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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.
No. 4.

MONTREAL, WEDNESDAY, JUNE 17, 1891.

PER YEAR
\$1.00

ECCLESIASTICAL NOTES.

ONE of the English papers say that the Archbishopric of York was offered to the Bishop of London and declined.

A MAJORITY of the Standing Committee, 28 at last accounts, have consented to the consecration of the Rev. Dr. Brooks as Bishop of Massachusetts.

HER MAJESTY'S Judges in London attended Divine service at St. Paul's Cathedral on Sunday afternoon, 31st May. The Lord Mayor and the Corporation were also present.

It is proposed to found in the Divinity School of Trinity College, Dublin, Ire., one or more scholarships, to be called the "Magee Theological Scholarships," in memory of the late Archbishop of York.

THE NEW CANON OF CANTERBURY.—The Queen has been pleased to approve the appointment of the Rev. James Duncan (secretary of the National Society), to be Canon of Canterbury in the room of the late Canon Cadman.

It is understood that the name of the Ven. William Day Reeve, Archdeacon of Chipewyan, Athabasca, has been submitted to the Archbishop of Canterbury for the Bishopric of Mackenzie River, vacant by the translation of Bishop Bompas to the newly formed Diocese of Selkirk, North-west America.

THE new Archbishop's short military experiences were gained in the Madras Native Infantry. His commission was dated February, 1847, and he retired in March, 1852. His name is still to be found, the *Record* says, in the India List, amongst the Madras retired officers, as "Lieut. W. D. Maclagan, Bishop of Lichfield."

THE Free and Open Church Association held its anniversary at the Church of the Annunciation, Philadelphia, on Sunday evening, May 3rd. There is a membership of 628. Three thousand and twenty-three of the 3,962 churches in the United States are free; there are 79 free churches in the diocese of Pennsylvania.

THE issues between Bishop Blyth and the Church Missionary Society are to be investigated before the Archbishop of Canterbury, sitting at Lambeth Palace, in a few days. The assessors—or more properly speaking the Bishops assistant—will be the Bishop of London and the Bishop of Carlisle, the last-named Prelate taking the place of the late Archbishop of York. The inquiry is expected to last two days.

DR. MACLAGAN is, of course, loyalty itself, but the obligations of his office stand first. Thus one year in a letter to the *Times* he had to say:—"In the list of those invited and presumably present at the Queen's concert last night I observe the names of a considerable number of Bishops, including my own. I should be sorry that the Churchpeople of my diocese, and especially the clergy should sup-

pose that on the Friday evening of the Ember Week, when almost every Bishop is engaged in the inexpressibly solemn work of testing, and preparing his candidates for ordination, their Bishop had been absent from his diocese and attending a State concert. I have no doubt that a considerable number of other Bishops were prevented by the same reason from obeying her Majesty's commands."

NEW YORK.—The Bishop has signified his intention to proceed with the inquiry asked for re Rev. Heber Newton, and five presbyters will be chosen, to whom evidence will be presented and whose duty it will be to decide whether Dr. Newton has denied the virgin birth of Our Blessed Lord and the reality of the resurrection of Our Lord's Body. If in the judgment of these five presbyters he holds such views, then the matter will be brought to formal trial.

BISHOP WILKINSON, who, under the Bishop of London, Eng., superintends Anglican chaplains and congregations on the Continent not in the diocese of Gibraltar, has just presided at an Anglican Church Congress at Wiesbaden, Germany. He said that he had travelled 14,000 miles last year; and, referring to the death of the late Archbishop of York, he claimed Dr. Magee as approving of prayers for the dead, in support of which interesting books had been put forth by the late Dean of Wells and Canon Luckock.

NUMEROUS allusions to, and anecdotes of, the Archbishop-designate of York, Eng., are, of course, just now current. One of the latter illustrates both his regard for Confirmation and his desire to see it more universally accepted, and his sympathetic nature, and is to the effect that on attending a Confirmation service at Wolverhampton on one occasion he was informed that a girl who had intended being present at the service lay seriously ill at home. His Lordship, unsolicited, proceeded to the girl's home—that of a working man—and, having robed in the kitchen, performed the service at the bedside of the invalid.

THE death of Bishop Knight, of Milwaukee, is an unexpected event, and will cause profound sorrow in his diocese and the Church at large. His health had not been good since an attack of "la grippe" last spring, but it was expected that the return of summer would bring complete restoration. But a stroke of paralysis fell upon him last week, under which he sank away and breathed his last at 1:30 p.m., on Monday, the 8th inst. Cyrus Frederick Knight was born in Boston, March 28, 1831. He received his education at Burlington College, Harvard University, and the General Theological Seminary, graduating from the latter institution in 1854. He was ordained deacon by Bishop Wainwright, and priest by Bishop A. Potter. He served in St. Luke's, Germantown, Philadelphia, in St. Mark's Church, Boston, for ten years, in Hartford, Conn., at St. James' Church, and in 1877 became rector of St. James' Church, Lancaster, Pa. He was consecrated Bishop of Milwaukee on March 26, 1889. In his brief Episcopate, he followed the things which make

for peace, and the diocese mourns a leader who had endeared himself to all, and whose administration gave promise of great usefulness.

CHURCH PROGRESS IN WALES.—The Bishop of Llandaff, in his third triennial charge to his clergy at Llandaff Cathedral on Monday, 25th May, said the Church in Wales, far from being the mere skeleton she was represented, was a robust and healthy body full of energy and containing a far larger number of members than any other religious body of the Principality; and receiving from each of them such extensive additions as to render ascendancy every day more conspicuous. It was remarkable that in the last seven years there had been an increase in the strength of the clerical staff of the diocese of 63—namely from 183 to 196. Four of these had been *Nonconformist ministers*, and within the last four weeks he had received applications from four more gentlemen of the same class anxious to enter the Church. Within the last three years over £100,000 had been spent in the diocese on Church building and restoration, while the rate of increase in the numbers confirmed was greater in the diocese of Llandaff than in any other diocese in England or Wales. Amongst those confirmed were a larger proportion of adults, the majority of whom were recent converts from one or other of the various *Nonconformist bodies*. He denied the charge of proselytism, and attributed the secession partly to greater zeal on the part of the clergy; secondly, it was due to the wide departure of a large section of modern Dissenters from the principles and practices of the founders of Welsh Nonconformity, as seen in their efforts to exclude religious instruction from day schools and the substitution of political for religious teaching in many of the pulpits.

THE Bishop of Western New York recently preached a strong sermon on Christian Unity, in St. Paul's Cathedral, Buffalo, an abstract from which we commend to Bro. Rainsford and others:

While I hold my place in the Church as a conscientious minister of the same, I shall keep the promises and pledges—nay, the oaths—of my ordination with fidelity and intrepidity, so help me God. And further, let me add that I am sure, at least of the Presbyterians, that learned and most exemplary body of Christians, that they will sustain me in this. I am sure that not one of them who has studied our canons and comprehends our vows to support them and the convictions which have imposed them, would ever think of accepting an invitation to enter our pulpits as a violator of our laws, or as the accomplice of any rector who asks him to countenance such lawless conduct. It is an insult to those pious and excellent brethren to place them in such a position. "No man shall be suffered to execute functions (i.e. of the ministry) in this Church except he hath had Episcopal consecration or ordination." There's the law. Is there any "liberality," is there not insult and impudence in the proposal to an honorable Christian brother, to enter a pulpit in which he cannot lawfully stand? Our pulpits are not personal property; they belong to the Church, and are guarded by its canons. The presbyter who asks a stranger to our laws to

help him violate them, makes an innocent man become a party to such presbyter's crime; FOR A CRIME IT IS, springing from what motives it may, and it is punishable as such if the Bishop thinks it best to enforce the law.—*Living Church*.

DEATH OF THE LATE BISHOP OF LAHORE.

The death, from sunstroke, at Muscat, of the Right Rev. Thomas Valpy French, D.D., late Bishop of Lahore, is announced. Dr. French went to Muscat in the early part of this year with a view of conducting independent missionary operations in the interior. But death has supervened, and has thus ended a career of singular usefulness. The story of his missionary labors in the East was told not long ago in fitting words by Sir James Lyall, the Lieutenant-Governor of the Punjab. Dr. French entered at University College, Oxford, of which he was a scholar, and graduated B.A. (first class *Lit. Hum*) in 1846. In 1848 he was Latin Essayist, and in the same year was elected a Fellow of his College, a position he retained until 1853. He was ordained deacon by the Bishop of Ripon in 1848, and priest by the Bishop of Lichfield in 1849, and, being a man of private means and good connections, the road to an honorable and profitable career at home was open and easy before him. He preferred, however, the hard life of a missionary in India; and, going out to the East in 1850, he established the Church Mission College at Agra. One noble incident in his career there must be recalled. During the Mutiny the English at Agra were shut up in the fort, but the native Christians were refused leave to enter for refuge. Mr. Valpy French thereupon declared that he would go outside the fort and perish with the natives, and was proceeding to carry his threat into execution when the order was reversed, and the natives were afforded the protection of the fort. In 1862, with Dr. Robert Bruce, now a missionary in Persia, he founded a mission station at Dera Ismail Khan, on the Punjab frontier. Having accomplished the pioneer work, he returned to England in 1863, and early the following year he accepted the incumbency of St. Paul's, Cheltenham. After five years of devoted ministerial labor he rejoined the Society and was sent out to Lahore to establish the Divinity College. He stayed at Lahore for five years, and then returned to England. Once again his active work in the foreign field was closed, but, as events turned out, only for a time. In March, 1874, he accepted the vicarage of Erith, Kent. His stay here was very brief. In the following year he returned to his University town as rector of St. Ebbs's. In 1877 the See of Lahore was founded, and when the time came for a nomination to be made Mr. Valpy French was by universal consent acknowledged to be the right man for the post. He was consecrated first Bishop of Lahore in Westminster Abbey on St. Thomas' Day, December 21, 1877, his University about the same time conferring upon him the degree of D.D. His work as Bishop was signally useful, and the influence he gained over the natives was very remarkable. He retired in 1887. He was a most accomplished linguist, and was known amongst the natives as "the Seven-tongued Man of Lahore" on account of the number of native dialects with which he was familiar. Although others gave his work unatinted praise, he himself, with characteristic modesty, disclaimed the glory of any success, and urged that the efforts of himself and the missionaries called for deepest contrition, humiliation, and genuine heartfelt confession.

Bishop French's active interest in missionary work did not cease on his retirement from the See of Lahore, for he resumed work as a simple

missionary on his own account. April, 1888, found him in Armenia. Later on he came to England, and was one of the Bishops at the consecration of Bishops Hodges and Tacker in Lambeth Parish Church, in April, 1890.

Early in the present year he again set out for the East, this time going to Muscat, where he proposed to labor alone amongst bigoted Moslems. But, says the *Record*, God has called him to a higher service, and almost simultaneously with the arrival of a letter from himself, giving particulars of his plans, the news is flashed across the telegraph wire that he has passed away to his rest.—*Church Review*.

THE BISHOP OF WORCESTER AND DISSENT.

(From the *John Bull*.)

In conformity with what seems to be growing custom, the New Bishop of Worcester, on the occasion of his formal assumption of the duties of his See, has received an address of 'congratulation and welcome' from a number of local Dissenting Ministers. If those who presented the address had regarded it simply as a means of conveying to a distinguished man, on the occasion of his advancement to a post of honour, the neighbourly greetings of his fellow-townsmen, we should have found in the incident no subject for comment. But the address was presented to Dr. Perowne in his public and official character as Bishop of Worcester. Those also who addressed him did so expressly in their public and official character as the leaders of various Dissenting denominations within the limits of his Diocese. This being the case the matter assumes quite a different aspect, and we feel ourselves entitled to express the opinion that anything more curiously illogical or blindly inconsistent could hardly be conceived.

