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# The Church Guardian

Upholds the Doctrines and Rubrics of Prayer

A. P. Willis  
our Sussex and Quebec  
1 April

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

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## ECCLESIASTICAL NOTES.

THE second list of subscriptions to the Canon Liddon Memorial Fund brings up the sum total subscribed to close on £5,000—still a long way short of what is required to carry out the ideas of Canon Gregory's committee.

WHILE professing Anglican Churchmen of a certain type lose no opportunities of running down the Church, and are always speaking and writing as if the Church of England was falling into a condition of Roman decrepitude, it is remarkable that English Nonconformists are able to see on every side signs of renewed spiritual activity.—*Irish Ecclesiastical Gazette.*

DURING the year 1889 there were altogether sixty-four bequests to the Church of Ireland advertised in the *Dublin Gazette*, and the total amount was £18,126, besides two shares in the London and Westminster Bank, some property in Derry, certain premises at Banbrook, Armagh, the residue of two properties, one-half the residue of another property, and two bequests amounting to £161 ls. per annum.

THE House of Bishops of the P. E. Church in the U. S., at a special meeting held in Pittsburgh, Pennsylvania, Thursday, October 23rd, chose the Rev. John W. Chapman, missionary at Anvik, Alaska, to be Missionary Bishop of Alaska, and the Rev. Wm. S. Langford, D. D., of New York, to be Bishop of Japan.

The Rev. Dr. Langford, who was in Pittsburgh in attendance upon the Missionary Council, having satisfied the committee who notified him that he could not accept the election, his declination was presented to the House of Bishops but no other choice was made for Japan.

MANY people, if they had been asked to name the town in England most associated with the most vigorous form of Nonconformity, would have said, without any hesitation, Leicester. If Nonconformity does not hold its own and more than hold its own in Leicester, surely there must be some change coming over things. And the Rev. J. Simon, minister of a Congregational chapel in that famous Midland town, certainly ought to know how matters are going in this respect if any one does. And what does Mr. Simon say? Speaking lately at a meeting of the Congregational Union, he deliberately gave it as his opinion that the Church of England was making greater progress in Leicester than ALL the Nonconformist Churches put together.

THE religious statistics of the British Army which have just been issued are interesting. They show that out of a total of 199,473 non-commissioned officers and men, 137,973, or 677 per thousand, belong to the Church. If the same proportion of the whole of the population of Great Britain and Ireland, now estimated to be about forty millions, were Churchmen—and it is far higher, as the army is not recruited from classes in which Churchmen are especially numerous—there would be more than twenty-seven millions of Churchfolk in Great Britain and Ireland. There are really, however, as far

as can be estimated, rather more than twenty-nine millions.

WANN Archbishop Tait was Bishop of London, Eng., and Dean Stanley was his Examining Chaplain, the Bishop and the Dean used to put the preaching powers of candidates to the test by making them give short addresses in their presence. It was a little formidable. Scene: the Library or Chapel of Fulham Palace. A little lecturer at one end for the youthful preacher. The Bishop and Dean had an unexpected oratorical treat. A young candidate, full of fervour, began his discourse by dividing it into two parts. "I appeal first," said he, "to the unconverted. Afterwards I shall apply the text to the converted." It never struck him that his congregation consisted of only two persons, and that the Bishop and Dean must have been seriously pondering the question, *which is which?*

RUMOURS are afloat that the Wesleyan Conference will, in its next Session, consider a scheme for celebrating the centenary of the death of John Wesley, which took place in 1790. Fifteen months before his death this same John Wesley said, "I declare once more that I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it." Almost the last connected words he uttered were "Bless the Church and King." It seems to us nothing short of a mockery that a Society pretending to call itself Wesleyan, having rejected some of the sermons and hymns of its reputed founder, whose judgment and advice it has deliberately repudiated, should ostentatiously exhibit its inconsistency in celebrating the centenary of his death. Perhaps there never existed a Society whose proceedings were more at variance with the aims and principles of its first founder.—*The Southern Cross.*

WE never can quite understand how the sects who build upon the "Bible only" principle get over the fact that thousands of Christians were baptized into the Church, lived, and died, before the New Testament was written. The words of the Bishop of London, Eng., which called forth loud cheers from the Conference, put this matter plainly. He said, "Let it be always remembered that although the Bible was the great text-book of religious instruction of the world, the Lord did not first have the Bible written, and then send forth the Apostles to lecture on it. He sent forth His Church; He made the Church; He inspired His Church; and that part of the Bible which is most precious came afterwards. He sent forth men to do the work. The New Testament was the great instrument . . . and it was to invert the order of instruction which the Lord had given, if they supposed that the instrument was to do the work by itself.—*Selected.*

THE CHURCH IN GREAT BRITAIN.—As an evidence of the great activity which the Church of England is exhibiting, there were confirmed in England and Wales alone during the fourteen years from 1876 to 1889 inclusive, two millions six hundred and twenty-eight thousand eight hundred and five persons. The

report of Carlisle for 1883, and St. David's, 1886, are not given. The number of persons confirmed during each of the fourteen years has been steadily on the increase. For instance, in 1876 the Bishops confirmed in England and Wales 138,918 persons, and in 1889 the figures had grown to 225,776, showing an increase of 86,858, or more than 62½ per cent. On the other hand, the British census shows that the population of England and Wales has only been increasing at the rate of one and two-fifths per cent. per annum, which for the fourteen years would be less than 20 per cent. The number of persons confirmed has increased therefore more than three times faster in proportion than the population. It may also be added that not only is the Church of England exhibiting very great activity at home, but the entire Anglican Communion throughout the world.

EVIDENCES of the growth and advancement of the Church come to us from all directions. A leading secular paper, speaking of the general condition of the various bodies in the great metropolitan city, expresses its opinion that "the only Protestant Church in New York whose growth can be called healthy is the Episcopal, and it makes its gain to a large extent at the expense of the others. Its communion includes nearly as many as are numbered in the Baptist and Methodist communions combined, though these denominations contain the vast majority of the Protestant church membership in the Union. While it is growing rapidly, they are barely holding their own in New York. As a matter of observation, of all the Protestant churches, the only ones that are commonly filled are the Episcopalian. A few preachers draw large audiences in the other denominations, but the houses of worship generally have a seating capacity much beyond the average attendance, while the Episcopalian are making greater and greater inroads on their congregations, by offering a service that is more attractive, without regard to the eloquence of the clergyman. Probably, then, although the Episcopalian number only about one-third of the Protestant membership, a count would show that as many as one-half of the Protestant church attendance on Sunday is upon their churches. These are very significant facts, and the more so because the tendency toward the Episcopal Church which has been so strong during the last five years, is rather increasing than diminishing.—*The Church Year, Florida.*

WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

SUBSCRIBERS wishing to discontinue will please understand that all arrears, together with the current year's subscription, must be paid before order to discontinue will be accepted. See rules p. 8.

## THE REFORMATION.

"We were Catholic and Anglican, and when, with the Bible in our hands, we looked around us, we found our holy and beautiful house, the place where our fathers worshipped, filled with graven images, which we displaced. We found only a few, comparatively speaking, kneeling at the altar of our Lord, our Saviour, and our God, while multitudes were prostrate before the image of the Virgin Mary; that image became to us Nebushtan, and, explaining to men the nature of idolatry, we bade them do service and worship to God, and God only. We did away at once with that which was absolutely wrong; and we prepared to set in order that which, though right, was out of place. The papal arms were demolished, but the Bishop's throne remained. The tawdry vestments in which the clergy were arrayed, or the sanctuary decorated, were rendered conformable to a better taste. The pulpit remained, but the preacher was requested to ground his discourses on the Bible, and the Bible only, which he was to interpret by the light afforded from the primitive Church. The Holy Table still remained, continued as an Altar at which communicants might offer themselves, with the Church militant and triumphant, their souls and bodies, to be a reasonable, holy, and lively sacrifice to our Heavenly Father, but the Mass, the re-offering of Christ as a sacrifice for the living and the dead, was repudiated and condemned. Our reformers received the doctrines of the Church as they found them, assuming that their existence was a *prima facie* evidence in their favour. They did not reject anything because it was mediæval, but when anything mediæval was of a questionable character they then sought guidance from Scripture. If Scripture was not clear—if when two parties were at variance both claimed Scripture as being on their side, they then yielded to the decisions of the primitive Councils or to the evidence of the primitive writers. They held that if what appears probably to be taught by the primitive and Catholic Church, such probability, strengthened and confirmed, carries with it the force of demonstration. Our Reformation was a practical movement throughout. We had no fine spun theories, no speculations, among our divines, no original thinkers like Luther, Melancthon, or Calvin. As we are not now, so we never have been, a theorising nation. A grievance was complained of, admitted, and redressed. Abuses were pointed out, examined, and removed. There was no desire to innovate from the mere love of innovation. For every step taken a precedent was sought."—Dean Hook.

