edwardstown.

A resolution was passed, expressing sympathy with the Bishop in his recent illness, and our trust in God to grant him perfect recovery and strength to continue his important work as chief pastor of this diocese.

FRELIGHTSBURG.

On the Christians' Day of Rest Miss Eunice Yates passed from earthly shadows to the vision of eternal realities. Sympathy with afflicted relatives pervaded the community, and sincere sorrow affected attached friends. The last sacred and impressive rites in the Bishop Stewart Memorial Church on Tuesday, 4th inst., were very numerous attended. The Rev. N. P. Yates, B.A., had returned from the Convocation of the University of Lennoxville, two days previous.

On Sunday a just tribute, "in memoriam" by the Rector, was paid to the late Joseph Landsberg, Esq., who had largely upheld the undertaking of the Memorial Church: and special reference also was made to the national naval calamity, in the sinking of the "Victoria."

AYLWIN.

The village of Kazubagna is in the township and parish of Aylwin, of which the Rev. W. E. Kancan is incumbent. For some time past a fortnightly service has been held in a private dwelling house, which latterly has been inconveniently crowded by an attentive congregation, composed of many persons who are attached to no Christian denomination. The church people of the neighborhood are poor and by no means well off, so that the building of a church is a matter that will require effort. Meanwhile, it was felt that some better provision must be made for the Church's services, and made at once. Accordingly the largest room in the village, which in time past served as a workshop, was rented, and by the voluntary labours of several good friends was soon transformed internally and made to present quite an ecclesiastical appearance, with chancel carpeted and an altar enclosed by a neatly designed Communion rail. Many were the expressions of surprise and delight that were heard, at the complete change effected. On Sunday, June 10th, the building was opened for Divine service, and would have been filled to overflowing had not eleven hours of incessant rain put an effectual damp on the proceedings. However, an hour before the time fixed for service the rain ceased, the sun broke through the clouds that so long had been emptying themselves unmercifully (or more mercifully) upon us, and shone upon our undertaking. Notwithstanding the weather over sixty persons assembled in the hall and joined in a devout and hearty rendering of the Church's service. Miss Hooney, of Danford Lake, presided at the organ, and the sermon was preached by the incumbent from Eph. ii. 19-20. The sermon was followed by Holy Communion—the communicants numbering 20. A weekly service will be held hereafter in the village of Kazubagna, and an altar has been

erected whereon, from time to time, the Holy mysteries will be celebrated. May the blessing of Him who has promised to be with His people wherever two or three are met together in His name, rest upon those who worship in this place, and may this effort to preach and teach the "Truth as it is in Jesus,"—the whole gospel of Christ as it is held and taught by the Catholic Church of Christ—meet with Divine success.

Diocese of Ontario.

SYNOD PROCESSION.—A subscriber finds fault with the report of our special correspondent in regard to the position taken by the Archdeacon in the procession at the opening service of Synod, as out of the usual order. He says that "the position of the Archdeacon following the Bishop was his proper place, and that this was the order observed recently in London, England, at the great service in St. Paul's Cathedral. Each Bishop was followed (not preceded) by his chaplains, supposed to be the Bishop's body guard. We followed this precedent." We think our correspondent is right, nevertheless, in considering this unusual in Canada. We are not aware of the order referred to by our subscriber having been followed here in previous instances.

Diocese of Toronto.

ORILLIA.

St. James'.—On Sunday, June 25th, a Confirmation was held in the church here by the Lord Bishop of the Diocese, when forty-two persons in all were presented for the "laying on of hands" by the Incumbent, the Rev. Canon Greene. Morning Prayer was said as far as the third collect, after which the regular Confirmation service followed. The Bishop gave an earnest and powerful address, pressing home on the candidates the solemnity of the occasion and the duties following upon the obligation which they were that day ratifying. The congregation was very large and the service hearty and earnest. Communion was administered immediately afterwards, at which there was a large attendance including the newly confirmed. The Lord Bishop of the Diocese preached at the evening service also, the Rev. Rural Dean Jones reading the service and the Rev. Canon Greene the Lessons. On Monday evening following a reception was given at the residence of Mr. H. I. Bolster, at which many of the parishioners were present and were presented to the Bishop.

A writer in the *Orillia Packet* of June 30th refers to the instructive and elevating character of the books of the C. E. T. S., a number of which have been in circulation in this parish, and he suggests that contributions should be sent in towards increasing the number of volumes in the Library. Other parishes might follow the good example.

Diocese of Niagara.

W. A. M. ASSOCIATION.

The last quarterly meeting of the Niagara branch of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held in St. James' Church, Guelph, when the Hon. Miss Sugden gave a very practicable and interesting address on India, wheresho said there was but one Protestant Missionary to every 50,000 natives. The sessions of the branch were preceded by a celebration of Holy Communion at 9.30 a.m. at which the Rev. R. S. Radcliffe, of Colorado, offi-

ciated, the Rector, the Rev. Mr. Belt, delivering a short address. Reports from the several Secretaries and Treasurers were received and adopted, from which it appeared that there are now 11,000 members of the Woman's Auxiliary in Canada of which 800 are in the Diocese of Niagara. A yearly grant of \$125 had been given towards the support of Miss Sherlock in Japan and it was resolved to increase this by an additional \$25. Letters were read from the Rev. F. Frost of Sheguinandah in regard to his loss by fire lately, and a grant of \$16 from the "Extra cent a day fund" was made to him; and several Parochial branches determined to send further assistance. It was reported that a barrel of goods had already been prepared to be forwarded to the Rev. L. Dawson, Touchwood Hills, N. W. T.

During the meeting, Mrs. Martin, of Hamilton, advocated the formation of a central branch in that city which should be composed of ladies who lived in parishes which have no parochial branches and who are anxious to become members of the Auxiliary; but the matter was held over till the next annual meeting.

The officers of the Association are Mrs. McLaren, President; Miss Ambrose, Recording Secretary; Mrs. Stewart, Corresponding Secretary; Mrs. Newcomb, Secretary-Treasurer of the Literature Committee; Mrs. Webster, Treasurer; and Mrs. Fessenden, Editor of the Leaflet.

The meeting was a very successful one, hospitality being extended to the visiting members by the ladies of the Parochial branch, and all departing well pleased with their visit.

Miss Sugden received several subscriptions towards her hospital and for the support of Indian girls in her schools. The offerings during the session amounting to \$23.00 were devoted to the work of Zenana Missionary Society. A lady, whose name is not given, contributed \$5.00 towards the hospital for Hindoo women and promised \$24.00 a year for the support of two Indian children in the schools.