For consider, first, who the Bishop is. A Bishop of Worcester is the chief Representative, in the Diocese of Worcester, of the Catholic Church of Christ. In him resides the authority of that Divine Society which claims exclusive spiritual jurisdiction over all Christians. Every soul in Worcester, without exception, owes lawful obedience to two individuals; in things Temporal, to the Queen; in things Spiritual, to the Bishop. Suppose that certain of the Queen's subjects in Worcester were to repudiate their allegiance to the Queen, and to set up a number of little Republics of their own; but were nevertheless to seize the opportunity of Her Majesty's visiting the City of Worcester to come forward and offer her an address of 'congratulation and welcome.' What should we think of that proceeding? Yet it would be the precise analogue in the temporal sphere of what the Dissenting Ministers have just been doing in the spiritual.

A Bishop is the Chief Pastor of souls in his diocese. Obedience to him is not a matter of each man's choice or taste. He represents the Divine Head of the Church. Every baptised Christian is a member of the flock committed to his care. The Bishop has a Divine Commission to rule and to govern. He is the sole fountain of all authority to dispose the pure Word and Sacraments to the Christian people living within the bounds of his jurisdiction. And what is Dissent, but the formal negation of all this? The very existence of Dissent is the repudiation of the Bishop's office and authority. How is it consistent either with common sense or with sincerity for the Worcester Dissenters to 'welcome' and 'congratulate' an official whose office they condemn by the very fact of their being Dissenters? If as Dissenters they honestly believe him to represent a false principle and to put forward false claims, how can they welcome him to Worcester? If their welcome to him as Bishop of Worcester is genuine, how can they refuse to accept him as their legitimate Pastor? To be logical or con-

sistent, they must receive him as that, or not receive him at all.

But inconsistency does not necessarily imply any lack of shrewdness. Because a course of action may be supremely illogical, it does not follow that it is aimless. And when we turn to the terms in which the address was drawn up, we think we can see method of a very definite kind in this effusively sentimental demonstration of Dissenting friendliness towards Dr. Perowne. One principal object in view, we take it, was to wedge in sideways a claim on behalf of the sects to be treated as 'churches.' The devout aspiration for 'unity of spirit between the churches' naively takes for granted the very point which the Church herself is bound, on pain of self-stultification, to deny utterly. Under cover of an address of Christian welcome, the attempt is made to ensnare the Bishop into an admission that each of the Dissenting bodies is as much a 'church' as that over which he himself bears rule: in other words that the Church is only one out of many co-ordinate sects. That is what the Dissenters want Churchmen to acknowledge, and seek by taunts of 'uncharitableness and bigotry' to goad them into acknowledging.

For Churchmen to do this would, we need hardly say, be equally uncandid and suicidal: *uncandid*, because it would involve a sacrifice of the Scriptural truth that there is and can be no other Church save that one which rests on no mere human foundation; *suicidal*, because if the Church is only one out of many sects, her claim to the allegiance of men is gone. She descends to the level of a mere voluntary association. She exchanges the *status* of a Kingdom for that of a club. It is of less importance that, in this case, too, her title to continue in the exclusive enjoyment of her existing endowments would be materially weakened. The pious Christians by whose munificence these endowments were provided never dreamed of their being used to support a system that confessed itself sectarian, or that acknowledged itself to be on a par with organizations of man's devising.

The Bishop of Worcester's reply, if we could trust the reports of it that appeared, would indicate that Dr. Perowne is prepared to accept the *role* assigned to him by the authors of the address. We feel bound to assume, however, that the meaning of his words has been altogether distorted. We prefer not to believe that a Bishop could have referred to 'differences of polity' as things comparatively unimportant, or that he should have expressed a longing for 'intercommunion between the Protestant Churches'—the Church of England being one of them. We would rather think that these unworthy sentiments have been put into the Bishop's mouth by some malicious or ill-informed person. In the absence of an authentic account of what he did say, it is easy to conjecture that it must certainly have been to the following effect:—That he thanked his neighbours for their expressions of personal goodwill; that, as their spiritual Father, he could not but grieve over the unhappy schisms existing among his flock; that it was his duty to remind them of the sinfulness of forsaking the Apostles' Fellowship in a spirit of wilfulness and self-pleasing; and that he earnestly invited them to claim those privileges of Church membership to which, as baptised Christians, they were entitled, though they might hitherto have despised them.

It seems to us that some such apt and timely words as these would quite naturally be employed, under the circumstances we have indicated, by a faithful and discreet Bishop—a category in which we of course desire to include Dr. Perowne.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to subscription has been paid.

DR. BROOKS' ELECTION.

The *North East* of Maine has the following comments on the election :

While the endeavor to substitute a reign of rationalism for the reign of faith is being so persistently made by those who claim to have an intense love for the spiritual welfare of their fellow men, it behoves all Bishops and Priests to guard with greater zeal and care than ever before, the interests of those within the fold of the Church.

We wonder if the so called liberal Christians who so enthusiastically endorse Dr. Brooks would have been quite as eager to secure his election if he had shown his breadth and liberality of thought by joining in their services and charities with Roman Catholics as freely as he has shown sympathy with the Protestant sects? And yet he is supposed to say daily, 'I believe in the Holy Catholic Church.'

For the first time, we suppose, on record, the secular press, representing the world, has elected a Bishop of our Church; for the first time on record all those who unite in disputing the claims of the Church-Catholic are uniting in the endeavor to elect a man a Bishop in the Church of God. The secular press which in its pride and power hesitates not to hold up to ridicule and contempt the standing committees which dare to act on their own consciences and according to their sense of duty is apparently forgetting itself in some of the particulars in which it seeks to advance the interests of its candidate, and is likely to do him more harm than good by bulldozing those who have it in their power to prevent his election.

Every Bishop at his consecration takes upon himself the following solemn promise and oath: 'In the name of God, Amen. I, chosen Bishop of the Protestant Episcopal Church, do promise conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.' The doctrine, discipline and worship of this Church are the principles of the Faith and Order which have been maintained unaltered since the days of the Apostles, and which are declared in the Book of Common Prayer and in the Canons of the Church. Such a promise as that above binds every Bishop to that interpretation of the Faith and Order which has always been put upon them by the Church in which he holds his office, and no one can consistently take such an oath who inclines to put private judgment in the place of the Church's law.

What means this great and unusual anxiety and interest regarding the election of Dr. Brooks, on the part of those who are hostile to the Church? Why do good old-fashioned Congregationalists and strict Presbyterians join with the Unitarians, whom they used to hate, in the popular cry for the appointment of a certain man as Bishop of that Church which they all used so heartily to despise?

Is this hubbub and clamor any proof of love and friendliness toward the Catholic Church and its ministry? Can those who hold the Apostles' Creed so far forget the faith they have always held essential to salvation as to fight side by side with those who deny the foundation fact of that faith, in their zeal to secure the very best man possible to fill a vacancy in the Episcopate of the Protestant Episcopal Church?

Are they so anxious for the prosperity of the Episcopal Church? Are they so convinced of the superiority of the Church's claims that they are willing to put her to the front in the work of evangelizing the world? Are they so full of love for the souls of men that they are ready to

sacrifice many long cherished principles for the sake of advocating the cause of a Church which they have hitherto considered the greatest obstacle in the way of Christian unity?

Is this interest in our affairs to be considered in the light of an interference or as an eager longing to promote the best interest of our Church?

We yield to no one in admiration of the personal qualities of the Bishop elect, but we are puzzled to understand the meaning of the popular clamor if it has not in view the breaking down of principles which from the beginning the Church has held as a most sacred trust.

MONTREAL DIOCESAN COLLEGE—SO-CALLED.

The following letter appeared in the *English Churchman* and *St. James' Chronicle*, London, England, ultra-Evangelical, on the 28th of May last:

DIOCESAN COLLEGE, MONTREAL.

SIR,—It is desirable to double the number of students in the Diocesan Theological College, Montreal, which is now affiliated to McGill University, and to this end I desire to make known, through your paper, that students who will serve three years in the Diocese of Montreal, after ordination, are offered the following advantages:—

1. A four years' University course. (Tuition free.)
2. A two years' theological course (tuition free), included or not, at the option of the candidate, within the above-named period of four years.
3. Board and lodging during the session of seven months and a half, from September 15 in each year, for \$105, or £21 sterling.
4. Total expense per annum coverable (apart from cost of clothes) by \$250, or £50 sterling.
5. With a possible reduction of expense during summer vacation, at the rate of \$20, or £4 sterling per month, if employed as a licensed lay reader in the diocese.
6. A partial University course of two years with theology.

Apply to the Principal, Rev. Canon Henderson, D. D., 896 Dorchester street, Montreal, Canada. The type of the instruction given is evangelical. Commissary in England, Rev. C. H. Waller, M. A., St. John's College, Highbury, London.

W. HENDERSON, Principal.

May 11, 1891.

The letter discloses somewhat of the tactics being now pursued in order to fill up the Diocese of Montreal with clergy of one particular type, and great are the inducements offered. It may be that this begging for students—the almost paying them to come—may account for some of the failures already experienced.

But a more serious aspect of the question, perhaps, is this. The College claims to be *Diocesan* in character, though entirely unconnected with the Synod, the governing body of the Diocese, because, as we understand it, the Lord Bishop of the Diocese is its head. If so it would seem to follow conclusively if the type of instruction given is *Evangelical* (a term used as the characteristic of a party in the Church), that the Chief Pastor himself had ceased to be impartial, non-partisan, the Bishop of the whole Church, and had become the head of a mere party whose interests he was furthering. In view of assurances given before his consecration, we would be unwilling to believe this, but such statements made by the Principal over his signature are calculated to produce this impression in the minds of many. If the College be *Diocesan*, we claim that the teaching given therein should not be confined to one particular line or type; it should simply be *Church* teaching, broad and distinct as the Church itself, and as the Diocese includes

many who, though Evangelical in the true meaning of the term, are not *Evangelical* in a party sense if the teaching be of one type only, we fail to see how oratories can be ordered to be taken up in *all* Churches in the Diocese in its behalf.

We would like to see the Montreal Theological College divested of all narrowness and party character. As such it would probably receive the hearty support of all; and would become a binding and uniting force in the Diocese.

CORRESPONDENCE.

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

To the Editor of the *Church Guardian* :

SIR,—At the Monthly meeting of the Toronto Diocesan Board of Woman's Auxiliary, held in May, a report was received from the Huron Educational Committee. This was read by the Secretary and was fully discussed, about 65 members of the Board being present. It was moved by Mrs. Cummings, seconded by Mrs. Damoulin, "Resolved,—That in acknowledging the copy of the Report of the Educational Committee, Diocese of Huron, this Board while anxious to assist missionaries in every way possible, are of opinion that the establishment of a Central Home for the education of Missionaries children is unnecessary, and inadvisable, as there are not many cases where children need education away from their parents, and from the fact that good schools are being opened all over the country, such cases are not likely to increase. This Board would beg to recommend that the education of these children be undertaken by individuals, or Branches, in the various dioceses, by placing them for that purpose in private families, or existing schools, as near their parents as possible, and that a copy of this resolution be sent to the other Diocese Boards." Carried unanimously.

That the Woman's Auxiliary of the Toronto Diocese is carrying out the plan thus recommended is evident from the fact that at present some children of Missionaries are being educated in "existing schools," and one is taken by a member of the Auxiliary and is being educated with her own daughter.

This plan for carrying out the Educational movement having been settled for the Woman's Auxiliary of the Toronto Diocese by the foregoing resolution, it was not included in the programme for the Annual meeting, although Mrs. Boomer, when called upon as one of the visitors from the Huron Diocese, to say a few words to her fellow-workers, read part of a paper she had prepared on the subject.

Sincerely yours,

E. M. WILLIAMSON,

President Toronto Diocesan Board W. A.

SIR,—THE CHURCH GUARDIAN of May 20th, received this morning, says under the heading "Diocese of Algoma," that "There are now in this Diocese two self-supporting parishes, Sault Ste. Marie and Port Arthur." Please reverse the order of the names. By referring to the Bishop's last report to the Provincial Synod (1889), page 7, it will be seen that "Sault Ste. Marie has followed the good example set by Port Arthur, and declared itself self-supporting."