### CAN A DIOCESAN SYNOD ENACT CANONS?

In our Diocesan "Handy Book" the records of the Acts of the Synod are classed under three heads, "Canons," "By-laws," and "Resolutions." On examining, however, the subjects under each head, we find that the three divisions have no perceptible differences as respects the matters legislated upon, and that any one of the three terms would cover all, as there are no definitions as to their bounds or limits. It may, therefore, be useful to refer to the history of the words "Canons" and "By-laws," and point out their true ecclesiastical meaning, as given by leading authorities:

Now, according to "Reeves' History of English Law, a work of high repute, "Canons are Ecclesiastical laws, consisting of Legatine constitutions, or laws made by national Synods, and Provincial constitutions, or the decrees of Provincial Synods." Burn's great work on

"Ecclesiastical Law" (see preface), confirms this view of the nature of Canons, and of the authorized framers of them. I find a further definition of the word, as "A regulation of policy or discipline, by a General or Provincial Council," and also "a law or rule concerning Ecclesiastical doctrine or discipline enacted by a Council and duly confirmed.

Both Collier and Palmer take a similar view of the force and character of Canons, and Bingham defines them as "The public voice and rubrics of the Church, and so much the more carefully to be read on that account." Lyndwode, also, in his Provincial Constitutions, Ed., A. D. 1521, takes a like view.

I am aware that our Legislators have given power to Diocesan Synods to enact Canons and By-laws, but I think as regards "Canons," it is *ultra vires*, for according to the authorities given above, the power of making canons is confined to National and Provincial Synods.

#### BY-LAWS.

The word is derived from the Scandinavian word *Bi-lagu*, which signifies a private or local law, made by a corporation for its own government. A law made by an incorporated body for the regulation of its own affair; see Imp. Dictionary; and Webster and Worcester. I hold then that Diocesan Synods have power to enact these, but not Canons. My impression is that they were considered as synonymous terms by our legislators. In our Diocesan Synods I never yet got a clear definition of the difference between a Canon and a By-law. In the constitution of the Diocese of Toronto, clause 3 reads, "Powers of Synod." "The Synod may make such By-laws and Regulations for the preservation of order, and the organization of Committees, as from time to time shall be considered expedient." In clause 68, however, the word "Canons" is used instead of "By-laws," which is omitted. I hope that in our Provincial Synod, whenever the relative functions of the Provincial and Diocesan Synods may be discussed, that the question I have introduced may be considered.

ALEX DIXON,  
Archdeacon of Niagara.

Guelph, 1st November.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

TRURO.—A meeting of the Amherst Ruridecanal Chapter met at Truro on Tuesday and Wednesday, Oct. 25th and 29th, at which were present the following: Ven. Archdean Kaulbach, Revs. Downing, Harris, Gibbons, Martell, Harley, Grant, Morris-Taylor, Crawford Frost and Pittman. The clergy robed for Evensong, on Tuesday evening, in the spacious crypt of the beautiful stone church here, which has been recently tinted with much taste, as well as improved by the addition of the electric light; and entered the west door to the strains of that old favorite, 'Onward Christian Soldiers,' which was well rendered by the efficient, and carefully trained choir, under organist Faulkner, The Rev. G. R. Martell, in his forcible style, delivered a very excellent, practical sermon—taking for his text Acts xx, 38: 'Sorrowing most of all for the words which he spake, that they should see his face no more,'—in which he dwelt upon those loveable traits in St. Paul's character, which could not fail to endear him to all; and urged upon his hearers the duty of imitating his high example, particularly in prizing dear, and holding fast to 'the faith once for all delivered'; and by maintaining a righteous zeal for the teaching of the Church Catholic, that they be not 'tossed to and fro and carried about with every wind of doctrine.'

On Wednesday morning the Litany was said at 10 o'clock. Matins and celebration of the Blessed Sacrament at 10:30; Rev. V. E. Harris

being the celebrant. The *ad clerum* sermon was preached by Rev. J. L. Downing.

Immediately after the service, the clergy retired to the crypt, and there partook of a luncheon, which the Archdeacon's forethought had wisely provided, so that time might be thus gained for the several subjects awaiting discussion. The business meeting opened according to the prescribed form with prayer, and the singing of the *Veni Creator*; Ven. Archdeacon Kaulbach in the chair. A cordial welcome was first accorded Revs. Morris Taylor and Crawford Frost, who were present for the first time; and the meeting settled down to work. The election of Dean, caused by the resignation of Rev. D. C. Moore, who so ably presided at our former meetings, and who is still engaged in the work of the Church in England, whither he went for good, was the first matter that called for discussion. It was proposed by Rev. V. E. Harris that Rev. Mr. Downing, as senior priest of the Deanery be elected to fill the vacancy. The rev. gentleman, however, urged many reasons why he was obliged to decline the honour. It was then proposed by Rev. S. Gibbons, seconded by Rev. J. L. Downey, that Rev. Mr. Harris be elected, and carried unanimously.

A matter which had been for several meetings deferred, viz: 'Whether a division of the Deanery would further the interests of the Church?' was again opened up, debated and disposed of—the decision, which was all but unanimous, being in the negative. Other matters of more or less importance were then freely discussed.

Rev. Crawford-Frost introduced a form of pledge, which embodied a number of praiseworthy resolves, and which he considered of paramount importance; but the opinion of the Deanery was to leave the subject for some future date, when they might have more time at their disposal to examine his scheme.

Then followed a paper on 'The ways and means of obtaining candidates for the sacred ministry, by Rev. Mr. Bent, which led to an interesting and profitable discussion; and resulted in promises from other members of the Deanery, who will treat the subject from different aspects at the next meeting, which was decided to be held at Amherst, Jan. 13th, to suit the visit of the Bishop of the Diocese, who has made arrangements to consecrate the Fort Lawrence Church, in that vicinity, on the above date.

The popular Deanery dinner was the next subject to be discussed, and the clergy proceeded to the Rectory, where it was dealt with evident satisfaction to all. At 7:30 Evensong was said, when the Rural Dean elect, preached an earnest sermon on the subject of Prayer, speaking particularly of our duty to pray not only for ourselves, but also for others.

After service the clergy, choir and many others were entertained at the Rectory, where a most enjoyable evening was spent. The hearty hospitality of the Archdeacon and his genial wife was well supplemented by that of other families of the congregation.

LOCKPORT.—By invitation of the Rector a few of the clergy of Shelburne Deanery met in this parish on the festival of St. Simon and St. Jude to confer together concerning the revival of the Chapter. For some time there have been no regular meetings, and the Dean's office has been vacant since the removal of Rev. S. Gibbons. Several of the clergy failed to put in an appearance, so that when the hour appointed for the first service arrived only four priests were on hand. Holy Communion was celebrated at 10:30 by Rev. T. W. Johnstone, Rector, assisted by Rev. W. S. H. Morris, J. Simonds and J. Lockwood; the latter preaching the sermon.

After partaking of an excellent dinner at the rectory, the clergy held a conference and took such steps as lay in their power to revive the Deanery of Shelburne, the first being a request

to the Bishop to be signed by all the clergy in the Deanery to appoint a Dean. The next meeting is to be at Port Medway.

At 7 p.m., shortened Evensong was said, with special Collects, after which addresses were made by each of the clergy, interspersed with Missionary hymns. The Church of the Holy Cross was well filled with an attentive congregation, which joined heartily in the responses and hymns. The collections were in aid of the B. H. M.

The Holy Cross Ladies' Sewing Society realized by their sale and tea, lately held, \$151.64.

**BISHOP'S VISITATION.**—On Monday, Oct. 27, his Lordship Bishop Courtney held Confirmation service at Alma, and consecrated the new church at that place, and on Tuesday morning he held similar services in Alberton. Tuesday afternoon he consecrated St. Luke's Church at O'Leary and held Confirmation service there. The clergymen present on this occasion with His Lordship were: Revs. J. M. Forbes, Deacon in charge, T. B. Reagh, H. Harper and C. F. Lowe. After the services the Bishop and clergy repaired to the residence of Col. Duvar, where the meeting of the Clerical Association took place. On Wednesday, Rev. J. M. Forbes was raised to the priesthood. Rev. T. R. Reagh preached an earnest and powerful sermon from 1st Cor. ch. 4, v. 1. At Port Hill Confirmation was held the same evening. At a meeting of the Clerical Association in Col. Hunter Duvar's drawing room, the Archdeaconry of P. E. Island was debated; the result being that the late holder of the office, Rev. S. Weston Jones, Rector of Windsor, N.S., is to be requested by the Bishop to withdraw his resignation and at stated times to visit P. E. I. in the exercise of his office.

**GREEN HARBOR.**—St. Peter's Church has been supplied with a rich sounding bell, through the bequest of the late Miss Jane Crowel, of Yarmouth.

A Thanksgiving service was held in Holy Cross Church, Lockeport, on the 6th inst. The Thanksgiving being, notably for the abundant harvest, with which the Dominion has been blessed; but also for the 'Blessing of the Sea,' and for the safe return of the fishermen and sailors from the dangers of the sea, and that they are permitted to enjoy the blessings of the land, with the fruits of their labours.

The offertory was for the W. & O. Fund.