GUELPH.

St. Georges'.—The Sunday School held its annual picnic on the 10th July.

The Sunday School Lenten offerings for the year amounted to the sum of \$35.50 which was devoted to the support of an Indian boy at Emmanuel College in the Diocese of Sackatchewan. The boy's name is Joseph Henderson. He, himself, wrote in reply a letter thanking the Sunday School for the gift and giving some particulars of Church work, and this accompanied by a letter from Archdeacon Mackay, the principal of the Institution, will form a further tie between the School and the boy they are helping. It has been decided to hold the annual picnic of the Bible Association on Thursday, July 27th. A lecture is given every Monday evening at eight o'clock.

On Sunday, 4th. June, the Rev. Professor Cayley, M. A., of Trinity University visited the parish and preached at morning service on the true basis of education, and on Monday evening a meeting was held in the schoolroom in the interest of higher Christian education, when there were present members both of St. George's and St. James' congregation. Rev. Professor Cayley gave an address in the course of which he outlined the principles and work of the University with which he had the honor of being connected. Trinity is not a mere theological college, but a *University*. Her two great principles are: (1) To unite religious and secular education; (2) to insist on residence in the college. The Divinity class attached to the College aimed at making men not high but *loyal* Churchmen, not broad but *liberal* Churchmen, not low but true evangelical Churchmen. He shewed in eloquent and forcible language that Trinity was endeavoring to do for Canada and Canadian

National life what Oxford and Cambridge had done for England and England's life; that Trinity was and would continue to be as broad and many-sided as the Church of England, and that all loyal English Churchmen might rally round Trinity, confident that it would be true to the convictions and aspirations of churchmen of Ontario.

The Rev. Mr. Belt spoke on the growth and development of the University and expressed the hope that it would furnish Guelph with a course of University extension lectures during the winter. Addresses were also given by the Rev. J. H. Ross and J. M. Bond, after which the following resolution was unanimously adopted:

"That the thanks of this meeting be herobly tendered to Prof. Cayley for his able address, and that this meeting pledge itself to support the claims of TRINITY COLLEGE, which he advocates."

Diocese of Huron.

GLENCOE.

The corner-stone of the new St. John's church was laid lately in the presence of a vast gathering. The clergy met in an adjoining room, and after robing, walked in procession to the ground. These were Revs. Wm. Hinde, rector of Thamesville; Wm. Johnston, of Wardsville; Wm. Lowe, rector of Glencoe; Canon Davis and Canon Richardson, of London, and Very Rev. Dean Innes.

The exercises were opened by the chanting of the 132nd Psalm by a strong choir. Canons Davis and Richardson, with Rev. Mr. Lowe, assisted the Dean in the beautiful service. In a few well chosen remarks, Dr. W. G. Lumley presented to the Dean a beautifully wrought silver trowel, and Rev. J. McMillan gave a short, earnest address full of sympathy and good will. A collection was taken up, and the proceeds—\$50—laid upon the stone.

Before the close of the service, in which the congregation joined most heartily, Mr. G. M. Harrison mounted the stone and read an interesting "History of the Episcopal Church in Glencoe."

In the evening a large congregation assembled in the Presbyterian church, kindly loaned to the Anglican congregation for the occasion. Here the clergy above named, with the addition of the Rev. Canon Smith, officiated, and an admirable sermon was preached by the Bishop of Huron from Psalm 118: 22: "The stone which the builders rejected is become the head of the corner." With eloquent power the Bishop set forth the greatness of Christ as typified by the great corner stone of Solomon's temple. The discourse was illustrated with several interesting allusions to his Lordship's recent visit to the Holy Land, and was most effective. He concluded by a very happy and encouraging allusion to the ceremony of the day, which was a successful one in all respects.

SARNIA.

His Lordship the Bishop of Huron held his annual Confirmation in St. George's church, Sarnia, on Sunday, June 25th. This is also observed as the anniversary of the church opening. There were 22 candidates. The congregation was large and deeply interested in the solemn service. The Bishop's address was heart-searching and touching.

In the afternoon service was held in the Mission Chapel. Again in the evening his Lordship preached to a very large congregation in St. George's. The offertory was \$192.00. On Monday the Bishop was driven to Petrolia and held a Confirmation service there, when 26 persons were presented. A large congregation

here also greeted his Lordship, and were deeply interested in his address.

ACKNOWLEDGMENT.—In addition to the sums already acknowledged for the Rev. F. Frost, the burn-out missionary of Sheguiandah, Mrs. Boomer would be glad to make grateful mention of the following: Rev. Herbert Miller Principal Huron College, \$5; Mrs. Dampier, \$1; Mrs. Palmer, \$1; which, including \$5 from a member of the W. A. of St. Jude's, Brantford; \$10 from the W. A. of new St. Paul's, Woodstock; \$25 from Mrs. Finble, President of the W. A. of old St. Paul's, Woodstock, (being contents of the purse presented to her with a life membership from her Branch), makes a total of \$92. Besides the bales already mentioned, contributions of clothing, etc., will soon be sent from the Junior Mission Band of London South.

Province of Rupert's Land.

WINNIPEG.

The Executive Committee of the Synod have secured offices on Main street for the Treasurer and the Diocesan Missionary, who is also Secretary of Synod.

PERSONAL.—Rev. J. J. Roy has returned from his visit to the East; Canon Coombes is in England; Canon O'Meara and family are at Rat Portage.

CHANGES IN THE DIOCESE.—Rev. J. Bowker, of Holland, has been appointed to Milita; Rev. H. F. Cooper, M.A., late of Stayner, Ont., has taken charge of Holland. Rev. F. C. Mercer has gone to Rainy River district, and Rev. R. H. Gising to Gladstone.

The Bishops of the Province who will attend the Provincial Synod will be the Metropolitan and the Bishops of Athabasca, Saskatchewan and Calgary, Qu'Appelle and Moosonee. The Bishop of Mackenzie River, who went to his diocese last summer, does not feel justified in coming in again this year; and as for Bishop Bompas, of Selkirk, he seems to have a morbid dread of coming within the confines of civilization, so no one ever expects to see him at a Synod.

Diocese of Qu'Appelle.

WHITEWOOD.