Port Arthur has the honor of being the first self-supporting mission in the Diocese of Algoma.

C. J. MACHIN.

Ryde, Isle of Wight, June 3rd, 1891.

THE Rev. J. Taylor Smith, who recently left England for West Africa, as diocesan missionary and canon under the Bishop of Sierra Leone, has reached his destination.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

RAWDON.—This parish has recently suffered a heavy loss in the death of John W. Bond. Mr. Bond was for many years one of the foremost members of the Church here. A man of quiet, unassuming piety, but of uncompromising church principles. Always ready with head, hand, or purse, to do what ever lay in his power for the good of his Church and the encouragement of his clergyman. His place will not be easily filled.

Another loss to this parish is the removal of Joseph Moxon to Shubenacadie. Mr. Moxon has for many years filled the office of churchwarden and vestry clerk, as also that of teacher and occasional superintendent of the Sunday school. In his case we have the satisfaction of knowing that Rawdon's loss will be another parish's gain.

It is to be hoped that other men will rise to the occasion and not allow the church to suffer.

Rev. James Spencer, a man of ability and energy, has just taken charge of the parish, and if the people unite and rally to his support there is a bright future for the Church here.

WINDSOR.—A quiet marriage took place at Christ Church on Tuesday morning, 9th June, in which the participants were Rev. R. Holland Taylor, of Brigus, Newfoundland, late Principal of St. John's Theological College, and Miss Marian Campbell, of Weymouth. The ceremony was performed by Rev. Prof. Vroom, brother-in-law of the bride, assisted by the Rector, Ven. S. Weston Jones. The bride was simply but becomingly attired in a costume of white silk, with a long flowing veil and the traditional orange blossoms, and was given away by her mother. The marriage service was followed by a celebration of the Holy Communion in which the newly married couple participated. After the service the bridal party drove to the residence of Professor Vroom, for breakfast, and then left in the Halifax train en route for Bras d'Or, where they will spend a short time before sailing for Newfoundland. —*Hant's Journal.*

HALIFAX.—In most of the Churches on Sunday, the 7th June, reference was made to the sad loss that the Dominion has sustained in the death of Sir John A. Macdonald. Dr. Partridge in St. George's Church, took his text from Joshua i. 5., having given a short history of the oldest nations said that, 'the personal rule of Almighty God over the children of man, led events to certain crisis, and then raised up and used the men who were to direct and, under Him, control them.' Among such men were Pitt, Washington, Lincoln, Wellington and Bismark, all endowed with the marvellous gift of leadership, springing to the front and assuming the command of passing circumstances. Among such men the name of John A. Macdonald will be enrolled by the future ages.

DIOCESE OF FREDERICTON.

PERRONAL.—Rev. H. Neales, rector of the Episcopal Church at Wood's Holl, Mass., died the week before last after a protracted illness. Deceased was a son of Rev. Scovil Neales and a brother of Rev. Canon Neales and of Mr. J. DeVober Neales, of Gagetown, N.B. He was educated in England and then returned to this Province. For some years he was in charge of the Parish of Richmond, and then went to Campobello. He has been in the United States about five years, and was much esteemed by his congregation and by the people among whom he dwelt. His many friends in this Diocese will regret to hear of his early death.

CHATHAM.—The Parish Church of St. Paul, which has been undergoing repairs during the

past winter and spring, was reopened for Divine worship on Sunday morning, May 31st at half-past eleven o'clock. There was a large congregation present, and much interest was manifested in the re-opening of the venerable Church, the interior of which has been so greatly improved in appearance. The ceiling has been cleaned and tinted with calomine, and the walls have been painted in shades of terra cotta, and are decorated with bordering around the window, and scrolls with texts, etc. A new and large Sanctuary has been provided, which is handsomely furnished with Altar rail in walnut with standards in cherry, an Episcopal chair and chairs for the clergy, a new Altar handsomely furnished with coverings, etc. The coverings are of Utrecht velvet and silk embellished with applique work. There is a handsome dossal and canopy in Utrecht velvet above the Altar and curtains in green and maroon on each side of the Altar. The canopy bears the Tersanctus. 'Holy, Holy, Holy,' and the dossal a star and rays in applique work with gold orphreys. There is also a royal Axminster altar carpet.

The seating of the nave has been repainted and grained in maple and oak. Among handsome gifts of furnishings are an alms basin from the venerable Metropolitan of Canada, chalice veils, etc., from Mrs. Medley, alms bag from Mrs. J. P. Burchill, kneeling mats and book markers from Mrs. Judge Wilkinson and Mrs. Prof. Butler, of Kings College, Windsor, N. S., communicant's kneeler from Mrs. Chas. Sargeant, pulpit banner from Miss A. Wright, St. John, N.B. Shields for the sanctuary walls, and texts over the porch doors, from Mrs. Geo. Burchill, jr., cut glass cruets from Bishop Kingdon, and a beautiful Chalice Veil and Burse from Miss Henderson of Montreal.

The re-opening services consisted of Morning Prayers, followed by a celebration of the Holy Eucharist with a sermon by the Rector. The service began with the processional hymn, 'We Love the place, O God, etc. The Rector preached from the text, Psalm xi v. 4 'The Lord is in his Holy Temple;' and Psalm 96 v. 6 'Strength and beauty are in His Sanctuary.'

The Rev. speaker began by saying that it had been his expectation that a special preacher would have been present upon the occasion, but that it had been impracticable for those clergymen who would have gladly been present to leave their posts of Sunday duty. It remained for himself and those present to thank God for will and ability to repair His Holy House and also to draw what instruction they could from the words of the Text. He explained the occasion and purpose of the Psalmist's use of these words which showed his unflinching trust in God under all circumstances, and the propriety of honoring Him in the proper furnishing of His House and in the use of such other beautiful externals of worship as indicated in His people a proper reverence for so great a Being. He referred to the changed conditions of this community since the erection of St. Paul's, 66 years ago, which, owing to the building of other Churches and the removal of population, had not been favorable to an increase in the congregation. These were circumstances, however, beyond human control, and the unchanging God was ruling over all. It remained for those, and there was still a good number, who could still attend the House their fathers had erected to do their duty in bearing a faithful witness to Him who ruleth among the children of men. If they did so they would find the true strength and beauty of His sanctuary to be God Himself conveying himself to those who faithfully sought Him in the ordinances of His religion.

At the close of his discourse which was attentively listened to, the Rector stated that the expense of the repairs would be about \$500, but that if the congregation contributed \$250 their obligation would be discharged. Of this \$250, \$90 had been contributed by the ladies of

St. Paul's Guild and \$65 in a special offertory last summer, so that the balance to be raised would not be large. The offerings at the re-opening service would be for the expenses of the repairs. The Rector then proceeded with the celebration of the Holy Eucharist with which the service closed. Among the congregation we noted Mr. Churchwarden F. E. Winslow; D. G. Smith, Vestry Clerk; T. Das-Brisay, Treasurer of St. Paul's Corporation; Vestryman A. Montizambert and others from St. Mary's congregation, Chatham.

The special offerings at the service amounted to \$72.77. The whole service was very interesting, and marked a new era in the history of old St. Paul's, the interior of which is now one of the most handsome and properly furnished in the Diocese.

ST. JOHN.—The regular meeting of the Church of England Sunday School Teacher's Association was held Tuesday evening, 9th June, in St. Jude's Schoolroom. An interesting paper on 'Hymns and Hymn Writers' was read by Rev. Canon Brigstocke. A vote of thanks was unanimously tendered Canon Brigstocke, and it was resolved to have the paper published.

DIOCESE OF QUEBEC.

MAGOG.—On Monday evening, June 8th, the Lord Bishop of Quebec administered the Apostolic rite of Confirmation to twelve candidates in the presence of a closely packed congregation. The Rev. Canon Thornloe, of Sherbrooke, acted as his Lordship's Chaplain. The other officiating clergymen were the incumbent, the Rev. R. C. Tams and the Rev. W. A. Adcock, of Fitch Bay.

LENNOXVILLE.—After the sad fire of February last, which destroyed the beautiful chapel of Bishop's College, the Rev. A. C. Soarh and wardens of St. George's, Lennoxville, kindly tendered the use of that church, thus temporarily bringing back the old state of things when the College and Church of the parish, though separated in location were one in everything connected with temporal and spiritual welfare. On Sunday evening, 7th instant, the church was filled, as has been the case at nearly every service. Professors Alnatt and Watkins assisted the Rector, and the sermon was by the Principal, Dr. Adams, on the text, 'not after the law of a carnal commandment, but after the power of an endless life.' The preacher having vividly pictured the contrast between the temporal and eternal priesthood, wherein the best is always to be sought and not to be content with what may be considered in a sense good while a better is obtainable; very forcibly illustrated by the life of the great statesmen, who may well be called the human creator of the Confederation of the Dominion; whose patriotism, unselfishness and fidelity required no long eulogy, when throughout the British Empire there is the acknowledgment that a great man has fallen. The Principal then went on to that which affected more closely every one connected with the College, the death of one of the sons of the Rev. T. A. Young, of Coteau Landing, Diocese of Montreal, which occurred during the previous week. For three years his college life had been a bright and beautiful example, and he did not believe while the present generation of teachers or students lived it would be forgotten. Thus one was taken who had stood long first in the Dominion, another at the beginning of a life which had the promise of a most useful future. Though we cannot see clearly the reason, the Divine is the perfect way, the human the fallible, and whatever may be grand in the temporal the unseen is eternal, and then will at last be displayed the power of an endless life.

SHERBROOKE.—At the service in St. Peter's Church on Sunday morning June 7th, the Lord Bishop of the Diocese confirmed 37 persons, all

of whom were afterwards admitted to Holy Communion. In his address to the candidates, which was both practical and forcible, the Bishop warned them of the chief dangers of the voyage of spiritual life and of the need of constant watchfulness against them. As is usual in St. Peter's the service was hearty and the congregation large.

In the evening the Bishop preached a very thoughtful sermon from the text 'Lord, how is it that thou wilt manifest thyself unto us and not unto the world?' St. John xiv, 22. Referring at the conclusion in eloquent and touching language to the death of Sir John Macdonald. 'The angel of death he said has invested the whole land with the shadow of his presence. Friend or foe alike feel that the country has this day sustained a loss which no language can better express than David's, 'A Prince and a mighty man is fallen in Israel.'

Canon Brook, of Nova Scotia, formerly co-Rector of Sherbrooke, gave an interesting and instructive lecture in St. Peter's Church hall on Wednesday evening, 10th June. His subject was 'The Church of England.' He first sketched the story of the Church's origin and consolidation under Theodore and then traced the history of its continuous organic life through the Anglo Saxon and Anglo Norman period, concluding with the story of its restoration to primitive freedom and purity in the time of the reformation. It was a lecture well worth listening to, and calculated to stimulate interest in a much neglected department of study.

DIOCESE OF MONTREAL.

ATLWIN.—The Garden party held here on the 25th ult., proved a great success, over 200 people being present. A sumptuous tea was provided, and the concert programme and the 'Fairy ship' with Chinese lanterns afforded much pleasure. Too much cannot be said in praise and appreciation of Miss Jackson's assistance, which with Mr. Pease's efforts made the Garden party a great success.

FARNHAM.—The annual meeting of the Rural Deanery of Bedford was held at St. James' Church on Tuesday the 2nd, the Rev. H. W. Nye, Rural Dean, presiding. The proceedings commenced with the celebration of the Holy Communion, the Rev. Canon Mussen assisted by the Rev. G. Johnson, Rector of Dunham, officiating. After which the delegates returned to the Church hall, when the reports of the work accomplished in the various parishes of the Deanery during the past year was considered and pronounced very satisfactory. The members were entertained by the ladies at dinner and tea with their usual hospitality, which was warmly acknowledged by the Rev. Rural Dean and P. C. Moore, Esq. The lady members of St. James' Church are now busily engaged preparing for the Strawberry and cream festival, which will come off on Friday, the 19th. The proceeds will be for the beautifying of the church.