**LIVERPOOL.**—This week we have to chronicle the death of Mr. Andrew Cowie, our oldest citizen, whose long and honorable life closed on Tuesday last, October 21, at the ripe age of ninety-two years. Andrew Cowie was born July 20th, 1798, in the village of Anchenhalreg, near Gordon Castle, Banffshire, Scotland. He resided in the city of Aberdeen a few years and came thence to Halifax where he arrived on the 6th of June, 1816, the birthday of King George the Third. He removed to Liverpool in 1818, and in 1820 married Janet More, daughter of John More.

Mr. Cowie was a Conservative, and thrice represented this county in the House of Assembly. In 1857 he was elected without opposition. When Confederation was before the house he was one of the thirty-three who voted for it, and he never regretted his vote to the day of his death.

In 1820 when the parish of Trinity Church, Liverpool, was organized, Mr. Cowie was chosen as one of the vestrymen, a position which he held continuously until his death; he also served as Churchwarden. Mr. Cowie was a warm supporter and faithful communicant member of the Anglican Church, and was largely instrumental in building St. Andrew's Mission Chapel. His wife aged ninety years, three daughters and four sons survive him.—*Times.*

**DIOCESE OF FREDERICTON.**

**SHEDEAC.**—On the 19th Sunday after Trinity the Bishop coadjutor of the Diocese favored Shediac, of which Rev. C. E. Mackenzie is Rector, with his long expected visit, but the weather was far from favorable. One of the worst storms of the year prevailed, the wind blowing a perfect gale, and the rain pouring mercilessly. In the morning Confirmation was administered in the Parish Church of St. Martin in the Woods to 8 candidates. In the afternoon, the undaunted successor of the Apostles, faced a dreary drive of seven miles to Cocagne where three received the sacred gift in St. Alban's Church. Returning thence an additional drive of three miles brought him to St. Andrew's Church, Shediac Station, where evening service was held and three more candidates were presented for the Laying on of Hands. More than forty had been prepared in the parish, but the storm prevented many from coming who had a distance to travel. Under the circumstances good congregations assembled at each place, especially at St. Andrew's. The Bishop's instructive and practical addresses were much appreciated, and it is hoped he may soon be enabled again to visit Shediac, when gentle breezes blow.

Rev. A. B. Murray, of Woodstock, and Rev. C. P. Hanington, of Johnston, paid welcome visits to this their native parish during the summer, and both very kindly assisted the Rector while here. Their sermons were, rightly, very highly valued.

Rev. Stanley Boyd, a former Rector, at present on a visit from England, officiated on Sunday October 5th, both morning and evening to large and gratified congregations in St. Andrew's Church. He made touching references to the changes which had occurred since their previous connection as pastor and people 12 years ago. Before his departure he presented the Church with a number of hymn books for use in the seats, and also a generous gift of \$20 towards the improvements in the interior of the Church now nearing completion. St. Alban's Cocagne is also at last being shingled and painted.

**DIOCESE OF QUEBEC.**

**QUEBEC.**—St. Matthew's—Saturday week being All Saints' Day, there were three services in St. Matthew's Church. At 8 o'clock in the morning, a celebration of the Holy Communion, at 10.30 Morning Prayer and an address from the Lord Bishop of the Diocese, and at 7 o'clock in the evening, there was Evening Prayer, taken part in by a large congregation. The Rev. Messrs. L. W. Williams, A. J. Balfour, T. A. Williams and Canon Richardson officiated, the last named delivering an appropriate and eloquent address. After the service the Lay Helpers' Association of the Parish celebrated its eighteenth birthday. The members of the Association and their friends assembled in the Parish Room about 8 p.m., and had a very enjoyable time together. Songs were given by Mrs. H. Gowen, Mrs. Gowen, Dr. Hewitt, and Mr. W. A. H. Cuff, organist and choir master of the church, and duly appreciated. The Rev. Lennox Williams also made a short address, stating the age of the Association, which was started in 1872, and mentioning that in the books were to be found inscribed in that year the names of many of the present members. He then exhorted others to join at once, and the result was that about twenty-five new names were entered in the books that evening. At the close of the entertainment the boys of the surpliced choir were treated to apples and bags of sweet meats. Refreshments were served during the evening.

**GEORGEVILLE.**—A branch of the Ministering Children's League has been organized here. The Rev. M. Tamba presided at the meeting

held for the purpose, and gave a short address explaining the object of the League which is to further the spirit of unselfishness and the doing of little acts of kindness. . . . The following officers were appointed:—Rev. B. C. Tamba pres. ex-officio, W. A. Adcock vice pres., Miss Keyes sec., Miss A. Tuck ass.-sec. The remaining officers will be appointed at the next meeting, which will be held in the School House on Monday evening, November 17th. A good programme will be prepared and all are cordially invited.

**BRADFORD.**—Church work in this Mission is being carried on steadily, and the members of each congregation seem to be alive to their privileges and responsibilities.

On October 23rd, there was a Harvest Thanksgiving Service in St. Cuthbert's Church, Dixville. The Church was beautifully decorated for the occasion with flowers, fruits, grain, vegetables, &c. The congregation numbered about 125, and the singing and responding were hearty. The Rev. A. Stevens, M.A., Rector of Hatley, and formerly Incumbent of this Mission, preached the sermon. His remarks were plain and practical and were listened to with rapt attention. After service old and young vied with each other in their efforts to welcome their old pastor and to hear his kind—and to many—familiar greeting. A nice little company met Mr. Stevens at the Parsonage, where a social evening was spent.

The Church is much improved by the addition of a furnace. About a month ago three of the leading members of the congregation decided to have it put in, and at once set to work to carry out their purpose. Enough has been subscribed to cover expenses.

The Harvest Thanksgiving Service at St. Paul's Church, Stanhope, was not held until Thanksgiving Day; but, though late in the season, it was by no means a failure. Church members and others turned out with a will to decorate the Church, and evinced good taste in arranging such materials for decoration as were at their disposal. The little church is neat at any time; but it looked even neater decked out in its Thanksgiving garb. There were about 100 present, and the service was hearty.

The Rev. Canon Foster, M.A., delivered a very earnest address in which he emphasized the duty of Thanksgiving generally, tracing the custom back to the time of Moses, and enumerated the many reasons his hearers had for rendering to Almighty God the tribute of praise and thanksgiving.

**S. S. CONFERENCE.**—A Sunday School Conference for the Deanery of St. Francois was held at Sherbrooke on Tuesday, October 28th, being the third held under the authority of the Deanery Board. At 8 a.m. the Holy Communion was celebrated in St. Peter's Church and quite a large number of the clergy and S. S. teachers from the various parishes and missions of the Deanery were present. The Conference proper met in the Church Hall at 9.30, there being 12 clergymen and 35 teachers present. A very interesting programme had previously been arranged by Canon Thorneloe, Rector of Sherbrooke; six persons had been asked to write papers upon subjects assigned them. The Conference was organized by the election of the Rev. Canon Foster, Rural Dean, to the chair, and the appointment of Rev. Albert Stevens, of Hatley, as Secretary.

Dr. Adams, Principal of Bishop's College, was called upon to read the first paper, the subject being, "The aim of S. S. teaching as to (1) imparting instruction, (2) to forming character." The reading of this paper made a deep impression upon all, and Dr. Adams was asked to print it. A very interesting discussion followed which was joined in pretty generally by both clergy and teachers, each speaker bringing out and commenting upon some point suggested by the paper.

At 11.25 Archdeacon Roe read the second paper on "The Religious Character of S. S. Work." It is well known that the Archdeacon does nothing by halves, and in this instance he did not forfeit his reputation. In clear and telling sentences he carried his hearers to a higher plane of spiritual progress than I fear many S. S. ever reach.

After the reading was finished it was several minutes before any one volunteered to open the discussion. It was felt that the subject had been so exhaustively and reverently handled that to discuss it was really to lessen the good impression it had made upon all.

At 12.10 the Rev. Albert Stevens began the reading of the third paper on "The office of S. S. teachers, its duties and responsibilities, and how to fill it." A general discussion followed which was kept up till one o'clock, when the Conference adjourned to the Magog Hotel for lunch, the delegates being the guests of the the Sherbrooke S. School.

Business was resumed again at 2.30, and the discussion of Mr. Stevens' paper was continued for some time.

The Rev. Thomas Blaylock, of Danville, then read his paper on "Catechising, what it is, and how to do it." In the discussion some of the clergy strongly advocated regular and systematic catechising in Church.

Archdeacon Roe recommended two Books to the clergy as being of help in this work. "The Ministry of Preaching" by Dupanloup, and "The Revival of Priestly Life in France."

The Rev. A. H. Robertson, of Cookshire, read the next paper on "Defects in our S. Schools and how to remedy them." Mr. R. J. Hawton, Principal of the Sherbrooke Academy, read the last paper on "How to teach a S. S. Class (1) of Juniors and (2) of Seniors." This paper brought out so many good points and was so valuable that Mr. Hawton was requested to allow it to be printed. It is hoped the *Church Guardian* may be able to find room in its columns to give it in full. At 5.30 the Conference adjourned for evening prayer, after which all returned to their homes feeling that the day had been well spent, and determined to do more to advance S. S. work in the future than in the past.