Dr. Burn, the successor of Bishop Anson in the bishopric of Qu'Appelle, has visited White-wood for the first time, and it is not too much to say that the impression his lordship left behind him was that the more his people see of him the more he will endear himself in their memories. His entire lack of mere personal assumption, combined with a certain pastoral dignity, made him personally acceptable to all with whom he came in contact. The Bishop arrived by the east-bound train on Saturday afternoon, and became the guest of the Vicar, Rev. W. H. Green, and Mrs. Green. The services at St. Mary's on Sunday included early celebration at 8 a. m., the Bishop being the celebrant; matins at 11 with communion, the Bishop being assisted by the Vicar and Lay Reader Hawkes, jr., who read the lesson; at 7 p. m., the bishop being the preacher. At matins the Bishop was met at the gate by the Vicar, Lay Reader, churchwardens Pearson and Biggins, vestrymen H. A. J. Macdougall, C. Bachelor A. Hawkes sen., and others. Mr. Macdougall tendered a welcome to his lordship in an address composed, engrossed and impressively read by him, and which was then handed to the Bishop by the senior churchwarden and graciously accepted. The Bishop returned thanks for the address in a few heartfelt and well-chosen

words, in the course of which he said that if anything could strengthen him in his labours it would be the sympathy and kindness with which he was being treated wherever he went.

At the morning service the Bishop delivered an address, explanatory of the position of the English church in regard to the Holy Communion, pointing out how it differs from that of Puritanism and Nonconformity on the one hand, and the "popish doctrine of transubstantiation" on the other. His lordship emphasized very clearly the erroneous view of Rome.

The congregations were large and the communicants numerous. In the evening the Bishop preached a beautiful sermon on "Kindness." The services were very bright and hearty. The congregational singing, led by the choir, under the admirable leadership of Mr. McDougall was a fine feature in the devotional exercises. Mrs. Pearson presided at the organ with her accustomed skill and feeling.

QU'APPELLE.

It is learned with much regret by the people of this town and the surrounding country that the Rev. H. S. Akohurst has decided to leave this parish about the end of July. Mr. Akohurst has lived here for some time, and is not only highly esteemed by his own people but is deservedly popular with all who have had the pleasure of his acquaintance. Mrs. Akohurst is equally popular and will be much missed. They go to Nelson, B. C.

The Synod of Qu'Appelle, meets the first week in July.

Diocese of Calgary.

CALGARY.

The Ministering Childrens' League held an entertainment in the schoolhouse of the Church of the Redeemer on Monday evening July 3rd. A magic lantern, which has lately been presented to the Bishop by friends in the Old Country formed one of the attractions of the evening. This Society has on hand \$50 towards furnishing a cot in the General Hospital, also pillow slips, sheets, etc., for it. The motto of the league is "no day without a deed to crown it."

PERSONAL.—The Rev. A. J. Cooper, M. A., rector of the Pro-Cathedral, Calgary, has had the degree of D. D. conferred on him from St. Johns' College, Winnipeg.

Rev. H. B. Brushier, of Innisfail, has gone to England on a visit.

Diocese of New Westminster.

To the Editor of the CHURCH GUARDIAN:

Sir,—May I appeal through your columns for help for a hospital for Indians that is now being built at Lytton, in this diocese. The Indian Department has granted a sum of \$500.00, and we have in various ways collected a further sum of \$700.00.

These amounts will cover the cost of the building, but we need funds for furnishing and maintenance. The Indians themselves can contribute but little, and our own people have all they can do to support their Church missions.

We are therefore obliged to beg for help outside the diocese. There is a medical missionary who travels about prescribing for the Indians, but his work is much hampered for want of proper nursing, unattainable in the homes of the Indians. Sister Frances, Superintendent of St. Luke's Home, Vancouver, has undertaken to supply the nursing for the first year.

We estimate the cost of furnishing at about \$400.00, and of maintenance at about \$15.00 a week.

VIOLET E. SILLITOE.

New Westminster, July 1st.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

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(1) They are continued from year to year, unless notice be given to the contrary before the expiration of the current year and all arrears be paid.

(2) Discontinuance cannot be made at any moment—the subscription is annual.

CALENDAR FOR JULY.

- JULY 2—5th Sunday after Trinity.
 “ 9—6th Sunday after Trinity.
 “ 16—7th Sunday after Trinity.
 “ 23—8th Sunday after Trinity. [Notice of St. James.]
 “ 25—ST. JAMES, Apostle.
 “ 30—9th Sunday after Trinity.

NOTES ON THE EPISTLES.

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

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

SEVENTH SUNDAY AFTER TRINITY.

“*Servants to Righteousness.*”—Rom. vi. 19.

I.—St. Paul is writing to persons who at a former period of their lives had been the servants of sin in its grossest forms, as was the manner of heathen at the time. (See Chap. I.) He now proceeds to lay before them the requirements of the new life to which they have been admitted by Holy Baptism. He speaks after the manner of men, because of the infirmity of their flesh, i.e., he takes into consideration their weaknesses, and the measure of their strength to do God's will, not requiring of them more than in reason they would be expected to perform. The service of God is a reasonable service. His proposals were equitable and moderate, and within the compass of every sincere believer, who used the help which is given to render a perfect Christian service.

II.—The change of outward profession carried with it a change of service. The body was to take upon it the yoke of Christ and be devoted “to righteousness and holiness.” There was to be no dwelling in thought or act upon the borderland of evil living. The old allegi-

ance was to be foresworn and repudiated. The Apostle dwells upon the shame and emptiness—absence of fruit—of the old service. Its end—death. Moral, intellectual, physical harm, feebleness, destruction. So awful in its effects, so fatal in its consequences is the life of evil. 1. The fruitlessness of sin. What fruit does it yield? the calm, the joy, the abiding gain of vicious indulgences, such as they were pledged to forsake—where were these? 2. The shamefulness of sin—the sense of guilt, the hiding of the face, the self-despising and loathing of the sinner in regard to himself and his sin. 3. The end of it all—death of soul as well as body. The decline of power, the gnawing of the worm that dieth not, the self-reproach, the vain regrets, the banishment from the light of the Divine presence. A terrible picture of the fruits of “lawlessness.”

III.—The reverse of the picture is then dwelt upon. The freedom from the power of evil is liberty in that we choose God for our Master, and serve him not by fear, but in love, not as slaves but as sons. The slaves of lawlessness, were become the sons of the Law. Unrestrained habits were to give place to habits in harmony with the Divine purpose and design: Iniquity was to yield to purity and sanctification of the physical man, the senses, the body. “But now” marks a change at once perfect and marked by outward habit. “Now” a favorite word of St. Paul. The “now” must be a contrast to the past.