SAULT AU RECOLLET.—The new church here was formally opened on Sunday afternoon last, under the name of St. Andrew, by the Lord Bishop of the Diocese, assisted by Archdeacon Evans and Rev. E. McManus, the incumbent. Hereafter service will be held regularly every Sunday morning at 11 a.m., being followed by Sunday school at 10 o'clock. The seats in the church are free, and the services will be sustained by voluntary contributions.

ST. LAMBERT.—The Bishop of Montreal held a Confirmation in St. Barnabas' Church, St. Lambert, on Wednesday evening, 10th June. Eight young persons were presented by the Rector to receive the Laying on of hands. At the Confirmation last March there were five candidates. An interesting service was held in the same church on Sunday week, when the

Rev Wm. J. Dart, Rector, baptized four infants, all of them grandchildren of Mrs. John Thompson and great-grandchildren of Mrs. Footner of Montreal.

LONGUEUIL.—His Lordship Bishop Bond held a Confirmation service on Sunday, 7th June, in St. Mark's Church here, at which the Rector, the Rev. J. Gilbert Baylis, B.D., presented five young ladies and four young men. The church, a pretty one at any time, was tastefully adorned with fragrant flowers; the decorations on the pulpit, the font and parts of the chancel being worthy of special mention. His Lordship delivered an impressive and highly instructive sermon from Romans i, 16, addressing his remarks particularly to the young people he had just confirmed.

MONTREAL.—St. James the Apostle.—On Wednesday afternoon at the Church of St. James the Apostle the years of Sir John Macdonald's life, 74, were rung on the bells of this Church by Mr. Allan Macduff, a member of the Bell Ringers' Guild, after which the tunes 'Nearer my God to Thee,' 'Lead, kindly Light,' and hymn No. 399 were chimed, concluding with the Dead March in 'Saul.'

An organ recital and service of song was given in the Church on the evening of St. Barnabas' day. The choir of fifty voices rendered the several choruses excellently. The soloists were Mrs. Johnson, who sang very sweetly 'I know that my Redeemer liveth,' Mr. Barlow whose rendering of the 'Last Chord' with well received, and Percy Moore, who sang Ambroses 'Thy way, not mine, O Lord' with good effect. Mr. W. S. Jones, who has had charge of the choir for the past two months, and Mr. Robert Reid, were the organists, and rendered their solos in a creditable manner. The orchestra was composed of the following gentlemen; Mr. Jackson, violin; Mr. Whitley, cornet; Mr. Willis, cello, Mr. Murphy, double bass, and Mr. Smith, flute.

DIOCESE OF ONTARIO.

The fifth annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Diocese of Ontario was held in St. John's Church Hall, Ottawa, on the 10th and 11th of June.

At 10 a.m. on Wednesday upwards of 60 delegates with others interested in the work assembled in St. John's Church for divine service, conducted by Revs. H. Pollard and W. A. Mackay. The Missionary Litany was said, and an address delivered by Rev. W. J. Muckleston, followed by a celebration of the Holy Communion.

At 11.45 all met in the Church Hall for business. There were two sessions each day, morning and afternoon.

The address of welcome by Mrs. Pollard was read by Mrs. Newell Bate of Ottawa, and responded to by Mrs. Bedford Jones of Brockville. The President's annual address was as on former occasions full of kind counsel.

Mrs. Nicholls, President of the W. A. of Indiana, was present at several of the meetings. She was anxious to understand Canadian ways of Mission work and gave some methods used in her State.

A resolution of sympathy with Lady Macdonald and the grief stricken family at Earncliffe was moved by Mrs. R. V. Rogers, seconded by Mrs. Bedford Jones.

The reports of the several secretaries were read and adopted, showing as a result of years work: Cash, \$1,558.02, and in sales, \$2,707.28; total, \$4,365.30. Twenty-four Branches sent in reports, which show a membership of 1,251. Six not reported.

There are 14 Branches for children, with a membership of 400. Some of the special features of the work was the establishment of Junior Branches to rank between the W. A. and the C.

O. M. G. Life membership was adopted, and the repeal of vouchers.

Mrs. Tilton was presented with an address, accompanied by a life membership, as a token of appreciation from the several Diocesan Boards.

The circulation of the Letter Leaflet has increased from 257 to 550 in the year. The Misses Lyon, Parmalee, Layton, Rice Peden and Code acted as willing helpers, two taking part at each session.

The clergy who attended the meetings were Ven. Archdeacon Lauder, Ottawa, Canon Barke, Belleville, Revs. H. Pollard, W. J. Muckleston, W. A. Mackay, J. M. Snowdale, Thos. Garrett, J. F. Gorman, all of Ottawa, Rev. A. Elliott, Carleton Place, H. L. A. Almon, Aylmer, Frank Smith, Hall, and J. M. V. King, Billings Bridge.

A public missionary meeting was held on Wednesday at 8 p.m., Ven. Archdeacon Lauder in the chair. Addresses were given by Rev. Dr. Mockridge, general Secretary to Mission Board and Miss Williams of Montreal.

A very interesting paper on Mission Work among the Jews had been prepared by Mrs. Northrup, Belleville. Owing to the illness of her brother, she was unable to be present, and it was read by Mrs. Rogers of Kingston.

On Thursday a Children's Missionary meeting was held, Rev. H. Pollard in the chair. Recitations were given by the children. Mrs. Smitheman, of Stafford, who was born in India, and lived there until a few years ago, spoke to the children of life in India. She had a pretty little boy dressed as a Hindoo, and explained the different ways of dressing. If the dress be fastened on the right side it is Mahomedan, left side, Hindu, straight down, Christian.

The Rev. F. Smith also addressed the children.

Officers for the ensuing year: Hon. President, Mrs. Lewis; President, Mrs. Tilton; 1st Vice President, Mrs. B. B. Smith; 2nd Vice President, Mrs. J. Muckleston; Recording Secretary, Miss J. C. Humphreys; Corresponding Secretary, Miss A. B. Yelding; Treasurer, Mrs. R. V. Rogers; Secretary for Dorcas Work, Miss A. Muckleston; Secretary for Literature, Miss Baker; C. C. M. G., M. S. Mackay; Secretary Archdeaconry of Kingston, Mrs. Bedford Jones, Brockville; Archdeaconry of Ottawa, Mrs. Pollard, Ottawa.

The ladies of Ottawa who acted as hostesses on the occasion were most thorough in all the arrangements for the comfort of their guests. To avoid discomfort in reaching distant homes, they provided luncheon each day in the building.

DIOCESE OF TORONTO.

The annual session of Synod commenced in Toronto on the morning of Tuesday, the 9th of June. There was a celebration of Holy Communion at 10 o'clock in the Cathedral, and immediately thereafter the Synod opened for business in St. James' schoolhouse, the Lord Bishop of the Diocese presiding. His Lordship then delivered his Charge, in which he referred to the loss which the Church had suffered through the death of the Rev. Dr. Carry of Port Perry, and of the Ven. Archdeacon Wilson of Grafton, Ont., to both of whom he paid a well deserved tribute. He spoke of Dr. Carry as one of vast knowledge and ripe experience and who had filled parochial charges which were never commensurate with his wealth, his learning, and his eminence as a theologian. Referring to Archdeacon Wilson he noted that which is certainly exceptional in Canada, namely, the holding of one charge and that his first and only one, for an uninterrupted period of forty-six years. At his death he had left a bequest of \$34,000 to the Mission Fund of the Diocese, besides generous benefactions to Trinity College and Trinity Church School.

His Lordship also paid a deserved tribute of respect in his address to the late Premier of Canada; described him as unquestionably the greatest living Canadian; beloved of this people for his patriotic devotion to the service of his country, and the benefits he had secured to her; esteemed for his disinterestedness, admired by all for the ready tact, the hearty geniality, the ever youthful alertness of spirit and lightness of humor which made him an irresistible leader of men; ranked by the opinion of the world among the consummate statesmen who rule the destinies of nations in this age, and honored by the Sovereign to whom his heart and his policy were so loyal. He recorded with pride that he was a loyal son of the Church, faithful amidst all the distractions of his high and exacting office to the duties of personal and family religion, and a sincere and devout communicant. He felt sure the Synod would receive with welcome a resolution of deep regret at the loss of so able a chieftain from the Councils of the nation, and of sympathizing condolence with that true and noble lady, that exemplary Churchwoman who has sat by his side with such heroism and devotion—his stay and solace during the long years of his hard fought Parliamentary career, and the sad days and nights of his stricken and failing powers.

After referring to the changes in the clerical staff of his Diocese during the year, he announced that the Clergy engaged in parochial work now number 137; engaged in Tuition and Chaplaincy 12; on leave and retired 15; making a total of 164. The Church population of the Diocese was given as 81,472, an increase of 2,280. The average attendance at Sunday services, morning 20,303; evening 20,962; an increase of 1,193 and 718 respectively. The Communicants numbered 16,297, an increase of 395; Baptisms 4,313; Marriages 830; Deaths 1188; showing an increase in the first named of 244, in the second of 160, and in the third of 148. The SUNDAY SCHOOL statistics, though defective, showed an increase in teachers of 94, and a total average attendance on Sunday of 929 scholars. The total number of Sunday School scholars in the Diocese was not given.

The Rev. T. W. Paterson and Dr. Hodgins were appointed secretaries of the Synod and Dr. Snelling chairman. After the conclusion of the Address and the appointment of secretaries, the letter in regard to the Winnipeg Conference and the report thereof was read, after which it was referred to a special committee to report as early as possible; the Committee being: Archdeacon of Peterboro, Revs. Dr. Mockridge, Broughall, Clark, DuMoulin, Langtry, Sweeney, Sheraton, and Messrs. Campbell, Blomfield, Biggar, Mason and the Chancellor and Registrar of the Diocese.

On the second day of Synod the Committee above named reported the following resolution for adoption:—*Resolved*—That this Synod hereby heartily accepts the scheme submitted by the Winnipeg Conference for the consolidation of the Church of British North America, it being understood that the proposed basis of consolidation is a tentative measure, and may be amended according to the judgment of the Church expressed through her representative; recommending, however, (1) that at the end of clause 1 the words, 'Those having 100 to 150 clergymen, five delegates; and those having 150 clergymen and over, six delegates,' be added; (2) that in clause 4 the words 'from among metropolitans' be changed to 'from among their own members'; (3) and that in clause 6 all the words after 'representation' be struck out.

On the third day of Synod the resolution was amended as follows, and adopted after discussion:—That this Synod heartily accepts the tentative scheme for the consolidation of the Church of England in British North America submitted by the Winnipeg Conference, believing that such a consolidation would tend to concentrate and unite their forces in the ac-

complishment of the great work before her, not only in maintaining a strict uniformity in doctrine, worship, and discipline, but also in infusing greater energy as well as promoting greater economy and efficiency in the missionary and educational work of the Church.

On the first day of Synod the Rev. Dr. Langtry moved, seconded by the Rev. Canon DuMoulin, the following resolution was adopted, and ordered to be sent to Lady Macdonald:—“That this Synod, as its first duty, places on record its profound sense of the loss which the Dominion has sustained by the death of the Right Honorable Sir John A. Macdonald, for nearly fifty years the central figure, administrative head, and guiding counsellor of the destinies of our country. We deplore his loss, who, by the confession of all, was the foremost Canadian of his time, who filled the largest place in Canadian history, and who, by his own life and character, represented in the fullest degree that patriotism and loyalty to the British Crown which it is our deepest desire to see perpetuated through all time. We desire further to extend our unbounded sympathy to the friends of Sir John Macdonald, to his sorrowing children, and above all to Lady Macdonald, the true and noble woman, his great helpmeet and companion in life.”

The question of representation in Synod according to the number of members in the several parishes which had been referred to the Executive Committee last year was reported upon, any change in existing arrangements being deemed inadvisable.

The recommendation of the Executive Committee that \$500 be paid to the Bishop for travelling expenses was, after some discussion, as to the fund to which the same should be charged, adopted.

On the second day of Synod a Memorial from the Dominion Alliance as to Prohibitory Legislation was received; but ultimately it was determined to deal with the matter through the Church of England Temperance Society.