#### DIOCESE OF MONTREAL.

WATERLOO.—On Tuesday last St. Luke's Church was crowded to witness the marriage of Walter R. Lindsay, son of Ven. Archdeacon Lindsay, to Miss Jessie Goodwill. After the ceremony a sumptuous dinner was provided at the residence of the bride's father. The happy couple left by the afternoon train for their new home in Calgary, where Mr. Lindsay has a flourishing awaiting him. The presents were numerous and costly.

GRANBY.—The St. George's Church Women's Association made a by no means hostile invasion of the Rectory on the 13th of October last, during the absence of the Rector. The ladies, with the help of some gentlemen, carried the house by storm and laid a new carpet in the drawing room, hall and stairs, in addition to hanging lace curtains in the parlor. When this was done they invited a large number of friends and gave a surprise party, so that when Mr. Longhurst and family returned they found the house brilliantly lighted up and crowded with people. Mr. L. thanked the generous donors for their kind remembrance, and after refreshments had been served, games were started, in which both old and young indulged, and the party dispersed after a most enjoyable evening.

FARNHAM.—The Girl's Auxiliary Missionary Guild met at St. James' Church Hall, on Friday evening, "All Hallowe'en." They invited the members and friends to meet and assist them in their good work in providing assistance for the Indian charge of the Rev. Mr. Wilson in

the North West. The call was liberally responded to, both in numbers and financially. There were over two hundred present. The young folks provided a very agreeable entertainment consisting of dialogues, charades and singing. There was likewise a bountiful supply of delicious coffee and cakes which were appreciated by all. The G. A. have already sent to the Home three large cases of clothing and other useful articles, and are now busily engaged in getting ready a further supply.

ST. MARTIN'S.—*Montreal*.—"It is rumored (says the *Star*) that the choir of St. Martin's Church are soon to be put in surplices, and most of the congregation are said to be much pleased at the prospect. The choir number about forty men and boys, and it is thought desirable that they should have a uniform dress." We congratulate the Rector and congregation of St. Martin's on this forward step towards the full measure of 'decency and order' which should characterize the services of God's House. In few of the churches in the city, have these characteristics been as plainly visible as in St. Martin's; but the entry of the large choir of men and boys in procession clad in divers coloured suits—and followed by the white robed priest or priests, seemed strangely inconsistent; detracted much from the 'order and reverence' to which we have referred; and destroyed the impressiveness of the act itself.

LAY HELPERS.—The Diocesan Lay Helpers' Association met at Christ Church Cathedral on the 2nd November last at eight o'clock, for the annual corporate communion presented by the constitution. The Rev. G. O. Troop, M. A., Rector of St. Martin's, had been announced as the Preacher, but was prevented at the last moment from being present; and the Rev. Dr. Norton, Rector of Montreal, kindly took his place.

#### DIOCESE OF HURON.

KIRKTON.—On Friday, Oct. 31st, his Lordship the Bishop of Huron completed his Episcopal tour of visitation for the County of Perth, by meeting with the congregations worshipping in Trinity Church, Prospect Hill, and St. Paul's Church, Kirkton; service was held in the former church at 11 a.m., when, notwithstanding the inclemency of the weather, there was a large attendance of worshippers. After an opening hymn, the Litany was said by the incumbent, Rev. H. D. Steele; which was followed by a hymn and the usual Confirmation service, at which the Apostolic rite of 'laying on of hands' was administered by the Bishop to thirteen candidates. His Lordship's addresses, both to candidates and to the general audience, were in his usual fervent and impressive style, and were listened to throughout with rapt attention.

Evening service was held at 7 o'clock in St. Paul's Church, Kirkton, where a very large congregation had assembled, including many from other denominations, filling the Church to its utmost capacity. Twenty-one candidates were presented by the incumbent, and, after 'the laying on of hands,' by the Bishop, His Lordship preached from St. Matt. vii, 13 and 14: a plain, practical and eloquent sermon on 'The two ways and the two endings.' The offertory was much larger than usual in both churches. The Rev. Mr. Steele is to be congratulated on the unity that pervades among the people of his three churches, and the measure of prosperity manifest throughout this extensive mission.

WINDSOR.—The ladies of All Saints' Church have organized a Missionary Society, with Mrs. Hincks as President. His Lordship the Bishop of Huron delivered a stirring missionary address on Monday evening, Oct. 27th.

Mrs. Willoughby Cummings, of Toronto, has been in the city and addressed a meeting of the Ladies' Missionary Society of the Church of England at Memorial Church on what she saw of the Mission stations of the Northwest.

HAYSVILLE.—The opening of the new church here took place on Sunday, Nov. 9th. The sermons were preached by the Lord Bishop of Huron. Mr. Harry Paddicombe, organist of the Memorial Church, London, presided at the organ.

MOORNTOWN.—Trinity Church congregation here, under the guidance of Rev. Dr. Armstrong, has formed a Church Aid and Mutual Improvement Association, with a membership of thirty-six the first night of meeting. Committees on general management, literature, music and missions were appointed, and all the members are enthusiastic and ready to work. Dr. Bray is Secretary, and Mrs. Featherston and Mrs. D. H. Johnston, Lady President and Vice-President respectively.

LONDON.—His Lordship Bishop Baldwin issued a pastoral to the clergy of the Diocese of Huron, requesting that the collections on Thanksgiving Day be devoted to Huron College, London. The Bishop says: 'May I ask your generous assistance in this important work, and believe that you will kindly bring the College before the attention of your people.'

St. James'.—Mr. Ed. T. Maccomb has entered upon his duties as organist and choirmaster of St. James' Episcopal Church. The choir has been reorganized and vastly improved by the addition of several splendid voices, and their choral work Sunday was a welcome surprise for the congregation. During the morning offertory, Mr. C. W. Davis rendered the solo 'Not unto Us,' Ellis, in splendid voice, and in the evening Mrs. Greenwood, of St. Catharines, sang with beautiful expression that gem of Gounod's, 'Adore and be still.' The organ work by Mr. Maccomb was excellent, and many were the expressions of satisfaction by the congregation at the choice by the churchwardens of a successor to Mr. Ellis, who resigned some weeks since. Mr. Maccomb's initiatory work augurs well for the musical future of St. James'. Less than a year ago an addition of study, dining room and two bedrooms were put to St. James' Rectory. This has made the Rectory one of the most complete, and is a very great improvement in every way. A pleasing feature in connection with this is that the churchwardens have made the last payment on the debt. The revenue of the church is sufficient to allow them not only to meet all calls, but to make such payments and reduce debts. The Rectory and schoolhouse are both free of debt now, and the only remaining balance of about \$800 is on the church. Few congregations in the Diocese have had such a prosperous career as St. James', and the Rev. Canon Davis, who has had charge from its commencement, deserves and receives the warmest support of the parishioners in all his laudable undertakings.

HAMILTON ROAD.—The new Mission Chapel of All Saints', Hamilton Road, was opened on Sunday by special services. Three years ago the Mission was established by the Rev. Canon Richardson in the brick chapel, corner of Adelaide street and Hamilton Road, formerly occupied by the Primitive Methodists. A Sunday school was formed in May, 1888, and the progress gained has been so encouraging as to warrant the erection of a Mission chapel for the permanent carrying on of the work. The new chapel was commenced early in last summer upon a lot presented for the purpose by the Imperial Oil Company. The rector devoted himself to the undertaking, and received substantial aid from the members of Memorial Church congregation and others towards the building. The chapel is a neat brick structure

of Gothic design, well heated and fitted up in a very attractive manner. It is capable of accomodating some 200 people, and the seating arrangement is very good. Mr. William Jones was the architect, and he carefully and gratuitously superintended the construction from the beginning. The brickwork is by Mr. Joshua Garrat; the carpenters, Tambling & Jones, and Waspe & Dearson, painters; Smith Bros. had the contract for plumbing, and Isaac Sargurt did the seating.

In spite of the inclement weather all the opening services were largely attended, and proved most successful. The Rev. Canon Richardson preached in the morning from Gen. xxviii., 17, on "The Gate of Heaven as a Figure of the House of God." In the afternoon the chapel was again comfortably filled, and the Bishop of Huron preached with his characteristic power from 2 Tim., ii., 19. He pointed out the Holy Scripture, and Jesus Christ therein as "The Foundation of God," and eloquently discussed God's knowledge of His own people. At the close of his discourse he congratulated the congregation on the beauty and fitness of their new chapel, and expressed the hope that Christ alone might ever be the foundation of all the preaching and teaching in that place.

A third service, largely attended, was held in the evening, when Rev. Richard Hicks, of St. Paul's Cathedral, officiated. His sermon was based on 2 Sam., vii.: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains." He spoke of the necessity of a place of worship even in the wilderness. The erection of such buildings as this broadens religious sympathy and shows its purpose world-wide. Our churches must not be the meagre expression of a narrow heart. There must be the sacrifice of a free-will offering in all church extension, but a united purpose makes possible great things.

The day was an auspicious one in the history of the Hamilton Road mission work, which promises success.