IV.—The service of God is a fruitful service. It gives in return for what it takes. It renders back a splendid reward in this life to those who embrace it in sincerity and truth. Peace, pleasure, satisfaction, power, the sense of being a fellow-worker with God, of realising our destiny as “sons,” increased ability to serve our brethren, to discharge our responsibilities in the Church and in common life, nearness to God, light, holiness: all God's gifts to us and in us used as he would have us use them. The end “Everlasting Life.” “The wages of sin is death”—sin earns death by its own efforts of service, it is its natural reward. Sin is personified as a master having servants and slaves, as a general having soldiers fighting for him, they in due course receive their military pay and that pay—death! Such is the gratitude of sin or of the author of sin.

“The gift of God is eternal life.” Death is wages, but Life is a gratuity—a free gift of God. It can never be earned or deserved by the believer. Our best service is “unprofitable” in the sense of having any purchasing power or merit of its own apart from Christ through whom alone our service is accepted at all. “Eternal Life” is “the prize of our high calling in Jesus Christ.” Christ, not sin, now our real Lord and Master. Be his slaves and you shall be free; be his soldiers and you shall conquer, and at the last receive as your reward an un fading crown of glory. Note the special honor given to the Divine Son in this passage. Personal affection for and gratitude to our Blessed Lord is a prominent feature in all the writings of St. Paul. His service was not a cold obedience to a moral code or a mere system of ethics, but the service of a devoted follower to a personal and ever-living leader. “To me to live is Christ” was, writes St. Paul, the expression of a sublime fact.

EDITORIAL NOTES.

It will we are sure be matter of satisfaction to all Churchmen to find that the great Church Universities within this Ecclesiastical Province—Trinity College, Toronto; Bishop's College, Lennoxville, and King's College, Windsor,—all appear to have had a very successful academical year; and all look forward with increased

hopefulness to the future. Of these institutions the Church in Eastern Canada may well be proud. Each aims at more than a mere Divinity course, and is prepared to extend to all students educational opportunities and a curriculum equal to that of any other more secular institution. In the Divinity course proper, the aim, as we understand it, is to turn out men for the ministry of the Church of England in Canada thoroughly trained and imbued with Her spirit in theology—without any party bias or limitation. These institutions, in their teaching and in the course of studies followed, aim at being as broad and comprehensive as The Church itself: seeking not to inculcate any narrow party interpretation of the great formularies and doctrines of The Church; aiming not to make the men seeking their benefits high or low Churchmen, but Churchmen only in the truest and best sense of the word. Whilst noble work has been done by each in its own sphere in the past, each has had to contend with peculiar difficulties, and has passed through periods of deep anxiety on account of the indifference of Church people, or the active opposition of partisans. We are glad to notice from the reports received that apparently each of these three Church Universities has secured a firmer hold upon the affections and confidence of the people, evidenced alike by the increased number of students and the courses of study pursued, and by at least promises of future assistance. May all such promises be fulfilled. The institutions are such as reflect credit upon The Church; faithfulness to Her calls for active and loyal support, not alone by money contributions, but also by sending to them—in preference to purely secular institutions—such members of Church families as may desire the benefits of a UNIVERSITY training.

THE Church in this Ecclesiastical province has not confined its attention in regard to education to institutions for men and boys alone, but can number several most excellent and successful Girls' Schools or Colleges. Among these is St. Milda's College in Toronto, the Bishop Strachan School, Toronto, Compton Ladies' College in the Diocese of Quebec, and the Church School for Girls at Edgehill, Windsor, N.S. The success of the School at Windsor is, we think, phenomenal. Established less than three years ago, it has, as it were, at one bound advanced to the very forefront in the list of schools for girls, and now stands, we fancy, at the head in so far as the number in actual attendance or boarding within its walls is concerned. No doubt the astonishing success which has attended the School is in large measure attributable to the character and ability of the Lady Principal, Miss Machin, and her able staff of assistants. We think, however, that it may in part be attributed to the business-like manner in which the inauguration of the school and its carrying on was made. It was established by the authority and under the patronage of the Synod of the Diocese itself and the Synod of the Diocese of Fredericton, and the necessary means were raised through subscriptions in the nature of joint stock. This has evidently worked well. Confidence has been felt in the stability of the institution; the

subscription list has increased its area of influence, and the endorsement by the two Synods has given that certainty as to Church character which was essential. We are quite aware that there are those who think that education on distinctly Church lines is not desirable or possible, and further that distinctly Church institutions cannot compete with the so-called secular or non-denominational schools and colleges. The success, however, which has attended upon the Church School at Windsor furnishes a strong argument against such views. We sincerely hope that all of these Church Schools for girls may be able to increase their efficiency as is being done at Edgehill, and increase also their accommodation and influence.

NOTABLE UTTERANCES.

The following excellent remarks, says the Church Eclectic occurred in the address of the Rev. Winchester Donald to the Girls' Friendly Society at its recent anniversary in Boston:

"Be very watchful that nothing shall mar that close union with the Church and with her Head, wherein lies the life of your Society. If the temptation should come to any one of you, if she should believe that her connection with the Girls' Friendly Society is all that she needs for her spiritual growth, the stronghold which your organization has upon the Church would soon choke off such a dangerous member. Guard your belief in the Society as rooted in the Church. Be "high Church" in the best and fullest meaning of the phrase. For "high Church" should mean to all of us a deep devotion to our Lord, a firm grasp on the faith of the Church, and a full trust in those mysteries which he has given her to guard in the Sacrament of His Body and Blood, and of Baptism. As this close dependence upon Christ, on His Church, in His Sacraments has been the source of your growth in the past, cling to it as you hope for the future. Never fancy that as an organization you may exist when you shall have loosened your grasp on Christ and the Church."

A life of Dr. Adolph Saphir the well-known English Presbyterian minister has just been published. Among the letters of interest is one of Dr. Saphir in which he writes:

"We have the Communion once in every two months. After the struggle I laid down from the pulpit the principle that like the Apostles we ought to have it every Sunday. For those who like authority for truth, and to whom truth is not authority, I quote Calvin and John Owen. In Spurgeon's Church they have the Communion every Sunday. But once a month is quite common both in the Church of England and among dissenters. What right have we to keep people, who enjoy the Lord's Supper as they do prayer, etc., waiting for two months, and in case of sickness, etc., four to six? Special prayer-meetings, and other self-invented extra services are multiplied, but Christ's own institution never enters their minds as a means of revival. My people are almost all in favour of the weekly Communion." "Self invented services" is significant coming from a Presbyterian."

Canon Body, preaching at all Saints', St. Margaret Street, spoke of the necessity of a life-long contrition. He said: "We are living in a day in which on every hand we hear a gospel that I must call if I may do it with reverence a gospel of sweatmeats . . . When on every hand we hear the cry "peace, peace,"

where there is no peace; a gospel which speaks of forgiveness without repentance, of joy without the knowledge of sorrow; and a priest in the Catholic Church, as he utters the stern, old gospel of the ages, feels sadly weighted."