The Executive Committee also submitted an important report as to the establishment of a Church of England Book Room. The report was as follows:—

1. The Committee are strongly of the opinion that such a book room would be of inestimable value to the Church, not only in the facilities which it would afford to Canadian Churchmen for procuring at very moderate rates the varied stores of Church literature issued from the press both at home and abroad but also as a potent means of promoting the religious education of our people.

2. The Committee feel that the foundation of such a book room should be on a broad and comprehensive basis; and that it should not limit its supply of Church literature to any one school of thought. It should also embrace works of a literary character on cognate and, if desirable on general subjects, written in a spirit friendly to Christianity, and in no case inimical or hostile to it.

3. The Committee, nevertheless, feel that in establishing a Church Book room on a suitable basis, the chief difficulty would be want of funds. It would require a fair amount of capital to establish, even on a moderate scale, a book-room of the kind indicated.

4. To meet the financial part of the scheme, the Committee would propose that a sum of not less than five thousand dollars (\$5,000) should be raised by voluntary contributions, and that, in addition, the Synod should pledge its credit to the Committee in charge of the matter for a further sum of five thousand dollars (\$5,000) by way of a guarantee fund.

5. The Committee deem this matter of so much importance that they would request the Executive Committee to submit this report direct to the Synod for its consideration and action thereon. Respectfully submitted,

After some discussion the matter was left

with the Executive Committee with power to act as they thought proper.

As a tribute of respect to the late Sir John A. Macdonald the Synod adjourned in the afternoon of the second day, and on the afternoon of the third day a special Memorial service was held in the Cathedral in which the Bishop, Archdeacon Allan and the Rev. Canon DuMoulin took part.

In the evening of that day a Missionary meeting was held in the school-room, presided over by the Lord Bishop of the Diocese. In his address he stated that he feared that there was perhaps a tendency in the minds of people to regard Foreign mission work to the exclusion in some degree of Domestic missions: but that it should not be forgotten that the latter were maintained by voluntary contributions and needed assistance. That in fact the trials and tribulations of the missionaries in some of the Domestic fields were as great as those of Foreign missionaries and that there were privations in the backwoods of Canada equal to those of Japan. The amount contributed for Domestic mission work was not enough to support those engaged in it. Addresses were also delivered by the Rev. E. W. Sibbald, and by the Rev. Canon O'Meara of Winnipeg, the latter speaking in behalf of the work in the West.

The Prisons Aid Committee presented an important report, the principal clause of which was in regard to the Penetanguishene Reformatory and read as follows:—The Commission has also strongly urged upon the Legislature of Ontario the adoption of the following recommendations, viz:—Compulsory education; the passing of municipal by-laws prohibiting children from running about on the streets after dark; precautions concerning the admission into the country of juvenile immigrants; the abandonment of the present Reformatory for boys at Penetanguishene and the substitution of the Cottage system of reformatories, with moral rather than material restraints, and within easy access from the great centres of population.

The clause was after considerable discussion adopted.

DIOCESE OF NIAGARA.

SYNOD MEETING.—The annual session of Synod commenced in Hamilton on the 8th inst., with special Choral Evensong at 8 o'clock; and on the morning of the 9th, Holy Communion at 7; Morning prayer at 9, and business meeting thereafter. Prior to the meeting of Synod the Bishop issued a formal programme and directions for the services, which, if carried out must have given much greater dignity and effect than usually appertains to these meetings. In the circular his Lordship reminded the members of Synod, that the Synod is not merely a legislative body, but that it is the Church in this Diocese assembled as a unit for the great purposes: first, of worshipping Almighty God; second, of looking into and caring for and regulating all matters affecting the welfare and temporal interests of the congregations under her care. Both these great purposes must be attended to together. If we separate them and have regard only to the work of legislation, we shall certainly fail. All are accordingly invited to unite heartily and reverently in each of the services on each day of the Synod's Session. Accordingly Holy Communion was celebrated each day at 7 a.m.; Matins at 9 a.m. with Processional and Recessional hymn; and Evensong at 5.30 p.m.; the clergy and Laity being expected to proceed in procession from the schoolroom to the church for each service. During the first day of session, after the delivery of the addresses his Lordship announced that he had received a telegram conveying the sad news of the death of the Bishop of Milwaukee, the Right Rev. O. Knight, D.D. The Clerical and Lay Secretaries were respectively reelected, and Mr. J. J. Mason

being reelected Secretary-treasurer of Synod was granted an increase of salary from \$750 to \$1,000.

From the Executive Committee report it appeared that \$1,750 had been remitted by the Diocesan Treasurer to the Domestic and Foreign Mission Society of Canada, \$500 of which was the amount guaranteed to the stipend of the Bishop of Algoma and the balance was applicable to missionary work.

W. A. M. A.—The fifth annual meeting of the Niagara Diocesan Board of the Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada, was held in the schoolhouse of Christ Church Cathedral, Hamilton, on the 4th and 5th of June, preceded by a choral service in the Cathedral the evening before in which the various city choirs took part. An eloquent and instructive sermon was preached by the Rev. J. C. Farthing of Woodstock. The offerings of the congregation were devoted to Northwest Missions.

At 9 a. m. each day the 'Litany of Intercession' was said, and the Holy Communion was celebrated in the Cathedral, by the Rev. E. M. Bland.

Business commenced at 10 a. m. The President, Mrs. Hamilton, gave an address of welcome to the delegates and visiting sisters from the Toronto Diocese, among whom was their President, Mrs. Williamson. Mrs. Pessenden of Chippewa, replied on behalf of the delegates. Messages of greeting were read from sister dioceses.

After the election of officers the reports of the several Secretaries were read, all showing increased interest in Missionary work in the parochial branches. Eight new branches have been formed during the past year; two being junior ones.

The Corresponding Secretary read among other letters, one from the Domestic and Foreign Mission Board, asking Niagara to take its share in the expenses to be incurred in sending Miss Sherlock, the Medical Missionary to Japan; and another from the Bishop of Niagara, appealing on behalf of the Mission Fund of the Diocese. The Dorcas Secretary's report showed a large increase of work done in that department; and the Treasurer reported an increase of more than double last year's receipts.

Miss Wilson, of the Toronto Board, gave a most earnest address on Mission work, urging on the Presidents of parochial branches, the great need of diffusing Missionary intelligence amongst the members, thus making the weekly work meetings more interesting. She also dwelt on the need of earnest prayer and meditation.

The reports from parochial branches ended the first day's proceedings.

The miscellaneous business of the Board was taken up the second day.

Among the resolutions adopted may be mentioned the following important ones. That in future Dorcas work should not be valued. That the money received from life membership fees during the year past, amounting to \$100, should be given to the Diocesan Mission Board.

That parochial branches must hold their annual meetings before the end of February, and that the annual meeting of the Board must be held in March of each year. That the Board would undertake to provide its share of the stipend of the medical Missionary to Japan.

That the Bishop of Niagara be asked to nominate to the Bishop Bethune College, Oshawa, the Missionary's daughter, whose education has been undertaken by the Board.

A motion to hold the Board meetings quarterly, instead of monthly, as at present, was lost, as was also one asking for a committee to frame a constitution for junior branches.

Mrs. Magill, of Oakville, read an interesting paper on 'why so few women are interested in the work of the Auxiliary.'

Votes of thanks were tendered to the retiring officers; to those who had so kindly assisted at the services; to the city members for their hospitality to the visiting delegates.

The minutes of the meeting were read and confirmed, and the meeting closed by singing the doxology. The Rev. Mr. Forneret, who was present, pronouncing the benediction.

In connection with the above a very pleasant 'At Home' was given in St. Thomas' School house, on Thursday evening, the 4th, an enjoyable feature was the playing of the Sunday School Orchestra, numbering 20 performers.

Refreshments were served during the evening. Mrs. Hamilton was made the recipient of a very handsome bouquet of roses.

Much praise is due to the various committees for the able way in which the arrangements were carried out.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—A most handsome Banner has just been presented to the Bishop, for the use of the pro-Cathedral, St. Peter's, Qu'Appelle. In the centre is a figure of St. Peter most exquisitely worked, and at the sides, 'Feed my Sheep,' 'Feed my Lambs.' We have seldom seen a more beautiful banner even in any church in England—the generous donor is Mrs. Essington. The Banner was worked by the ladies of the Church Work of All Saints', Clifton, well known for their beautiful church work. It arrived, most appropriately, just in time for use at the Synod services. It was dedicated to the service of God on Trinity Sunday.

FORT QU'APPELLE.—There are three duly organized congregations in this parish, St. John the Evangelist, Fort Qu'Appelle; All Saints', Katepwa, and Christ Church, Abernethy. The annual Easter meetings were not finished until April 18th. Renewed interest and active church life were manifested at all the meetings, which were fairly well attended. Including Womens' Working Guild fancy sale (Fort Qu'Appelle), and entertainment (Katepwa) the following sums were reported as raised during the year past; Fort Qu'Appelle, \$306.85; Katepwa, \$114.45; Abernethy, \$169.25.

ST. JOHN'S COLLEGE AND SCHOOL.—During the last quarter, Mr. John McDonald, Surbiton, Surrey; Mr. C. E. Harrison, son of the Bishop of Glasgow, and Mr. George Grant, son of Capt. Grant, R. N. Liverpool, have arrived at the College from England as agricultural students. Mr. Pirie, of Aberdeenshire, having completed his six months' residence, has joined the Experimental Farm at Indian Head.

SALTCOATS.—A meeting was called by the Church warden on May 16th, to consider the advisability of building a church. The subject was enthusiastically discussed. Mr. Eden, Land Commissioner for the Manitoba and Northwestern Railway, has offered three very fine lots on the town site, which the meeting thought well to secure. A working committee was formed to collect the required funds. Any one wishing to help can secure cards for collecting from Mr. S. B. Fisher, churchwarden, Saltcoats, or from the Rev. T. A. Teitelbaum priest in charge.

SUMNER.—Some weeks ago the priest in charge here received a letter from a friend at Wolverine, stating that the settlers would be glad to see a Church of England clergyman, as there were several children to be baptized, and the settlers would like to have a service. As all his Sundays were taken up he made arrangement by letter for a week day service. Mr. Hunt, one of the settlers, sent a list of church-people desirous of communicating. On May 12th he was able to visit the settlement, and found to his surprise and joy, that great preparation had been made for the service. Under

the management of Mrs. Lee a choir had been formed, which made the service bright and cheerful. Mr. Hunt fitted up his large kitchen for our use, and procured an organ for the service. Twenty-five persons were present, and eleven communicated, and three children were baptized.

EARNEST CONTENTION FOR THE FAITH

(From a Charge by Bishop MacLaren)

We have met to day as a Christian Synod in this typical American city—typical not as being what America was, but what America has become—the home of the many-tongued nations; and here, where all countries are pouring in their quotas to swell our population we see the burning questions of the day forcing themselves forward. They seem to be many and various, but the real issue underlying all questions of religion and sociology is, whether modern civilization is to be moulded or not by the Incarnate God, Jesus Christ. And it would seem as if the charge put upon the conscience of every faithful soldier in His army is to be fearless and undismayed. There is no neutral territory. This is not a time to yield to what has been wisely termed the temptation of the age, 'to try to find a middle path between faith and unbelief'; to say that 'there is much to be said on both sides'; to think that all things must be uncertain in themselves, because many of the persons around us are at sea as to all things, as if one thought all things to be in a whirl, because they seemed so to our neighbors who had dizzied themselves; to be browbeaten out of belief; to shrink from avowing a steadfast adherence to that which must be old because it is eternal, and which must be unchangeable because it is true; to pick something out of revelation which, it thinks, will not be gainsaid, and to relegate all else to be matter of opinion; an indolent, conceited, soft, weak, pains hating trifling with the truth of God.' (Pusey's Daniel the Prophet, p. 561.) I put it as a charge upon your manhood, as Priests and laymen, to resist the soft effeminacy that has no answer for error but a compromise of the Truth, and no way of winning battles but by surrendering the field. I charge you to endure hardness as good soldiers of Jesus Christ.