**DIOCESAN SYNOD OF RUPERT'S LAND.**

(Continued)

School work—This is of two kinds, class work industrial. The former is carried on on the lines laid down by the Indian department, and Inspector MacCrae, who recently visited the school, seemed fairly satisfied with the manner in which the work has been done. The work ranges from the 1st to the fifth standard. Children in the higher standards have been instructed in various reserve schools. About half the children are engaged in class work the whole day, doing light fatigue work at other times. The rest are for one half the day engaged in farm, industrial, or domestic work. Arrangements are now being made for doing more in the shape of definite trades, carpentry, smithing, and perhaps printing. Much has been accomplished during the year, especially on the farm and in laying out the grounds which, we hope, may soon be very attractive. There are now 27 boys and 31 girls in the school.

The number of pupils has lately been largely increased, and the committee earnestly appeal to friends for support to meet the increased expenditure involved. Applications for admission are always coming in and the work is capable of great expansion.

The school is under the control of a committee of which the Most Rev. the Bishop of Rupert's Land is chairman. From this a Board of management has been appointed, with the Very Rev. The Dean of Rupert's Land as chairman. Mr. F. H. Mathewson kindly acts as hon. treasurer. The committee tenders its grateful thanks to all who have in any way furthered the work. The Principal also desires to express his grateful sense of the kindly spirit and great devotion of the staff, to whom so much of the success of the school is due.

The financial statement from 1888 to Oct. 1st, 1890, by F. H. Mathewson, hon. treasurer, showed receipts \$11,765 and disbursements \$11,559 25, leaving a balance in the honorary treasurer's hands of \$205 75.

After several members of Synod had spoken most favorably of the work referred to the report was adopted.

Mr. F. H. Mathewson presented the Statistical committee's report and moved its adoption, seconded by Capt. Lewis.

Rev. J. J. Roy moved, seconded by Ald. T. W. Taylor, to strike out the provision regarding statement of the number of parochial visits made by the clergymen; but after discussion the report was adopted.

**EDUCATION.**

Rev. Canon O'Meara submitted the report of the committee on primary education, as follows: It will no doubt be in the recollection of the Synod that about the time of the meeting last year there was a general impression that it was in contemplation by the Provincial authorities to introduce measures looking to the complete secularization of our public of our schools; the charge of his Lordship the Metropolitan of Rupert's Land addressed to this Synod, followed almost immediately as it was by the able deliverance of the Rev. Principal King, were instrumental in rousing public opinion in opposition to any such measure, especially as these utterances were endorsed respectively by the expressed opinion of this Synod and the Winnipeg Presbytery. That these bodies voiced the general sentiment of the community was made evident when measures affecting primary education were presented to the Legislature, for in those measures we are glad to say there were provisions for a certain amount of religious instruction. Although these provisions will no doubt seem to many to fall short of that definite religious teaching they would wish to see forming part of our general scheme of education, still your committee feels that, considering all the circumstances of the case, it is very well that even this distinct recognition of religious duties and religious sanctions has found a place in the statute book of the Province. While thankfully recognizing the religious element that now exists in our school system, they cannot, however, but fear that from two different sources there may be a continued pressure to minimize and ultimately sweep away the religious teaching that is now provided; and they would strongly recommend the maintenance by the Synod of continued vigilance and an unabated interest in all that in any way touches the educational policy of the authorities of the Province.

Mr. H. M. Howell, Q. C., objected to the report that it touched very near the border of politics, and moved the adjournment of the debate until next morning which was carried.

**PROVINCIAL SYNOD DELEGATES AND EXECUTIVE COMMITTEE.**

The election of delegates to the Provincial Synod resulted as follows:

Clergy.—Rev. Canon Matheson, Very Rev. Dean Griedale, Rev. Canon O'Meara, W. A. Burman, E. S. W. Pentreath, Canon Coombes, A. E. Cowley and S. McMorine equal for the last place of the seven. Substitutes, Venerable Archdeacon Fortin, Rev. W. Walton and Rev. H. A. Tudor.

Laymen.—F. H. Mathewson, W. R. Mulock, J. Wrigley, H. S. Crotty, H. M. Howell, Q. C., and G. W. Girdlestone, Hon. Senator Boulton. Substitutes, J. H. Brock, S. L. Bedson, A. F. Eden.

The election of Executive Committee: Clergy.—Revs. Canon Matheson, E. S. W. Pentreath, W. A. Burman, Canon O'Meara, Canon Coombes, A. E. Cowley, S. McMorine and W. Walton.

Laymen.—Jos. Wrigley, Sheriff Inkster, F. H. Mathewson, H. S. Crotty, G. W. Girdlestone,

W. R. Mulock, A. F. Eden, H. M. Howell, Q. C., T. Norquay; Hon. Senator Boulton, J. H. Brock and Hon. D. M. Walker, equal for the tenth place.

A ballot was then taken on the last three names, and subsequently Mr. J. H. Brock was reported to have been elected.

Rev. Canon O'Meara read the report of the committee appointed to consider the Bishop's address, which having been considered clause by clause was adopted.

Rev. Rural Dean Pentreath and Rev. Rural Dean T. Cook read their reports of their visits to the several Missions and parishes under their jurisdiction. These were adopted and referred to the Executive committee.

The Synod adjourned at 1 o'clock, to meet at 2:30 p.m.

**AFTERNOON SESSION.**

The Synod re-assembled at 2:30. Rev. H. T. Leslie presented the report of the Immigrant Chaplain, showing that in the past year there had been a great falling off in immigration; and it was doubtful whether the volume would increase to its old proportions, though this season's harvest might have that effect. Last April the Children's Aid Society of England had founded in the city. It is the intention of the Society to send out every year strong lads under the guardianship of chaplains. The lads are to stay in the room until places are found for them, and it will be a refuge for them when out of employment. The report was adopted.

Rev. Canon Coombes presented the report of the Sunday School committee. It noted the formation since the last Synod of the Sunday School Union, which though not under the control of the Synod, was meant to supplement and assist the latter's work. The committee had sent out requests for statistical information; the answers were hardly complete enough to submit. In the 31 parishes from which statements had been made: there were 266 teachers and 2,224 scholars. It was encouraging to note that since 1887, when statistics were last obtained, there had been a large increase in the number of males who were taking part in Sunday School works. Of the scholars two-thirds were females. There was a great lack of uniformity in the course of lessons, hymn books and the methods of opening and closing. Some 19 schools had libraries; prizes are given in 17 schools; only in eight schools are teacher's meetings held. Some of the chief difficulties in Sunday Schools was the absence of the sympathy of the parents; the difficulty of securing well-qualified teachers; and the scattered population in the country districts. The report made a number of suggestions, among them being: That a special form for the opening and closing of the school be prepared; that a uniform course of lessons be followed; that teachers' meetings be held whenever practicable; that the clergy urge the parents to give their support to the Sunday schools, especially by assisting the children in the preparation of their lessons. The report was adopted.

The motion of Mr. Tudor: That His Lordship the Bishop be respectfully requested to consider the advisability of appointing an officer for the Diocese whose duties shall be to visit the various missions and parishes as need shall arise and his Lordship direct and make known the claims of the Diocese on the support of churchmen in the older and more firmly established parishes of the Church was then taken up and a long discussion followed ultimately.

The Bishop said that after the feeling expressed there should not be any delay in appointing such an officer. Great assistance to the Bishop would result, as it was desirable that the Bishop's time should be taken up with the financial affairs of the parishes and missions. He feared there was an exaggerated idea of what the officer could do, seeing that there was a parish or mission for nearly every week in the year. The motion was carried unanimously.

The Synod adjourned at 6 o'clock to meet again at 10 next morning

The Synod met Thursday at 10 o'clock a.m., after routine proceedings and appointment of several committees, the report of the S.P.C.K. Depository was presented by Rev. E. S. W. Pentreath and adopted on motion by him, seconded by Rev. A. E. Cowley. It showed that there was on hand \$500 worth of stock over indebtedness, and that the sales had been very encouraging.

Votes of thanks were passed to St. George's Church, Ottawa, for a continued grant of \$500 to the Mission at Routhwaite, to the S. P. G., the C. M. S., the Colonial and Continental Church Society for aid received and to the S.P.C.K. for books and tracts; to the C. P. R., the M. & N. W. R., and the N. P. R. companies for reduction of fares; to the ladies of the city churches for entertaining the delegates at luncheon; to the Bishop for his address, with a request that he allow it to be printed in the report of the proceedings; to the Alumni Association of Wycliffe College for the generous promise of maintenance of a clergyman in the Mission field; to the Rector and wardens of Holy Trinity Church and school for the use of the Church and Schoolroom; to Mr. B. D. Richardson for his valuable and efficient services as honorary Lay Secretary; to the clergy and others in Eastern Canada who kindly and generously assisted the deputation from the Synod, and to the Bell Telephone Company for the use of a telephone during the Session.

The debate on the question of guarantees of clergymen's stipends was resumed, and after discussion the following resolution was unanimously adopted: That the Executive committee be recommended not to recommend the appointment of a clergyman to any parish or Mission until a satisfactory guarantee is in the hands of the Secretary.

It was resolved that Missionary meetings have a place in the proceedings of each Synod, and that the Archdeacons make the necessary arrangements therefor. Also that, in addition to the proposed Missionary meetings, devotional meetings for the members of the Synod be arranged for by the Rectors of the city.