A correspondent of the Church Eclectic, N.Y., says: The Prayer Book plainly teaches that the Children of the Church shall be brought to Confirmation; hitherto the use of vory many of our clergy has been to wait for the children to "experience religion" or signify "change of mind," before the slightest effort is made to bring them to receive the holy rite of Confirmation. How this Anabaptist-Methodist heresy found its way into the Church it is hard to see, but like many another tare amongst the wheat it dies hard. Even the Presbyterians are coming to see the great utility of bringing young boys and girls into the Church before evil habits are formed and crystalized. I know a Presbyterian minister who had his whole "Young People's Society of Christian Endeavour" "join the Church" in a body.

"The theory," says Tindall, in his "Fragments of Science" "that the system of Nature is under control of a Being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It is no departure from scientific methods to place behind natural phenomena a Universal Father, who in answer to the prayers of His children, alters the current of those phenomena. I therefore frankly admit that the theologian has as good a right to place his conception at the root of the phenomena as I have to place mine."

BROTHERHOOD OF ST. ANDREW IN CANADA.

NEW CHAPTERS IN JUNE.

119. St. John Baptist, North Sydney, Cape Breton.
120. St. John's, Norway Ont.
121. St. Luke's, Hamilton, Ont.

A MEETING of the Council was held in Toronto on June 6, when it was unanimously decided to accept the invitation of the Ottawa Chapters and the Ottawa Clerical Guild to hold the next annual convention of the Brotherhood in Canada in that city some time in January next. Montreal had also extended an invitation. It was also resolved that the Chapter in Windsor, Ont., should be asked to see what facilities could be offered by the members to induce a large attendance of Canadian delegates at the American convention to be held next September in Detroit.

MR. W. C. WHITE, formerly a member of the Chapter of St. James', Kingston, is going out shortly as a missionary to Uganda.

THE Diocesan Synod of Quebec has passed a resolution strongly endorsing the Brotherhood of St. Andrew, its aims, object and methods.

ST. GEORGE'S CHAPTER, Halifax, attends the celebration of the Holy Communion, in a body, once a month. The members find that they are able to reach many men for the Church by visiting.

A JOINT meeting of the Toronto Chapters was held in St. Peter's school house, June 6. Mr. R. V. Rogers, of Kingston, made an address on personal devotion. The meeting then took up a discussion led by Mr. N. F. Davidson on work among boys. The discussion was closed by an address by Mr. Edward Arrowsmith, of Cambridge University, England, who has had

a wide experience in evangelistic work among the school boys of England.

THERE are now five Chapters, with total membership of sixty men, in Halifax. Brotherhood men from other parts of Canada and the United States are asked to make themselves known to the local members whenever they visit this city. None of the Chapters suspend meetings during the summer.

THE last meeting of the Montreal Local Assembly was a large one. Addresses were given by several clerical and lay members. It is expected that the Local Assembly will arouse much interest in Brotherhood work in that city. Mr. W. H. Moor was appointed secretary of the Assembly. Secretaries of Chapters in Montreal and vicinity, who have not yet done so, are requested to communicate at once with Mr. Moor, Mechanical Accountant Office, Grand Trunk R.R., Montreal.

JUNE 10th the quarterly meeting of the Kingston Local Assembly was held in St. Paul's school house. The four city Chapters were well represented. The subject for discussion, devotion to duty, was opened by Major Mayne, of the Royal Military College. General discussion followed. In the course of a general talk on methods of work, plans were formulated for military camp work, the visiting of boats in the harbor, hotel work and the distribution of Church literature.

THE BROTHERHOOD OF THE U. STATES.—There are now 1016 Chapters in the U. S., 16 new ones having been added last month.

THE CONVENTION.

THE eight annual Convention of the Brotherhood will be held in the city of Detroit on Thursday, Friday, Saturday and Sunday, September 14 to 17, 1893.

AT the request of the Council the Brotherhood men of Detroit will not undertake to entertain delegates and visitors, as has been done in past years. This is not because the Churchmen of Detroit are any less hospitable than those of other cities, or that they will welcome the convention any less warmly. It simply means that a very large number of Brotherhood men outside of Detroit have felt that with the convention as large as it now is, it is unfair to allow the local Chapters to make themselves responsible for the heavy expense which the entertainment of delegates involves. In its request to the Detroit Chapters the Council has given official expression to this growing sentiment. The Detroit Reception Committee will arrange with the leading hotels for the accommodation of delegates at reduced rates. The cost of entertainment for the four days will vary from about seven to ten dollars according to the accommodation desired.

ALTHOUGH Grace Chapter, Boone, Iowa, has been organized but a short time, it can already report that there are more men than women at the Sunday evening services. This is a complete change from the old order. One young man has been baptized and confirmed.

UNDER the direction of Rev. Dr. Murdoch, St. Luke's parish, Salisbury, N. C., has become the centre of an extended mission work. Three mission chapels are maintained in different parts of the town. The men in each of them are enrolled in a branch of St. Luke's Chapter of the Brotherhood.

CHRIST CHURCH CHAPTER, Dayton, Ohio has charge of Calvary Mission in a growing section of the city. The vestry has faith enough in the Brotherhood work to purchase a lot for about

\$5,000 and erect thereon suitable buildings with a view to forming the nucleus of another parish in Dayton. The mission services are at present held in a lodge room.

Family Department.

DAY BY DAY.

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's fount—
Thou may'st leave that to thy gracious God.
Daily only He saith to thee,
"Take up thy cross, and follow me."

STUPID CHRIS.

CHAPTER V. (Continued.)

Chris took his keys with proud importance, and set forth on her errand.

"Was it you who came and pulled the blind down?" asked Louis, as she reached the door.

"Yes," said Chris.

"What a good little kid you are! I did bless you," said Louis, turning his pillow.

Chris disentangled his crickot coat from the untidy chaos of the potmanteau, and brought it to him, and then set forth to the kitchen. Chris was a great favorite with the servants, and though the cook was sending up dinner, she allowed the child to make the tea, and scorch her face over the toast.

No one could have been prouder than Chris when she went carefully upstairs carrying her tray, and made a solemn entry into Louis' room. He had washed his face and hands, and brushed his curly dark hair in her absence, and laying on his pillow in his neat flannel coat he looked a most interesting invalid.

"Hurrah, Chris! You are a first rate nurse," he said in his slow, hazy tones, as he sniffed the refreshing fragrance of her burden. "Tea is just the very thing I want."