An honest survey of the mass of our intelligent Christian people is anything but reassuring. We must not be deceived by the signs of growth in certain directions. There are evidences of vacillation and timidity, because we are in the presence of vigorous antagonism. It looks as if there was a secret impression, painfully accepted, that Christianity must be made over again if it is to survive, and all the demands of its enemies be conceded, the Creeds rewritten, the Sacraments abolished, the Ministry unfrocked, music concertized, sermons turned into lectures, the practice of holiness replaced by ethical culture—in one word, a natural religion, with a thin gold plating of Christianity, established. It looks as if many are more fearful of the cheap imputation of narrowness and bigotry, than of the more serious charge of indifference to the fate of the truth they profess. It looks as if the easy path to unpopularity now is to show some grit in the fight, and some willingness to suffer the chances of the field. It is perfectly certain that if, in the name of spurious charity which is charitable only to the enemy, there is to be no revival of courage, swelling through the ranks like an enthusiasm, in behalf of the truths which have survived many a battle more fierce than this, there will be some day a pitiful multitude, misnamed soldiers of the Cross, upon whom the awful penalty will fall of hearing no reply when, in the agonies of spiritual desolation, they ask: What is truth?

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

JUNE 7th—2nd Sunday after Trinity.

[Notice of St. Barnabas]

" 11th—St. Barnabas. A. & M.

" 14th—3rd Sunday after Trinity.

" 21st—4th Sunday after Trinity.

[Notice of St. John Baptist]

" 24th—Nativity of St. John Baptist.

[Athanasian Creed]

" 28th—5th Sunday after Trinity.

[Notice of St. Peter.]

" 29th—St. Peter. A. & M.

EDITORIAL NOTES.

THE C. E. S.—For several years past Churchmen in this Ecclesiastical Province, owing to the action taken by the Provincial Synod at its last session, have supposed that there was at least one Emigration Society in England working distinctly on Church lines, and whose certificates or letters commendatory could be accepted as verifying such fact. We notice, however, in the *Church Review* of the 28th May, that the Rev. Canon Cooper, who regards himself as the founder of the Church Emigration Society, and who certainly has been its exponent and representative at several of our Church gatherings, makes the serious charge against the Society of having departed entirely from the fundamental principle upon which it was started. This was, he says, 'to strengthen the hands of the Colonial clergy by sending to them Church Emigrants of good character,' the Society having been founded *exclusively* as a Church Society. Up to 1889 no change had been made in the fundamental principles of the Association, but he charges that in 1890 the Society had become 'a non-sectarian Church Society, and that under the new departure letters commendatory were given to dissenters, so slightly differing from those given to Church people as to be most misleading.' 'These certificates, he says, can now be issued to a Salvation Army captain or to a member of any of the various dissenting bodies, and, as a consequence, Clergy receiving such under a certificate purporting to come from a Church Emigration

Society would find their hands weakened instead of strengthened, their work opposed and irreparable injury done. Canon Cooper adds, 'In consequence of the complete change of principle, unauthorized by its founders, the C. E. S. has forfeited all claim to be regarded as a Church Society. Its letters of recommendation are now, not only absolutely worthless, but misleading and dishonest, and the general action of the Committee is calculated to injure instead of helping and strengthening the Colonial Church.'

We are not in a position to verify Canon Cooper's statements above referred to, but they are made openly in a leading English Exchange, over his own signature, and we shall await with some anxiety the answer of the C. E. S. thereto. Certainly we think that the Association has been doing good work in the past and has benefitted the Church; but we have no hesitation in taking ground against any position or attempted combination, such as is referred to by Canon Cooper. We have not a word to say against general Emigration Societies, nor against denominational ones; but if the Church of England in England is worthy of its position, it ought to be able to carry on a distinctly, outspokenly, and absolutely Church Emigration Society; and anything less than that will not, we fancy, meet with much favor in the colonies.

THE CHURCH HOSPITAL, Halifax.—We are always glad to note any work undertaken by the Church for the *general good*—but upon distinctly *Church lines*. Such a work is that of the Hospital carried on by the Church in Halifax since August last, and intended to meet the needs of persons coming to that city for medical advice and treatment, or requiring rest and medical care outside their own homes. The Hospital is under the charge of the Sisters of St. Margaret of Boston, Mass., a branch of the Sisterhood of the same name at East Grimstead, Sussex, England. These Sisters, we are informed, also carry on a Home of somewhat similar kind in Boston: have had charge for twenty years past of the Children's Hospital in the same city; also for ten years past of a General Hospital in Newark, N. J., and for two years past of another General Hospital in the same city, and at Montreal—the St. Margaret's Nursery. The Hospital in Halifax, though intended primarily for members of the Church, nevertheless opens its doors to all comers without distinction of Creed. The House occupies a beautiful open sunny situation fronting on Dalhousie College grounds, and having an open view of the sea; the rooms are as homelike as possible; large and airy, and were furnished by the ladies of the several city parishes, and named accordingly—St. Paul's, St. Luke's, St. George's, &c. Our readers will find further particulars in the advertisement in our columns, and we commend this distinctly Church work to all Churchmen in the Lower Provinces.

BISHOP OF IOWA ON THE RECTOR'S POWER AS TO MUSIC, ETC.

There has arisen in one of our smaller congregations a conflict of authority resulting in the withdrawal of a number of the parishoners and communicants from their ecclesiastical home, in consequence of the disfavor with which these members of the parish regarded the introduction of a vested choir. This fact, and the possibility of similar cases arising from time to time, if not identical, at least involving principles underlying the case in point, leads me to enlarge on these principles and discuss the questions in dispute, impersonally and solely on their merits.

It should be premised that the music of the

Church is as much a part of the religious service—the worship rendered to God in His Sanctuary—as are the prayers themselves. The law of the Church, therefore,—naturally and of necessity—places the *absolute control* of the music in the hands of the rector as a part of the 'spiritualities' of his cure. To this control there is no exception. From the rector's determinations on this matter there is, so far as the people are concerned, no appeal. It is of course understood that the rector is not authorized to involve the parish in debt in carrying out his ideas and wishes in the matter of music; but, on the other hand, neither the vestry nor the congregation can force upon the rector a style of music, or the services of organist, choir-master, soloists, or choristers contrary to his wish. Nor is it possible for the vestry or congregation, or any individuals acting in the name of the corporation or its officers or in their own behalf, to exact from these employees whom they may pay, services in the Church and during divine service which the rector does not desire. All this power and control over the services—whether the music, the prayers, the preaching and teaching—are part and parcel of the 'spiritualities' of the parish and inhere in the rector, (the word comes from the Latin *regere, rectum*, to rule), the minister of God, who by the voice of the people, expressed in their 'call,' is placed by the Church 'over them in the Lord.' Church law knows nothing of what is popularly recognized in other religious bodies as a music 'committee.' If such a body exists in any Church parish, it has under the law of the Church in the United States only such powers as are deputed to it by the rector. It is wholly incompetent to take independent action so far as controlling the music is concerned; and in any matters of arrangement or detail, it acts, if it acts at all, solely on the rector's behalf and at his pleasure. As soon might the vestry, through its committee on music, introduce a lay reader or any person, in fact, into the Church to conduct the prayers contrary to, or without the rector's wish and approval, as to force upon him a style of music he does not approve of the service of singers and musicians which he does not desire. Nor can the vestry expect organist, choir master, or singers, by whomsoever employed or paid, to recognize in their services and ministrations in the Church other directions or authority than that of the rector himself. This is not the unsupported individual opinion of the Bishop of Iowa alone. It is simply the plain, logical statement of the Church law both general and diocesan, in force in Maine, in California, in Iowa alike. It is the express direction of the general canon of the Church in the United States.

* * * * *

In the introduction of a vested choir and in the careful arrangement of all details of its management while present in the Church and participating in divine worship, the rector of a parish exercises an undoubted right of his priestly, pastoral, and rectoral office. In the arrangements with the organist, choir-master, soloists, and choristers involving pecuniary obligations the rector properly avails himself of the co-operation of the vestry or of that portion of the vestry to whom such matters may have been assigned. But even in the contracts made with the leaders, officers, and members of the choir, the rector's approval is indispensable and no contracts entered into in disregard of his expressed wish could be maintained at law. The action of the 'music committee' if in opposition to the rector's will, which—until appeal is made to the Bishop, is the ultimate authority in this matter—would possibly involve the individuals composing the committee in pecuniary obligation, but no action against the parish for the collection of indebtedness accruing under such individual action and growing out of a plain violation of Church law and precedent, would stand for a moment.

HOLINESS AS A NOTE OF THE CHURCH.—II.

There are some who cannot understand or use the prayers of Bishop Andrewes, because they are cast in the mould of self-abasement and penitence: 'My sin is ever before me;' 'God be merciful to me, a sinner.'

If the piety described by St. Paul has the tone rather of lowliness than of freedom, it is not destitute of joy. It does not demand either the downcast eye or the furrowed brow. But its joy is not so much in its assurance of personal pardon and freedom from all condemnation, as in the conviction of the love and presence of an ever living Risen Lord. In Him there is joy and peace and present salvation; not in the certainty of any experience passed in ourselves. Let no one think that this permanent lowly and contrite spirit is inconsistent with the love of Christ, or that it takes its stand on fear. The love of Christ is the element in which is seen, in its truest light, the evil and greatness of sin. The spirit is lowly because it does not make much of its own individuality, while it does bear in mind its unworthiness to belong to such a Master, or to engage in such a service.

And if such be in St. Paul's and our Lord's teaching the great element of spirituality, let us point briefly to two essential conditions of holiness which are used by the One and Divine Giver of holiness, and which are instruments in His hands in training the sons of God.

The first of these is the cultivation of *Recollection of the Presence of God*. That God is ever near—that we are always in our Father's presence, every thought lying exposed to His eye, who loves us, but hates our sin, and must separate us from it—always in our Saviour's presence, our blessed Redeemer, who pleads for us—our Priest, Our Shepherd, our King, always with us, abiding in us and we in Him; ever near because with His Church to the end of time—that we are ever indwelt as ourselves a temple by the Holy Ghost—a picture on a smaller scale of the Church itself. To recollect this Presence, not fitfully, but by care and prayer and watchfulness; to make it gradually to become the very habit of our lives—this is the great condition of holy living, this is the shield from sin, this enables us to overcome the world, and neither to court its pleasures nor fear its frowns. We do not create this Presence by thinking of it, any more than we make the Union of the body of Christ by holding it as a doctrine. It is divine, eternal truth, whether remembered or forgotten. Sin springs from ignoring, holiness from realising it. And the Lord works in those who rely on His working; draws nearest to those who know and love His nearness. If asked for one counsel more than another as a condition of holiness which we can fulfil we would say, aim, not mechanically but in the spirit of God, to recollect always, and act always, on the recollection of the Presence of God.

The other condition of holiness which we must set before us connects itself closely with the Church life of which we form a part: it is the faithful and patient use of the *means of grace*.

On this, two words may be spoken: the first, that though the decision of our will may be the act in some cases of a single moment, the maintenance of Christian holiness is not by simply believing (and even those who say it is, do not act on this assertion, for they pray, read their Bibles, and listen to preaching), it is maintained as a living growth by the communication of grace and life through the means appointed by God and ministered by His Church. And again, that the effect of the means of grace is not to be tested by the emotions produced, but by moulding of the will under their steady influence.

These are essentially Church truths. They

take their stand on the fact that we are members of a *body*. All vital force, and power to love, obey, suffer, work, is one, and is flowing through the veins and communicated by the nerves of the body. And most of this supporting life is received unconsciously. In a healthy body most vital actions and all nutrition are unconscious, but all are the result of unity. Here are truths left out in much of the popular teaching of the Church. Some of us are not brave enough to apply to the visible Church those fine words of St. Paul about the whole body fitly framed and knit together by that which every joint supplieth. We do not understand the Church to be a living organism. We want a Professor Drummond to point us out, by his ingenious analogies, the existence of natural law in the Church world. We starve our souls by making all true religion *only*, instead of viewing it as *primarily*, a personal thing.