On motion the Executive committee were directed at their first meeting to draft a circular letter to the incumbents and lay delegates of the various Missions and parishes, such circular to embrace the resolution of the Rev. H. A. Tudor unanimously carried at the Synod, and also enclosing a list of subscriptions already promised towards the stipend of the officer named in the resolution, and requesting them to make inquiries as to the amount that may be relied on for that purpose from their respective Missions.

The Session was then closed with the Benediction by the Bishop.

This closed the best meeting of Synod ever held in the Diocese. The class of delegates from the country is steadily improving, and the young clergy are coming to the front. In no Diocese in Canada is there such a large proportion of young clergy.

#### DIocese OF SASKATCHEWAN AND CALGARY.

EDMONTON.—Church work has been carried on here for a number of years by Rev. Canon Newton, of Clover Bar, who at much personal inconvenience and self-sacrifice has labored single-handed in that distant and growing settlement. Dr. Newton has recently withdrawn from work in the village, and has entered on the arduous duties of travelling Missionary for the outlying districts. His work extends from Fort Saskatchewan, including Beaver Lake and Sturgeon river, to the settlement on the Red Deer. He is now spending a few weeks at the Red Deer, where his services are much appreciated.

The work in the village of Edmonton has

been entrusted to the Rev. Chas. Cunningham, B.A., who graduated in classical honors from St. John's College, University of Manitoba, last June, was ordained Deacon by the Bishop at Saskatoon in July last, and entered on his duties as curate of All Saints', Edmonton, in August.

Mr. Cunningham is a young man of unusual promise. He is a native of Manitoba, and before going to Winnipeg was a student of Emmanuel College, Prince Albert, and lay reader under the late Bishop McLean. He has been warmly welcomed at Edmonton, and is receiving the active and whole-hearted co-operation of church people there. Since his arrival All Saints' Church, which was a mile west of this village, has been removed to a more central site, given by the Hudson's Bay Company, within it. During the removal services have been held in the public schoolroom, where the Bishop of the Diocese preached on Sunday, Oct. 12th, to large congregations. Besides speaking twice on the Sunday and addressing the Sunday School, his Lordship during his visit, administered Holy Communion once, confirmed three persons, officiated at a double wedding, presided at a meeting of the congregation, inspected the churchwarden's accounts, and paid a good number of visits. At the meeting of the congregation he promised \$50 from church funds towards the cost of the removal of the church.

For nearly three years an association of ladies of the congregation, called 'The Willing Workers,' has been in existence, and has been most successful in raising funds for church purposes. The congregation is much indebted to Mr. C. D. T. Beecher, of the Hudson's Bay Company, for performing, with marked ability, the duties of people's churchwarden.

During his stay in Edmonton the Bishop was the guest of Mr. and Mrs. P. Daly.

#### DIocese OF COLUMBIA, VICTORIA, B. C.

##### SYNOD MEETING.

The first Session of the fifth Synod of the Diocese of British Columbia was opened in the Cathedral on Oct. 15th with divine service. His Lordship the Bishop was present, and the sermon was preached by Rev. J. A. Leakey, who took for his text Isaiah 61, v. 1. After service the Synod assembled in the schoolroom, for the transaction of business. Those present were:

His Lordship the Bishop presiding.

Clerical delegates.—Ven. Archdeacon Scriven, Revs. A. G. Beanlands, D. Holmes, G. W. Taylor, J. A. Leakey, H. Kingham, M. C. Brown, W. D. Barber, Cannon Paddon, E. G. Miller, J. W. Flinton and T. J. Christmas.

Lay delegates—Cathedral: Sir Jos. Trutch, Mr. Justice Crease; St. James', Col. Wolfenden; St. Saviour's, Messrs. J. S. Bailey and T. B. Norgate; St. Barnabas, Messrs. S. Baynes Reed and Rout Harvey; Lake, Mr. H. E. Crossdaile; Cedar Hill, Mr. Lindley Crease; Comox, Mr. Justice Drake; Saanich, Mr. J. J. Downey.

The following is the official list for the ensuing year: President, the Right Reverend George Hills, D.D., Lord Bishop of Columbia; Chancellor, Mr. Justice Drake; Registrar, Mr. L. Crease; Clerical Secretary, Rev. G. W. Taylor; Lay Secretary, Mr. H. A. Crossdaile; Treasurer, Sir Joseph Trutch; Auditors, Messrs. Rout Harvey, W. C. Ward.

His Lordship then delivered his charge in which he expressed some anxiety in respect of signs of spiritual growth. The number of communicants he said had but slightly increased, and that of confirmation candidates is very disproportionate to the number of baptisms.

Since October, 1889, three ordinations have been held admitting the Rev. Frederic Lambert Stephenson to the priesthood, and Mr. John William Flinton, and Mr. Earnest George Miller to the Diaconate. In the same period two clergy have left the Diocese, viz., the Rev.

F. L. Stephenson and the Rev. J. C. Brenton. Seven had been added to our list: The Rev. W. F. L. Paddon, Rev. F. G. Christmas, Rev. M. C. Browne, Rev. G. W. Taylor, Rev. W. D. Barber, Rev. J. W. Flinton and Rev. E. G. Miller.

Five new missions have been formed, namely, Salt Spring, now separated from Chemainus, being the electoral district of thirteen islands excepting Kuper; St. Barnabas, Spring Ridge; St. Saviour's, Victoria West; North and South Cedar, with south part of Nanaimo; and the Wellingtons and Northfield collieries. The Islands Mission of Salt Spring would, we had hoped, by this time have been provided for, but the clergyman who engaged to come was prevented at the last moment. The other four new missions are all most important, and their occupation by us a necessity if the Church of England is to do her proper part in making provision for the spreading tide of immigration. Our neglect of the two last has been a reproach. I have appealed to the S.P.G. for these and other neglected settlements and work in this Diocese, but hitherto in vain: still, I have hope of help from Churchmen in England towards the spiritual needs of their countrymen emigrating hither, who are unable, for some years at least, to contribute more than a small portion of the incomes of their ministers.

In this hope I have personally undertaken, with the concurrence of the Mission Board, the responsibility of making such provision as to secure for the four last named Missions the services of worthy and competent clergy.

The church at Salt Spring is finished with the exception of some inferior fittings. That of St. Barnabas, Spring Ridge, is commenced, as is the Church of St. Michael's and All Angels at Chemainus. Sites have been secured, and some subscriptions obtained or promised, for new churches at Comox Bay and Victoria West. Arrangements have been made for supplying the ministrations of the church to the inmates of the Jubilee Hospital who may require them.

##### THE MISSION AND ENDOWMENT FUNDS.

Much encouragement has been afforded by the assistance of the Clergy Endowment Fund. The arrears due to the clergy at our last meeting have been paid by it. We have been enabled to resume the work which had been dropped at Chemainus for lack of funds. Some grants to the clergy have been increased in view of the expensiveness of this colony. Confidence has been given to the recipients by the prospect of more punctual payments of their small stipends, and congregations, we trust, have been stimulated to do their part.

We must bear in mind that the Society for Promoting Christian Knowledge promises £500 further for the Endowment Fund whenever we can meet that grant by £2000 raised on our part.

It is important also that the Mission Fund should be not only kept up but increased if possible. We shall all agree to thank the ladies of the Cathedral of the Women's Auxiliary for their steady work in raising by their own hands, and their collecting branch, not only \$400 as originally promised, but now \$500 a year to the mission fund. This is most acceptable.

##### CANADA'S WOMEN'S AUXILIARY AND GIRL'S FRIENDLY SOCIETY.

We have been much favored by the visits this year of earnest and intelligent lady workers in Christian missions and of charity. A deputation from the Canadian Women's Auxiliary for Domestic, Diocesan and Foreign Missions was the first of these. Mrs. Cummings and Miss Patterson afforded not only valuable information as to the extensive work of their Society, but left a deep impression that it is our duty and privilege here to co-operate with them in raising and distributing help to both the Home and Foreign Missions of the Church of England in the Dominion. That we shall soon see our churchwomen here inaugurate such co-opera-

tion. The other visitor was the Hon. Mrs. Joyce, a lady widely known for her practical and unselfish benevolence. The object she carries out is the emigration of female servants. These are in the first place carefully selected and must all be of unexceptionally good character. Each party are then sent forth over ocean and rail attended by a trustworthy matron. They are commended to the watchful kindness of a committee of churchwomen in the town or district to which they go, and also to the spiritual care of the clergy. This is the plan of the Girl's Friendly, which is a distinct Church of England Society. The British Female Emigration Society is of like nature, and both are operated with wonderful administrative ability by their kind and gifted President, the lady I have named. This labor of love on her part must be of great advantage to this province, and I heartily commend it to the clergy and laity and their families as a work we ought to take up, and to assist by co-operation and support.

A NEW CATHEDRAL.