"Its Mary's little teapot, and my Winchester milk jug that Mr. Palmer gave me," said Chris, as she put her tray down. "And if you want any more toast I can make it."

"That will be plenty, thanks; you look like a einder now," said Louis, looking from the delicate crisp slices to his little sister's flushed face. "I say, I wish you would go and find Alice now, I want to have a real old jaw with her."

Chris withdrew satisfied. Having nursed her patient to convalescence, she was content to leave some one else to enjoy his company.

Perhaps on the whole, her quiet human attendance on her big brother would have been better than his long talk with Alice. She sympathized with his troubles a little too much. She heard all the account of his symptoms, shared his indignation at being ordered such a ridiculously long holiday, when a week would have been enough for any man; and mourned with him over the prospective loss of his place in the firm, his remove in the summer, and the Cambridge scholarship his heart was so set on.

Alice crouched on the end of the bed like a frog, and talked and questioned till the May twilight was fading into night, and Louis was worked into a state of excitement that boded ill for his hopes of sleep by-and-by.

"My dear childron! I thought you were both in bed long ago!" said Mrs. Raymond in a tone of horror, when she came up at last and found them. "I would not let any one come up for fear of disturbing you, Louis, I thought Alice was in the schoolroom. You really ought to have known better at your age than to keep, Louis awake like this after his journey."

Alice slipped off the bed rather shamed-faced said good-night, and hurried away. Mrs. Raymond lit a candle, and looked anxiously at her boy's flushed face and shining eyes.

"You have been talking a great deal too much," she said fondly, as she bent to kiss him. "I suppose Alice brought you your tea, and then you did not like to let her go again?"

"It was Chris who brought the tea; she has been coddling me like an old woman, answered Louis, smiling.

"Chris? well, I suppose she knows what headaches are, poor child! She sent her love, and I was to say good-night to you for her. Now, as you are awake, I shall send your father up to see you, and then you must get to bed at once," said Mrs. Raymond. "I am afraid you won't sleep by the look of you."

Louis was rather afraid of the same thing, but he would not own it. He gave his mother a laughing kiss, and as soon as she had left the room he began to unpack by way of diverting his thoughts. Mr. Raymond came up presently, and his grave manner which concealed a shade of anxiety, calmed his more excitable son a little.

"You must take a real holiday now, my boy," said his father, glancing a little suspiciously at the books he was turning out on the floor. "If you had done so at Easter, perhaps you would not have broken down now. I blame myself very much that I did not persuade you to put away your books then."

Louis was touched by his father's tender manner.

"It was my own fault, father," he said eagerly. "I knew for some time past that I was overdoing it, but I thought if I could just hold on to the summer, I should be all right. And now I have disappointed you, and wasted time and money for this whole term," he ended gloomily.

"Never mind that, Louis. I would rather have you strong and well than the greatest scholar in England," said his father. "I never thought any of you were likely to be overworked; it is the last thing I should wish. This is a great disappointment for you, but we must bear it bravely and no doubt you will be all the fresher for a long rest by-and-by. It is a great pleasure to us to have you at home at all events. We must have some long walks and expeditions together, and enjoy the summer weather. It is a good thing you will be able to be so much out-of-doors; and now good-night. Try to forget your books and go to sleep, there's a good boy!" and Mr. Raymond kissed him affectionately, as if he had been the little fellow whom "fader" used to tuck up in bed on great occasions long ago.

Louis was quite touched, and went to bed with a firm resolve to leave off thinking, and go to sleep at once. But his conversation with Alice had excited him too much. He kept on trying to repeat Greek, or to compose Latin verses, and at last in despair he lighted his candle and took to reading one of his old boyish books, till he fell asleep at last.

A night, or part of a night, spent in pursuing grizzly bears, and escaping from Red Indians, did not rest him much, and he looked rather a wreck when he descended to a late breakfast next morning. Dorothy was waiting for him with a book in her lap, and when he had made a frugal and fastidious meal, she said she was sure he wouldn't mind, but she must go on with her reading, and took herself off to her own room, where she studied in peace every day.

Louis threw himself into an arm chair, and took up the paper, but the small type soon warned him to put it down. Mrs. Raymond just looked in for a moment, but was busy about household matters. Maud—as he knew to his cost—was practicing in the next room, the other girls were at lessons in the schoolroom. What was he to do not only to-day, but through all

the long days that stretched before him till the end of the term?

He had never been at home without either of his brothers before. He would have given the world for Noel's hearty voice, or Bob's chaff, though he was accustomed to growl at both for routing him out from his beloved books. He seemed to be the only idle person in the busy house, and though he was not unwilling to be lazy, he wanted someone to be lazy with him. As for Maud's fiddle, it was driving him mad. He got up with a resigned air, and strolled languidly into the garden.

It was a lovely morning, and the garden was in that enchanting condition when it was a joy to go round and see what flowers had come out since yesterday. An early lilac bush was in full flower and the old bloomapple-tree on the lawn was a mass of pink blossoms. Two young beeches shone like emerald and ruby as the sunlight flickered between their motionless leaves. A bed of narcissus near the house scented the air, and two little hearts cut in the turf close by were marvels of spring bedding.

Louis picked himself a button-hole of violas, whose color caught his fancy, and strolled on down the path. It was all very well, but what was a fellow to do by himself if it were ever such a lovely day?

Suddenly, turning the corner of a clump of rhododendron bushes just beginning to show purple buds, he came on a most delicious nest. An old fur rug was laid on the grass, and some picturesque shabby old red twill cushions were arranged invitingly upon it.

"Some dodge of Alice's. Well done she!" said Louis, and cast his weary limbs down with much satisfaction.

It was a choice spot out of sight of the house, with nothing in view but green trees and blue sky. Maud's violin, softened by distance, was not unpleasant, and the birds supplied the rest of the concert. Louis arranged the cushions to his liking, and gave himself up to delicious reverie, his over-strung nerves soothed to calm once more by his surroundings.

His reverie might have turned to something more, but at all events when flying footsteps came round the corner an hour or two later, and an eager voice cried—

"Oh, you did find it! I thought you would; isn't it a nice camp?"

Louis opened his eyes with suspicious haste.

"You kid!" he said in surprise, as they fell on Chris, her hair tossed back over her shoulders, and her whole air rather dishevelled. "I thought this was Alice's arrangement."

"Oh no! Alice doesn't care where she sits; she could do her work in a coal-cellar," returned Chris. "But I like learning my lessons out here because it is so quiet, and I made the camp early to-day so that you should find it."

"Very thoughtful of you," said Louis cheerfully.