We cannot bring ourselves to believe that there is, according to the inspired Apostle, close connection between vital union with the Body and vital union with the Head. It is needless to observe that no organization, and no outward rite, and no ministry of Christian parent or Christian friend, can produce that vital union with Christ from which all spiritual life flows. The Church of Ireland is quite sound on this point, but how much she has to learn on the blessing, development, and power which come from vital union with the Body, maintained by earnest use of the means of grace! The means of grace are the channels along which flow from the Divine head and heart the currents of life. Cut off voluntarily from these there is no promise of continued supplies of grace. Intentional schism is a fatuous and withering thing.

The means of grace are of Divine institution—Prayer, comprising self-examination, confession, praise, and intercession, as well as petitions for ourselves; the reading of God's Holy Word, public worship, and the duly ordered ministrations of preaching, of absolution, of Confirmation, and of the Sacraments—these are divinely ordered means of grace. These we must observe, if we wish to live and to honor God our Father. But, then, the Church of Christ, which is our mother, exercises over us parental rights subordinate to those of our Father, but real, and has made regulations as to the administration of these means. We are bound to honor and obey our mother too. This obedience is not a matter of taste. If the Church were a human habitation it might be so, but the Church is a Divine institution, and commands allegiance in all things in which she does not violate the letter or spirit of God's Word. It is not necessary to claim that she is faultless, or that there is no other mother of souls, before we yield her obedience. We believe that the critical, fault-finding, suspicious way of treating what are profanely called 'merely Church regulations,' is a cause of far more peril to souls than any occasional formalism which strict obedience has ever produced. The tone of piety fostered by these principles—in its reverence for sacred things and places and names, in its reserve about feelings and experiences, in its lowliness, its love of order and subordination to constituted authority, is nourished by the spirit of submission to all due regulations, even when they cross the will, even as it is destroyed by a spirit of free private judgment applied to each detail of Church life. The submission to such Church rules and customs as concern the manner of reading the Bible and Psalter, the recognition of the weekly and yearly order of feast and fast, the constant use of every opportunity of public prayer and Holy Communion, the manner of conducting ourselves in church, bodily reverence, the habit of working with and consulting with the clergy—this obedience does the soul good, and does not fetter the freedom of our private approaches to

God in our sacred life, but rather trains us as obedient, and therefore loving and happy children.

The reverent and loving use of churches falls under this head. It is in itself a means of grace to love the Church as a sort of home of the soul, and to feel a desire whenever we enter it, even on a week-day, to kneel and pray. It is a means of grace, a help to piety, to realize that the Church is, in a sense, a sacrament of God's presence in every town and country parish; its spire a witness to an unseen heaven; its quiet aisles an invitation to prayer.—*Irish Ecclesiastical Gazette*.

THE BEAUTY OF THE CHURCHS FAITH AND ORDER.

The Rev. Dr. Bridgman, late pastor of the Madison Avenue Baptist Church, who was recently confirmed by the Bishop of New York, has thus declared his preference for the Church.

'Who can listen to the noble Liturgy, in which all the essential truths of Christianity are enshrined, in which all humanity is enfolded in its Catholic intercessions, and not feel that it not only expresses but helps to create a reverent and worshipful spirit? It is a serious defect in non-liturgical Churches that no adequate provision is made for the general expression of the prayerful mind of the people. The tone of their service is too largely dependent on the mood of the minister. Dr. Gannett of Boston, once told me that he very often had to ask God to forgive him his Sunday afternoon prayers; and many a minister has so poured himself out in the morning services that little is left as material of the next hour of worship. But how are prayers consecrated by the sweetest and noblest associations, in which the worshippers are united, and which serve to bind them to the Church. If the minister be intellectually weak, the people are still held to the Church services by the attraction of the Liturgy.

'Besides this is the Catholicity of the Episcopal Church,' continued the Doctor. 'Her creedal utterances are clear and explicit. She has written in golden letters over the portals of her sanctuaries that 'Holy Scripture containeth all things necessary to salvation,' so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought necessary to salvation,' and in her tolerance of those minor diversities of interpretation which every great, comprehensive church must allow, her respect for honest expression, her generous spirit in the administering of ecclesiastical affairs, she allows me to hope for a happy and peaceful ministry as one of her presbyters, if the necessary authority be given. Another reason is the intelligent, strenuous spirit shown by the Episcopal Church in dealing with the evils abroad in society. If she offers superior facilities for worship, she also is earnest in her work for the ignorant and wretched, and skilful in adjusting her methods to the needs of the time. More than all others, the Episcopal Church—if she be truly represented by her Bishop—seems to be taking hold of great social problems with an earnest purpose to find a way out of our troubles, and establish all classes in peaceful and happy relations; and in such a work all good men will surely bid her Godspeed.

'Only another word can I say now, and that is with reference to the *historic position* which the Episcopal Church holds. Allow it to be, as is claimed by very many, that the New Testament gives us no definite plan of Church organization, it is certainly true that intimations of an Episcopal Order do appear in it, and that it was not long after the era of the Apostles that these tendencies were expressed in a Church, with its *triple order of ministers*,

And there is to me something very impressive in the thought of an Institution, sacred as the depository of divine truth, outlasting all the storms and oppositions of centuries, and through all the ages a source of ministrations that have softened the labors and calamities of life. It is not the story of scattered, transient Christian communities, which die when their work is accomplished, but that of a great stable community, a true Church of Christ, responsive to the demands of each generation and yet representing, in her worship and testimony, the unchangeable amidst the changes of time, the everlasting amidst the mutations of revolutionary ages. You may easily understand, therefore, that, if the step I have taken has cost me very much, it is in the hope of a fellowship and a service in a Church with which I am heartily in accord.—*The North East.*

FAMILY DEPARTMENT.

THY WORK.

Say not thy work is vain
Because thou canst not see
To what thy labor may attain,
What its great end may be.

All cannot reapers be;
Some must prepare the ground;
Some must the seed sow faithfully
That harvests may abound.

And if it be God's will
That seed by thee be sown;
That thou with pain His soil shouldst till,
Then let His will be done.

They who break up the ground,
Who sow the seed with pains,
Do work as truly great and good
As they who reap the gains.

Take courage in God's words,
And steadfastly remain;
Thou knowest labor in the Lord
Can never be in vain.

—*F. H. Marr in Parish Visitor.*

BEN, THE GORDON BOY.

CHAP. XII.—THE CRICKET MATCH.

At first Ben's holiday somewhat unsettled him, but after a few days he threw his whole heart once more into his occupations, and the school sergeant especially reported greater attention. During the long winter evenings the two recreation-rooms were a great boon, and there the boys were supplied with games and books to their hearts' content. More than once during the winter they were allowed to go over to Aldershot on the half holidays, in small parties of fifteen to twenty, in charge of their several corporals, and Ben was always interested in all he saw, and more than ever decided in his wish to be a soldier.

As the spring and summer advanced several cricket matches were proposed between the Eleven of the Home and other players from the outside world. Tom Whelen from the first had made himself much more celebrated for his skill in cricket than in the workshop, and was considered one of the best players in the school.

The first of June had been fixed for a match, and the beautiful country surrounding the Home never looked more beautiful than in its early summer dress. The cricket ground at the Home presented an animated scene in the bright sunshine, occasionally stirred with the cheerful notes of the drum and fife band. The contest had been a sharp one, and as the Home Eleven were going in for their last innings, Tom Whelen was suddenly hit by a ball which he was trying to catch. It had hit him just above the eyes, and the boy fell unconscious to the ground. With kind, strong arms, one of

the sergeants lifted the lad and carried him to the hospital close by. It was happily not very often in request, for the splendid air and good, wholesome food kept the boys in wonderfully good health. But every boy who had been in the hospital found such a comfortable resting place there, and liked his quarters so well that he was loth to leave them.

Whelen had never been an inmate, and now, quite unconscious of everything around him, he was carried into a bright ward and laid upon a bed. The sister who had the work of this part of the ward in her hand was a real lover of her profession, and now tended the boy with every care and skill. When after a time he opened his eyes it was with wonder.

'Where am I?' he asked.

'You have been hurt a little,' said the sister kindly, 'and are in the ward of the hospital. Lie quite still and you will soon be better. Is your head comfortable? that will be better, will it not?' she added, gently shifting the pillow.

'Yes, that's very nice,' said Whelen, contentedly; and obeying his nurse's orders, laid still, watching her quiet, quick movements, as if fascinated. The blow happily did not turn out so serious as was at first feared. The boy had been stunned, but a few days' quiet would soon make him all right. Had the blow been a little lower it would probably have caused death.

'Whelen,' said the sister the next evening as she was sitting by him, 'would you like me to read to you a little?'

'Yes, thank you,' said Whelen, who seemed wonderfully softened since his entrance within the hospital walls.

It was Sunday evening, and the exquisite summer sounds were coming in at the open window. A thrush sang on a tree near by, and in the distance was the chime of church bells. Whelen would never forget that Sunday evening. A softer feeling crept over the boy's heart than he had felt before. His early life had been wild and uncared for. He had not been a favorite among the boys since he came to the Home. It might be said of him, that he loved nobody, and nobody loved him.

'Whelen, have you ever thought that God loves you?' asked Sister Mary, quietly seating herself by the boy's side.

'Nobody loves me,' said Whelen rather fiercely.

'The wonderful thing about God's love is that he loves us even while we forget him, and spend our days without one desire to please him, and yet no earthly friend has ever done so much for us. Even those of us who are loved the most have few friends, if any, who would die for us. Just think what it means, Whelen, 'Christ loved us, and gave himself for us.'

'I've never thought of it like that before,' said Whelen slowly.

Sister Mary opened her Bible and read the simple story of the Crucifixion, her clear, earnest tones making it come most vividly before the boy's mind. Then she slowly closed the book and sat looking out on the sunlit fields. Presently Whelen said—

'I never thought of it like that before. I never thought as Christ died for me, or I'd like to have thanked him.'

'You can do it now my boy. If you know that your past life has been all wrong, that during the fifteen years God has given you, you have forgotten him, have never tried to please him, then, surely, you need a Saviour. You need not be afraid, for he has said, 'Him that cometh unto me, I will in nowise cast out.'

'I never thought of it all before,' said Whelen again; 'I'd like to thank him.'

'That was just what our hero Gordon felt. His life was spent in trying to thank God for all he had done for him. It was not so much what he said, but what he did. Every day he loved God more, and every day he tried to serve him better.'

'He was a good 'un, wasn't he?' said Whelen.

'Yes, there are few amongst us that are as good and loyal to our King as Gordon was, but we can all aim high as he did. Love makes service very easy, and Gordon served God faithfully, because he loved him greatly.'

A few days more and Whelen was able to leave the hospital. Very sorry was he to go, for he had spent quiet, happy days within those walls; but he took with him the thought that God loved him, and it shed a different light upon his life. He became less troublesome to those who taught him, and less quarrelsome with the other boys, so that before long there seemed every hope that he would grow up to be a good and useful man.

CHAP. XIII.—BEN'S SECOND HOLIDAY.

It was well known that Ben wished to be a soldier, and as the year passed on an opening offered for a Gordon Boy in the Royal Artillery for which he seemed specially suited. Before any steps were taken, however, Ben's parents were communicated with, and a somewhat ungracious assent given to the proposition. While Ben had been making daily progress in the right direction, his poor parents had been going from bad to worse, and were by no means capable of choosing their boy's future life.

Ben was intensely anxious to know the decision. Happy as he had been at the Home, he had all a boy's longing to begin life, and he wrote to Miss Carew begging that she would do all in her power to persuade his parents to give their consent. At last the letter came, and Ben was wild with joy when he heard that permission had been given for him to join the army at once as a boy soldier. So before long Ben left the sheltering walls of the Home and began his new life at Aldershot. It was a great change for the lad. Now he was more responsible for his actions, and the time had come when his desire to do right would be tested to the utmost. Hitherto he had been guarded from temptation, now he must face it on every side.