I am sure you will not consider this occasion unsuitable for allusion to the proposal to erect a stone Cathedral on the magnificent site close by where we are to day, and which we hope will be of such proportions and beauty as to be an ornament and pride of the city of Victoria. The increase of population, the demand for additional accommodation, and the impossibility of sufficient enlargement of the present building, make plain and urgent the necessity for a new Cathedral. A Cathedral differs from an ordinary Parish Church in being the seat, as its name declares, of the Bishop, or Chief Pastor of the Diocese. Connected with it is usually a body of Clergy who not only perform the usual duties of a parish, but exercise their gifts and powers in more varied ways, and in wider fields than are required in the ordinary ministrations. Some will carefully maintain the daily round of prayer, visit the sick, give instruction to the young of the flock. Some will be selected for their learning and powers of dealing in the pulpit with difficult subjects and questions of the day, and for training candidates for the ministry. Others will go forth as missionaries to assist the parochial ministry in stirring up spiritual life, or will engage in evangelistic work in places not yet occupied, or during the sickness or absence of the regular minister. Here, too, should be found the best examples in the diocese of heart-lifting praise, beauty of worship and most frequent communion. Here will meet the Synods of the Church, and here will be the courts ecclesiastical. Within the precincts of a Cathedral will be the Cathedral Library and depository of Christian literature, and where may be had instruction in Church music, architecture, history, and other subjects of deep interest and value to the clergy and laity of the diocese. Our present proposed undertaking of course comes far short of all this future development, but a due sense of the importance of the many objects connected with a Cathedral will serve to stimulate zeal and encourage sacrifice in accomplishing as much as we are able to do upon a worthy and enlightened plan. Most earnestly I desire to commend this great work to every member of the Anglican Church in this Diocese.

His Lordship then referred at length to the Winnipeg Conference, but this portion of his address has already appeared in the GUARDIAN.

(To be Continued)

NOTICE.

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

THE WINNIPEG CONFERENCE.

To the Editor of the Church Guardian:

SIR,—I was much pleased to find in your issue of September 3rd, so full an account of the proceedings of the Winnipeg Conference as from it the public can form a correct opinion of the highly satisfactory work done, especially considering the many obstacles that have stood in the way of holding such a conference, since the first action taken on the question of the unification of the Church of England in Canada at the meeting of our Provincial Synod in 1886, this difficulty arose from the disjointed state of the Church with its separate Dioceses, and, therefore, no head or authority rested anywhere to call any meeting of the whole Church. After many efforts to overcome this it was suggested that our Provincial Synod should invite the Dioceses to send representatives to a general conference, but for this proposal no such would have been held, and whatever may be the ultimate result of the efforts made towards Union by this Conference, it will be acknowledged that this has been the most important meeting of the Church ever held in the Dominion of Canada.

It must be borne in mind that this Conference assumed no powers, it was an informal meeting, all its propositions could only be suggestive, and will have to be submitted to all the Diocesan Synods for their approval, amendments or additions thereto. There is little doubt but that in the main they will be accepted—as the subjects suggested were well considered, and are such as would fairly come within the powers of a Dominion Synod, as affecting the whole church, which could hardly be reached except through a General Synod, and would in no way interfere with the local work or powers of either Provincial or Diocesan Synods.

I am sorry to find in your issue of the 29th of October, in the report of the proceedings of the Synod of the Diocese of Columbia, B.C., that his Lordship in his address seems to have been under an entire misapprehension as to the proceedings and powers of the Winnipeg Conference, as the following extract will show: "This same Conference has decided that the General Synod shall be called by the senior Metropolitan, to meet at Toronto on the second Wednesday in September, 1893. There must be some mistake in this, as it can hardly be supposed that the delegates to Winnipeg were authorized to settle the whole business of a very novel experiment in the normal administration of our holy church, without first referring the results of our consultation to every diocese in the Dominion of Canada, that we may say whether we shall adopt a new system, or adhere to the universally recognized and well tried organization of Diocesan and Provincial Synods, unfettered by any higher rule of Synod."

Had the representatives of this Diocese chosen in 1889 been present, they would have returned with no such impression of the acts and intentions of this Conference. I am at a loss to understand why His Lordship should consider it a "Novel Experiment" to unite the B. N. A. Church such at least has not been the case in the consolidation of the Methodist and Presbyterian bodies, who now have their Synods, or Conferences, with delegates from Newfoundland to B. Columbia, surely the Anglican Branch of the Catholic Church may well follow their example and consolidate her power for

the furtherance and strengthening of the kingdom of God in the Dominion of Canada.

Space will not allow me to refer to more than one or two other questions raised by His Lordship.

1st. "We have full intercommunion, some Ministry, Sacraments, Creeds, &c.," true we have these in common as a Church—but how do our ministers stand as compared with those of the other bodies nam'd, with them a minister in Newfoundland is a minister in British Columbia if he so desire, without any loss of status or benefit of any clerical funds that he may have been a contributor to. We may well ask would not union improve the condition of our ministry in this respect, the consideration of this question is one of the subjects named in the suggestions offered by the Conference.

2nd. Farther as to the "Higher Synod" having the same objects as the Provincial Synods, upon considering the subjects named as coming within the jurisdiction of this higher Synod they could hardly be administered for the whole Church by a Provincial Synod.

I trust his Lordship of Columbia may have new light on the aims and objects of this Conference, when he receives the official report of its proceedings.

Whatever differences may exist at present as to the proposals of the Winnipeg meeting they will all be fairly adjusted as the first meeting of the general Synod in 1893, when the voice of the whole Church will have been fully expressed through the various Diocesan Synods.

The Seven Dioceses of Rupert's Land through that Provincial Synod, have already accepted the proposed basis of Union, we feel satisfied other Synods will do so also, and we will see a full representation at the first General Synod.

The importance of this great question in the only excuse I have to offer for so lengthy a communication. Yours truly,

W. J. IMLACH.

London, Ont., Nov. 4th, 1890.

A METHODIST'S TESTIMONY TO THE PRAYER BOOK.

In his sermon on a late Sunday Rev. W. W. Carson, Pastor of the Kingston, Ont., Methodist Church, is reported to have said: "Who would take from the hands of those who use it that incomparable volume, the Book of Common Prayer? I do not say that it is perfect, nor that it could be improved by a judicious revision. But I do say that, take it for all in all, as a book of devotion and instruction it stands without an equal in human language. Its arrangement of Scripture readings is such that he who follows it practically reads his Bible through once a year. Then look at its Collects and Confessions, its Litany and its Te Deum, its prayers and its praises, in which every mood of worship finds such chaste and adequate expression. Take it from them who use it? The rather would I put a copy in the hands of each worshipper and urge a daily use of it." Many of the Wesleyan churches in England use the Liturgy regularly.

For the Annual S. S. Examinations for 1890. See p 11.

And when we give glory to God we do not and cannot add to that which already belongs to Him; we only make a place in our own hearts, and it may be in the hearts of others, for some more adequate apprehension than as yet exists of what He is and what is His due.—Liddon.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.



# The Church Guardian

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## CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINT'S DAY.

" 2nd—22nd Sunday after Trinity.

" 9th—23rd Sunday after Trinity.

" 16th—24th Sunday after Trinity.

" 23rd—25th Sunday after Trinity.

" 30th—1st Sunday in Advent.

ST. ANDREW'S A. & M. Athan. Creed

## CHURCH AND STATE.

Paper read at the Hull Congress by the RIGHT REV. ALFRED BARRY, D.D., D.C.L., late Primate of Australia and Tasmania.

'WHAT is the question of 'Church and State'? It starts from the acknowledgment of a real corporate life of humanity under both its supernatural and its natural aspects: it is itself the inquiry how they are related to each other, in themselves, and in the claim of each upon the individual life.

1. Not by accident—not from causes purely ecclesiastical—has the old question at this moment a certain newness of special urgency. Everywhere the current of men's thoughts sets, in some sense, in the same direction. The battle of individualism, which is the battle of liberty and spiritual energy, has, for us at least, been fought and won. But how shall it be rightly harmonized with the life of human society—subordinated without being absorbed or overborne in the corporate power of unity, authority, continuity? This is the great question of these days, which in different tones men are everywhere asking. Difficult enough is the question in any form. Yet to us, as Christians, necessarily realizing both the natural and the supernatural life in humanity, it assumes a greater complexity, because a more complete correspondence with the whole of our complex being. We cannot, if we follow the teaching of our Master, gain an unnatural simplicity by ignoring the spiritual reality of either element of the antithesis—by looking to the State as all in all, and assuming the Church to be absolutely subject to it, a mere voluntary association or set of associations of citizens, more or less likeminded in religious belief—or by realizing spiritual unity only in the Church, and regarding the nation as a body having no moral life,

little more than a joint-stock company, under law and compact for mutual convenience—mainly in material things. To us both the State and the Church, though on different spiritual levels, are at once ordinances of God to rule humanity, and ministers of God to serve humanity—the nation sacred, as historically through the tribe an expansion of the family into which we are born—the Church having a higher sacredness, as the newer family in Christ, into which we are born again. Both, therefore, bear upon the moral life of humanity, in respect of right and duty; both have to claim from the individual some loyalty of reverence and self-sacrifice. As the supernatural never contradicts or ignores, always regenerates and exalts the natural, it is clear that Church and State cannot be antagonistic in idea, and that neither can rightly ignore or enslave the other; they must have some relations of harmony in themselves through which they harmonize their claims upon the individual conscience.

To bring so vast a subject to some extent within grasp, let us look briefly at the various conceptions of these relations only as they concern our own English experience.