"Is your head all right now? And father left word that he hoped you would keep quiet this morning, and perhaps you would come down and see the match with him late this afternoon when it is cool. It is against a Cambridge eleven," went on Chris.

"Hum! We'll see," said Louis. "What have you got there?"

"A turned lesson," said Chris sorrowfully. "Could I learn it here, Louis? Is their room for me?"

"Yes, rather. Come on; I won't talk, I am going to meditate," said Louis and closed his eyes again.

(To be continued.)

THE surest method of arriving at a knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—Faber.

DIocese OF COLUMBIA.

VICTORIA, B. C.

Bishop Perrin was officially enthroned Lord Bishop of Columbia at Christ Church cathedral at 8 o'clock on St. Peter's day. At the cathedral he was met by a procession of clergy and the full cathedral choir. At the altar the services were conducted by Archdeacon Scriven. The bishop made the usual declaration to preserve the rights of the diocese. He was then accompanied to his seat where he was enthroned by the Archdeacon. The Synod opened the same day.

WHERE IS HEAVEN!

BY REV. R. W. LOWRIE, D.D.

What time the mother meets her babe,
She laid away in tears below;
I know not "where is heaven," but
that
Is heaven, I know.
What time that Sundered friends
shall gaze,
Enraptured, on each other's face,
Methinks that surely there must be
The holy place.
The when apostle, martyr, saint,
Each other, on our view, succeed,
Ecstatic shall our souls exclaim,
Ah, heaven, indeed!
What time the first an angel's voice
Drops softly on our ravished ear,
Methinks, responsive, shall we cry,
Ah, heaven is here!
But, when the Saviour glad we see,
(If dazzled senses fail us not)—
All doubt dismissed—we sure have
reached
The hallowed spot.

A story is told of a Christian Gentleman asking the farmer who was engaged sowing seed of some kind in a field near the road where he was passing. "What are you sowing?" To which the reply came, "I am sowing wheat." "And what do you expect to reap?" was next asked, when, without hisitation, the farmer replied, "Wheat of course." The faamer however, was an immoral man, and the gentleman ventured to ask him when he sowed profanity and similar wrong thing, what did he expect to reap? He was startled by the question, for he had just stated that he expected to reap just what he sowed. It is indeed a truth worth remembering. "What-soever a man soweth that shall he also reap."

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Mission Field.

THE RELIGIOUS DIVISIONS OF INDIA.

A little pamphlet by Sir Theodor Hope, entitled "Church and State in India, which has been published lately by the S.P.C.K., contains some very interesting religious statistics. It shows that the number of adherents, including Europeans and Eurasians, who comprise rather more than one-tenth of the whole number of Christians in India, of our own Church and churches in communion with it is 340,613, and of the Church of Rome, 1,315,263. The Baptists, with rather more than 200,000 adherents, are the next strongest, and the Syrian comes just after them with almost the same number. The total strength of these four bodies is 2,059,089 out of a grand total of 2,284,172 Christians of all sorts. The balance of 125,083, composed of 9,352 persons, whose religion was unspecified, and at least forty-four different sects! If we deduct the persons who refuse to disclose their religion, there are upwards 115,000 adherents to be divided among these forty-four bodies. This would give them an average of rather more than 2,600 adherents apiece! There is very little doubt that the sad divisions which are disclosed by these figures are the drag on the progress of Missionary work in India. It is not unreasonable for the heathen, to whom Christianity is offered in such a variety of forms, to hesitate and suggest the advisability of our settling our own difference before he comes to any decision, or even to reject it without any hesitation whatever. This latter attitude is painfully frequent. One more point. The strength of the Roman Catholics will perhaps surprise some people. Their ways and methods have certainly been more successful with the natives than those other bodies, but there is good reason for believing that they are satisfied with less rigorous tests of the sincerity of their converts than most other bodies; which, no doubt, partly accounts for their numerical superiority.

CENTRAL AFRICA.

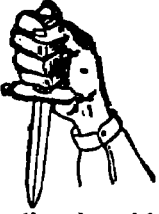
The Universities' Mission to Central Africa, which was founded in 1861, celebrated its thirty-second anniversary on Thursday at Princes' Hall, Piccadilly, under the presidency of the Bishop of St. Albans. There was a good attendance of supporters of the Mission. Special reference was made in the report (which was duly adopted) to the establishment of a second Bishopric in 1892 for Central Africa, i.e., Nyasaland, and the consecration of the Right Rev. Dr. Hornby as Bishop of that see. Dr. Smythies will in future be known as Bishop of Zanzibar. In Lent of the present year two more Africans were ordained to the diaconate—Peter Limo and Denys Soyiti—one the son of a chief and the other a released slave, both young men of high intellectual prom-

ise. Progress in Nyasaland, the Rovuma district, the Usambara country, and in Zanzibar itself, had been rich with adventure and remarkable in extent. A summary of the work during 1892, with the approximate cost of maintenance, shows a total expenditure of £19,835, while the income was £21,562, being the largest amount ever raised in one year. But, in addition to this, a sum of £11,212 had been raised for the endowment of the Nyasa Bishopric, making a total of £32,774 received by the Mission in 1892. Captain Lugard, of Uganda, who was present, detailed at length his many points of contact with the missionaries of Universities' Society, and in particular upheld the incalculable value of medical missionaries. In the evening of the same day, Canon Scott Holland presided over a large and representative gathering in the Holborn Town Hall.

If you are free from indigestion you need not fear cholera. If you are not free, you are in danger. K. D. C. will free you from both indigestion and cholera.

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The Committee to whom the work is entrusted feel that there are many friends of the late Bishop outside of his Diocese, who from regard to his memory and interest in the work of The Church in New Brunswick, will be disposed to assist in raising the amount above mentioned, and to those they would appeal for help.

Subscriptions, large or small, will be received by the Treasurers at St. John, N.B., or at the office of this paper. Subscriptions to the Monument may be paid at any time prior to July, 1894, and those to the Canonry may be spread over three years.

H. TULLY FREDERICTON,
Chairman of Committee.

St. John, N.B., Canada, 15th June, 1893.

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MATHEMATICS OF GIVING.

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We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most aesthetic production of the artist, the sculptor, the architect, the musician. Then giving will not need to be urged; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—*Rev. Geo. C. Foley.*

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The surest method of arriving at a knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*Faber.*

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TEMPERANCE.

The Russian government is considering how to lessen the evil caused by the unrestricted sale of spirits. It is felt that something must be done to prevent the peasants from ruining themselves physically and morally. One of the principal causes of the late famine is said to have been the drunkenness and laziness of the agricultural classes.