Not many weeks passed before he went over to the Home to visit his old friends. He found plenty of ready listeners to the stories of the camp, and went back to his quarters cheered and strengthened by good advice. Before it seemed almost possible Christmas had come round again, and once more came the longing in the boy's heart to see his mother. He was now a soldier, and proud of his uniform, he wanted to show himself among the old friends at Rengate.

Christmas day was spent at Aldershot, and Boxing day, with its usual brightness, was spent in holiday fashion throughout the camp. But the next day saw Ben travelling homewards, supplied with a soldier's kit, and feeling that he had grown some inches since he had left the Home.

This time his mother was out when he reached the cottage door, but there were the children ready to give him a welcome. But the home looked sadder than ever to Ben's eyes, and when a little later his mother came home uproarious with drink, the boy felt that it was almost more than he could bear. He went out and strode along the road to try and calm himself, then turned towards Allan Lodge.

Miss Carew was delighted to see him. He had grown so tall and strong, and looked so creditable in his new uniform. She listened to all he had to tell of his new life, and his great hope that some day he would be master tailor.

'And what about the other life, Ben?' asked Miss Carew. 'I am delighted to hear you are getting on so well in your calling, but this life will not last at most beyond a short term of years; are you ready for the next? A soldier

perhaps more than any one should have that settled.'

'I hope so, said Ben thoughtfully. 'It makes me think of some words they've got up in one of the recreation rooms at the Home.'

'Indeed; what were they?' 'Live as if you were going to live forever. Live as if you were going to die to day,' said Ben coloring.

'Yes, our lives would be very different if we lived like that. How many words would die upon our lips unspoken, how many thoughts we would crush down, if we really remembered that this day might be our last. I fear you find nothing brighter at home, Ben, than when you were here last.'

'No ma'am,' said Ben, huskily; 'things are worse instead of better. I do feel sorry for the little 'uns.'

'Yes, it is very sad. I was afraid from what I heard that everything would seem very dark to you at home. You must come and see me again, Ben, before you go back to Aldershot.'

That night Ben was broken hearted. Things had been bad in the past, but never so bad as they were now. It stirred him to the depths of his heart. Would nothing touch his parents? Would nothing win them to a higher, better life? Then came these words into the boy's heart, 'With God all things are possible,' and there went up a longing cry to God that he would give new hearts to his father and mother. They reminded him of the ill-used coin Miss Carew had shown him long ago, and the boy felt that nothing but God himself could bring back the likeness of his image.

That night when his mother returned, she seemed a little more sober, sober enough to listen to Ben's earnest pleading that she would begin a different life.

'The New Year is coming mother, won't you begin then?'

Mrs. Collins looked at the boy in astonishment. She new the grief the drink had always been to him, but what had come to the lad now was past her understanding.

'I'll think about it,' she said pacifyingly; 'but don't take on so,' for Ben could bear up no longer, and big tears were rolling down his cheeks. Hot, many tears, as he looked at his mother and saw her a wreck of what she might have been.

The boy's leave would be upon New Year's night, and before he left he tried once more to speak to his mother. Then his father came in, and he pleaded with him too. New Year's day was coming, would they not turn right about face and begin a new leaf with the New Year. The parents looked at their boy and listened. How could they help being proud of him.

(To be Continued.)

DIocese OF HURON.

Mrs. Boomer acknowledges with thanks the following additional subscriptions to the Missionaries' Children Fund: Mrs. Roper for J. K., \$2.00; Ministering Children's League of the Memorial Church, London, \$8.

A QUESTION OF MORALITY, NOT THEOLOGY.

BY BISHOP SEYMOUR.

The Bible, the Book of Common Prayer, the Canons of the Church, are public property, they are in print, and any one who wishes to do so can buy them and read them. When these gentlemen, in reference to whom some of us feel aggrieved, offered themselves for Ordination, they knew what they were doing. They were not going blindly into a system of which they knew nothing or very little. There were certain conditions antecedent to their taking Orders with which they were obliged to comply, and with which they did comply, else they would not have been admitted to the Diaconate or to the Priesthood. These conditions cover the acceptance of the Scriptures of the Old and New Testaments as the Word of God, conformity to the doctrine, discipline and worship of the Church and obedience to Canonical authority. Our complaint is that certain gentlemen openly and as a matter of fixed and continued action, repudiate these conditions, on which alone they obtained the positions which they occupy, and seem to insist upon retaining their positions while they avow as strongly their determination to trample under foot in whole or in part the conditions.—*The North East.*

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MISSION FIELD.

[From the S. P. G. Mission Field for May.]

ELEVEN YEARS IN A BORNEO MISSION.

By the Rev. William Howell, Missionary at Undup.

[CONTINUED.]

To recapitulate the fruits of 11 years' work, I am happy to say that there is in every way a sign of success and encouragement. It was once the hardest field to work, but now, by God's help, it is making gradual progress. Any new comer would express disappointment at the present state. But I have struck a blow against manangism. Difficult as it appears, I hope for a complete success at the end. At Sabu I have some Christians fighting hard for Christ. At Dor, one of the stations a Christian called Nyandang has separated himself from a 'long house,' and built a new house of his own. In this house he refuses to receive followers unless they abandon all their evil customs and sacrifices. For some time people refused to join his house, but now two doors have been added to his. It is indeed slow work, but it is sure. There is now a great deal of talk there, some against and some in favor of him.

When at Dor last month a man came to me whilst I was sitting in the open air one evening. He said to me he did intend to become a Christian and to give up everything, but the manangs threatened him. But still, he says, as soon as it is convenient he will join on to Nyandang's house and have done with all their sacrifices.

I cannot help mentioning again the want of a Medical Missionary. Several times I have to travel at night to attend to the sick. Once I left Sabu at four o'clock in the rain, and walked the whole night to save a woman. She had just given birth to a child. Had I not reached her in time she would have used manangs and died. The next day, in returning home, I fainted, but this was not the first time.

There was no register of burial left by my predecessor, neither had any Christian been buried in the church cemetery, excepting a Government officer some years ago who was buried by him. He died of cholera on his way from Lingga to Simany Gang. Including our poor countryman, ten have been buried in the cemetery.

When I began to inquire I found that the Christians had very strong objections to interring their dead far from their relatives. Besides, they have a custom at a funeral of having a feast, connected with a good deal of ceremony. This feast at first sight looks no more than ignorance and stupidity, but if we inquire deeper into it, we find it teaches quite a contrary hope for the departed to that of Christians. I need not explain the details, but I raised very strong objections to such ceremonies being observed for those who died in the faith of Christ. After a great deal of labor and patience I convinced a good many of them.



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Last year a great question arose among the Christians at Sabu as to how they should treat their dead. I allowed them to make a feast, which simply consisted in eating. They might call for all their friends and relations. No sacrifices are allowed nor a professional mourner. The women might have their natural lamentation. All the women, at the time the feast was going on, made crosses, &c. The next morning these were taken to the graves, and I said a few words on the hope of the resurrection at the last day. This was done last year. The Lord Bishop of the Diocese has approved of it, and asked me on his visit last May to explain it to the Christians at Banting, when they brought up the question of the feast to the dead.

Two years ago we began to have harvest festivals in each year. The people like them, and look forward to them.

For the last three or four years I found great difficulty in getting Dyak children into the school. The Dyak community at large could not see or grasp in their minds the usefulness of cultivating young minds to thinking capacity. Agricultural life is their sole aim, and therewith they are contented. Now they just begin to see the value of learning, and I have no more difficulty in getting children into the school. Besides boys, we have four girls in the school, with whom Mrs. Howell takes a great deal of pains, and we support them ourselves. When I look back on the eleven years past, and consider the state of the Mission when I first came, I cannot but thank the Almighty for His great goodness.

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Voice (Pro.), New York, June 11. —The Anti-Nuisance League is a significant movement. The intent of the movement is to establish, if possible, this point, that the saloon is per se a nuisance. The method to be pursued will be to instigate legal proceedings in a number of States against prominent saloons as public nuisances. If necessary, these cases will be carried from court to court till they reach the Supreme Court of the United States. The design is not to prove that a particular saloon is a nuisance, but that the traffic itself is a nuisance, an injury to health and morals which even the Legislature cannot sanction.

The following declarations by the Supreme Court, at different times, have an instructive bearing on the matter:

There are no inherent rights in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of a State or of a citizen of the United States.—U. S. Supreme Court, California, vs. Christensen.

No Legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them.—U. S. Supreme Court, Stone vs. Mississippi.

For we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating drinks; nor the facts, established by statistics accessible to every one, that the disorder, pauperism and crime prevalent in the country are, in some degree at least, traceable to this evil.—U. S. Supreme Court in Kansas cases.

The Statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.—U. S. Supreme Court, California vs. Christensen.

SALOONS EXIST BY SUFFERANCE.

Toledo Blade, June 4.—On Nov. 10th of last year, the decision of the Supreme Court of the United States was rendered in the case of Chief of Police Crowley, of San Francisco, vs. Henry Christensen, a retail liquor dealer of the same city, which lays down the position of the saloon in its relation to society and law in the United States. The gist of the decision is that liquor-selling is by no means a right; that the State has power to stop it, or regulate it in any way it sees fit. It is not on the same plane with any retail business, such as the sale of dry goods, or of groceries, or of boots and shoes. The liquor seller cannot claim any rights other than those given him by the law. His business has no

standing whatever, save what the State may give it. In this State, the law requires the payment of a certain annual special tax, and imposes the additional conditions of keeping the place where liquors are sold absolutely closed on Sunday. The saloon-keeper who opens his saloon for any purpose whatever violates that condition.

TEMPERANCE IN THE BRITISH ARMY AND NAVY.

In the last expedition sent out by the British Government to explore the Arctic regions, two men of war wintered in Smith's Sound, to the north of Baffin's Bay. There happened to be two temperance men among the crews of the 'Alert' and the 'Discovery,' and these men were observed to be particularly free from the common effects of extreme cold. In Lord Wolseley's Red River campaign, still well remembered by many persons in Manitoba and the Northwest, no alcoholic liquor was given to the troops. The historian of the campaign, Capt. Hayshe, observes, that as the backwoodsman was able to do hard work without spirits, it was rightly thought that the British soldier could do the same. The men were allowed 1 oz. of tea per day as their only beverage, and the experiment, for so the military authorities imagined it to be, was most successful. 'The men of no previous expedition had ever been called upon to perform harder or more continuous labor for over four months. They were always cheery, and worked with a zeal that could not be surpassed. It certainly proved the fallacy of the necessity of providing our men intoxicating liquors when in the field..... No spirit ration means no crime.'

The Russian army surgeons have long since ascertained that a soldier if he has had spirits is more liable to frostbite during a long march than if he has had cocoa or tea.

The experiences of Army surgeons in hot climates is equally favorable to temperance, and by no means only of recent date. The cheap new rum in the West Indies used to carry off the flower of our white regiments; and in the Maroon War in Jamaica, in 1794-5, the English troops, though engaged in very arduous warfare, were remarkably healthy, because they were unable to obtain alcoholic liquors of any description. In 1804, an English army proceeding from India to Egypt, to join Sir Ralph Abercromby's contingent, marched across the desert from Kossier on the Red Sea, and descended the Nile for 400 miles. Sir Jas. McGregor, who accompanied it, wrote, that this fatiguing march had never been exceeded by any army, and that he had an opportunity of seeing the great influence that alcohol has as a cause of disease, and how little it is required in a hot climate to enable a soldier to bear fatigue. "Yet Egypt is a particularly dry thirsty country. The men had no spirits on account of the difficulty of conveying them, and enjoyed an uncommon degree of health." But one day the soldiers strayed into

an Arab village where they bought some spirits distilled from dates, and then crimes, sickness, and insubordination ensued.

In India there are now several totally abstaining British regiments, and they have always been more free than any others from crime and sickness.

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Four spinters at O'Fallon, Mo., couldn't agree on a color for painting their house, so each had her favorite color on a portion of the building, drawing lots for the portion; the result is an artistic phenomenon.

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