From the Report of the sixth annual meeting of the Deptford Distillery Company (England), it appears that in common with other Distilleries the trade during the past months had been suffering from material depression, the excise and customs' duty alone on wines and spirits in England having fallen to the extent of £794,000.

"Registered Sunshine" is the somewhat novel but appropriate title which has been given to the Report of the work done by the London Police Court Mission of the Church of England Temperance Society for the year 1892. The report shows a vast amount of excellent work done in the prevention of crime amongst the young and in the reclamation of both men and women from drunkenness and other evils and their restoration to sobriety, honesty and godliness. The highest testimony to the efficacy of the Mission is given by Sir John Bridge, Chief Metropolitan Magistrate, who says: "There is no charity which prevents so much crime as the London Police Court Mission," and another magistrate says: "The London Police Court missionaries are the standing advocates of the poor." During the year, 1896 pledges were taken, 10865 visits made to Police Courts and Sessions, 708 visits to prisons, 1690 men, women and boys and girls placed in situations or Homes, restored to friends or put in the position of living honestly and soberly, 2254 supplies of clothing, blankets, etc., made to families, besides a large expenditure of money in other directions. In the Labour yard and Rescue Home (another department of the Missions work into which men are taken from Police Courts) 206 men were received. In all districts the Society now supplies 53 Missions.

Those suffering from indigestion are the first to be attacked by cholera. K.D.C. is the Greatest Cure of the Age for indigestion. It is the best cholera preventive.

I have frequently been asked to state my attitude in the matter of certain forms of amusement for the purpose of raising funds for Church purposes. In reply I would now say once for all that I am unalterably opposed to the giving of dances, mere theatrical performance, card parties, rattling and voting. Some of these things are positively wrong in themselves, and all are utterly unbecoming the dignity and sacred character of the Church.

I earnestly hope that the clergy and people will scrupulously discourage the raising of money by these methods. The Church will gain far more in the end.—*Bishop Gilbert.*

A PHYSICIAN'S STORY.

DR. LEWIS BLUNDIN'S STATEMENT UNDER OATH.

Afflicted With Paralysis for Twenty-five Years—Pronounced Incurable by the Foremost Physicians in America—A Case of World Wide Interest.

From the Philadelphia Times.

Many survivors of the late war left the ranks unwounded, but with broken constitutions; an instance in point is Dr. Lewis D. Blundin, a resident of Hulmeville, Bucks Co., Pa. In relating his experiences and what he had suffered in consequence of the hardships he had endured, Dr. Blundin said:—

"I was born at Bridgewater, Penn., in 1841, and went through the war as private, sergeant and hospital steward in Company C, 28th Pennsylvania Volunteers. My service was active, and while in Georgia I had an attack of typhoid fever, which left me weak and a ready victim for future disease. My kidneys were then affected, and this finally developed into spinal trouble, which lasted through my army service. In 1866 I was mustered out with an honorable discharge and entered the Jefferson Medical College as a student. In due time I graduated and removed to Manayunk. One day, after I had graduated, I was lying on a sofa at my home in Manayunk when I felt a cold sensation in my lower limbs as though the blood had suddenly left them. When I tried to move them I was horrified at the discovery that I was paralyzed from my hips to my toes. The paralysis was complete, and a pin or a pinch of the flesh caused me no pain. I could not move a muscle. I called in Dr. William Todd, of Philadelphia. He made a careful and exhaustive examination of my case, sounding and testing, and finally announced that my trouble was caused by inflammation of the spinal cord, and that I would likely have another stroke of paralysis. I consulted Dr. I. W. Gross and Dr. Pancoast, of Jefferson College, Philadelphia, with the same result. I called in Dr. Moorehouse, of Philadelphia, who said that no amount of medicine would ever prove of the slightest benefit to me.

"One day last September I decided to try Dr. Williams' Pink Pills for Pale People. I sent for one box. I had always been troubled with a sort of vertigo after my first stroke of paralysis to such an extent that when I got out of my bed my head would swim, and I had difficulty in saving myself from falling. My appetite was bad, digestive organs ruined, and no assimilation of food. In addition to my many other ailments, rheumatism held a prominent place. By the time I had finished the first box of Pink Pills I was comparatively free from these minor ills. My appetite returned, the digestive or-

gans got down to their daily grind, and the rheumatism disappeared. I was much encouraged and immediately sent for half a dozen boxes of the Pink Pills. Relief followed upon relief with astonishing rapidity. First, one ailment would disappear, then another, until the pills got to work upon the foundation stones of my troubles—paralysis. I felt a sense of exhilaration and the general effect was beneficial, becoming more so each day. Noting this fact, I increased the dose from one to two pills after each meal for a few days. Before I had taken the six boxes of pills, I was sitting in my chair one afternoon, when I felt a curious sensation in my left foot. Upon investigation I found it had flexed, or, in other words, become movable, and I could move it. From that time on my improvement was steady, and it was not long before I was walking around on crutches with little or no discomfort. It was three years before taking the Pink Pills that I had been able to use the crutches at any time. My health is daily improving, and I feel sure that Pink Pills have done me more good than all the doctors and all the medicine in the country, and as they are not costly I can easily afford the treatment."

Dr. Blundin tells of another remarkable cure effected by the use of Pink Pills. One of his comrades in the army was Lewis J. Allan, of Battle Creek, Michigan, who has been a sufferer from rheumatism nearly all his life. Mr. Allen is a grandson of Ethan Allen, of revolutionary fame. "I know," said Dr. Blundin, "that Mr. Allen could not lift his arms to his head, or even his hands to his mouth, because of chronic rheumatism. He read in a Detroit paper of a wonderful cure made by Pink Pills and bought some. His cure was sudden and complete. Knowing that I was a sufferer from rheumatism, along with my other ills, he wrote me about his recovery and advised me to try them. I was then using them. He said he had perfect control of his arms and hands and could use them freely without experiencing any pain. He added that as a cure for rheumatism the pills were the most complete in the world. My case alone proves that, for I am confident that my greatly benefitted condition is due solely to the use of Dr. Williams' Pink Pills for Pale People."

Sworn to before me this 15th day of May, 1893.

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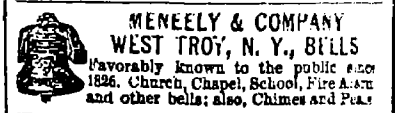
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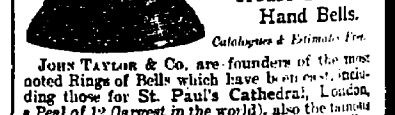
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