2. The old conception of that relation was—as is well known, yet not always remembered—one of distinctness, indeed, of basis and life, but of identity (so to speak) of material. The Church was the *nation* in the *spiritual* relation of all its members to God and to one other. All Englishmen were born into the *State*: all were baptized into the *Church*; it was conceived as equally impossible for them to throw off either their civil or their ecclesiastical loyalty. This view, enunciated clearly, as we know, by Hooker, was no theory of our great divine; it was simply an exposition of what had grown up through the ages in historical fact. As the individual, regenerated to the new life in Christ, yet retains his old personality, as he is the same man in his daily business, his action as a citizen, his spiritual life as a Christian, so was it held to be with the whole community.

That community was indeed far more independent as a nation than as a Church. As a nation, except for a certain international brotherhood of Christendom, to which the grand idea of the Holy Roman Empire vainly sought to give definiteness and headship, it could live its own self-contained life, and develop itself in its own way. As a Church it was but a part of the Catholic Church of Christ. As such its independence was obviously conditioned. The truth of God in Christ, declared in the revelation of Christ Himself, and accepted in the Catholic creeds; the sacraments of Christ, as at once the means of the means of the new life of the individual and as the Divine bond of Church unity—the Ministry of Christ, of Divine appointment and authority from the beginning, and always under His mission perpetuating itself—these things, and the Church law, so far as it rightly embodied and enforced them, a National Church could not make or unmake. They were the conditions of its existence. Before the sixteenth century this Catholic unity was held to be secured by acknowledgment, not wholly unreserved, of the supreme Papal authority. At the Reformation that authority was repudiated as a usurpation, based on falsehood. But declension from the unity of Christendom was expressly disclaimed; and appeal to a General Council showed that—to adapt a modern phrase—free Federation was substituted in the unity of the Church for despotic Empire.

Still, under the sacred authority of these fundamental principles of Church life, the body was the *National Church*, and, as such, claimed a considerable measure of distinctiveness and independence. The royal supremacy, as set forth in the sixteenth century—claiming to be, not the creation of a new jurisdiction, but the vindication of the old—implied no *subordination of the Church*, to a distinct body called the State. The very title of Head, though after-

wards wisely rejected lest, with whatever reservations, it should even seem to trench on the Headship of Christ, and the constant reference to a sacred privilege and mission in the 'Lord's Anointed,' showed that the Sovereign was regarded as (except in the ministrations of the Word and Sacraments) the representative of the National Church. Whatever may have been, in those days of revolution, the abuses and encroachments of that supremacy, its theory was plain enough. Looking to the world without, it was simply the assertion of the qualified independence of the Church as a whole—looking within, it was the assertion of its authority through law over all persons, clergy and laity alike. It was thus virtually a repudiation of any clerical claim to absolute authority of legislation or of government; while yet in both the whole course of events showed that the rights of the clergy as a distinct and sacred Order, and as specially fit to take the initiative in matters of doctrine and discipline, was clearly recognized; and Parliament—then, be it always remembered, a representative assembly of Church laity—claimed, indeed, for the laity a distinct voice, but on the whole, while it frequently took the lead as to temporalities, yet on spiritual matters was satisfied with the privilege of acceptance and of judgment.

Such was the original conception of the relation of Church and State—in principle clear and consistent, involving no proper antagonism or conflict; in practice only liable to the irregularity and difficulty, which are generated in a community, as in an individual, by want of perfect harmony between the temporal and spiritual life. I need not tell you that it is itself gone forever, destroyed, by the disintegrating force of that religious individualism which realizes [as Newman has said] in its intensest moments only two existences, God and our own soul. But it is not a matter of purely speculative and historical interest. For it has left distinct traces of itself in elements of our existing Church system and provisions of our Church law; and many of our difficulties arise, whether we know it or not, from the application of these, under conditions wholly different from that to which alone they properly belong.

3. But if this relation of identity be gone, shall we, must we, go at once to the other extreme of absolute independence—a 'free Church' (or, rather, free Churches) 'in a free State' as has been done for our own English-speaking race in the great American Republic and in almost all our colonies? It is a tempting thing thus to adopt a simple and logical theory, and to cut (as men fancy) the Gordian knot of difficulty and intricacy of relation. I can easily conceive how a State, not only desirous of universal equality before the law, but weary of ecclesiastical disputes and sectarian jealousies, may adopt such a course. I can still more easily conceive how the Church, rather than submit to any infringement of her sacred religious right, and still more sacred religious duty to Her Master and to His people may be ready to accept it or even demand it. But I am convinced, both from theory and from some experience, that only sheer necessity can make it wise and right to take refuge in it.

In complete perfection I think it impossible. The man who is the subject at once of Church and State is one and indivisible; his national and ecclesiastical relations must act upon each other if both are essentially vital and moral; religion and politics in their broad, general principles cannot be kept apart. So long as the Church has temporalities which need the State's protection—so long as ecclesiastical government is liable, as it always will be, to affect a man's civil rights—a Church, however, in theory independent, cannot, as we see every day, be really independent of a State jurisdiction, which may have, moreover, by necessity to

enter on examination of faithfulness to standards of religious duty and religious truth. So long, moreover, as the Church accepts the New Testament teaching, that the national power is the ordinance and minister of God, she cannot, even on spiritual grounds, ignore a duty of consideration and service to the nation as such. So long, on the other hand, as the State regards as of supreme importance the moral and spiritual life of its people, and so long as in respect of the profession of the great mass of its citizens it may be called Christian, it cannot be consistent with true statesmanship to ignore the welfare of the Church, and to fail to acknowledge and to reckon on its moral and spiritual service.

But even so far as this separation can be carried out, I believe—though time will not allow me to give the grounds of that belief—that it inflicts a serious injury on the moral life of the nation, both by interfering with public expression of a national Christianity and by loss of a strong traditional and unquestioned influence over the great mass of the people; that it tends to increase rather than diminish the fatal power of that rivalry of religious Communions, which is properly called sectarianism; that, on the one side, it is apt to infuse, almost of necessity, into statesmanship a strong tinge of secularism—a non-religious attitude, which becomes irreligious; that, on the other side, it tends to foster in the Church the narrowness of an excessive ecclesiasticism, uncorrected by the breadth of national position and national duty.

Of course, under all these conditions, the inherent life of the Church, so long as she is faithful to her sacred trust, will assert itself victoriously, and not only serve God, but bless the nation. Equally, of course, it may become the duty of the Church to face these acknowledged evils rather than lose her rights and liberty and purity of doctrine and practice. But, unless under the sacred necessity of plain spiritual duty, we cannot, I hold, be contented with this relation—if, indeed, it be not a denial of all relation—between Church and State.

4. There remains for us the third condition of what is commonly understood by establishment—the recognition by the State of the Church as a distinct body, and the preservation, to her, although not now including the whole body of the nation, of at least a large measure of her ancient privilege of religious authority and religious leadership in all that concerns the moral and spiritual life of the people. Of course I need not tell you that this relation was never constituted by a formal Act. What the State has formally recognized in a series of Acts from the days of the Toleration Act downwards is the existence and the civil rights of those who have left the communion of the National Church. That Church herself was always (so to speak) taken for granted; her continuity was assumed; her revenues and her privileges were recognized from time immemorial, and her new relation to the State grew up gradually and indirectly—with the irregularities and apparent anomalies characteristic of all natural growths—to what it is now.

Is that relation one which is rationally tenable from the standpoint of the modern State? Is it one that ought to be maintained from the standpoint of the Church?

(a) To the first question—in spite of much popular assumption, which is, indeed, easier than argument—I answer unhesitatingly, 'Yes,' on one condition. That condition is the being able to show that the existence of a National Church, open to all, though membership is now voluntary under no legal compulsion, is really a force of supreme power for service to the whole life, especially the intellectual and moral life, of the whole nation; and this condition virtually implies the inclusion within that Church membership of the leading forces of the wealth and power, the education and culture, the religious faith and energy of the country, and the acceptance of its service in various degrees by the great masses

of the people. If this condition be realized, is Establishment really inconsistent with modern ideas? On the contrary, Establishment, in the largest sense—the provision for the higher life of the people freely of what they cannot obtain for themselves—is obviously a democratic principle; and it is one which in respect of material, intellectual, æsthetic, even moral forces of influence has increased in my memory enormously, and is increasing every day. The one necessity is to prove this high spiritual value of a National Church, not so much by theoretical argument, but by exhibition of practical power. That our Church is doing this with marvellously increasing energy is the confession of all, friends and foes alike. In this—though I depreciate no other forces—is, from the national point of view, the one supreme force of Church defence.

(b) Ought that relation to be maintained from the side of the Church?

Again, 'Yes,' on one supreme condition—that the Church is substantially free for the discharge of her spiritual duty to God and man; free in the determination and maintenance of Christian truth; free in the ministration of Christian grace; free in her own self-government of order, ritual discipline. There is nothing in the idea and purpose of Establishment to prevent—there should be much to preserve—such freedom; for if you consider the matter, you must see how truly it is for the interest of the State that the Church should be free, provided always that her freedom be not abused either to the injury of those without, or oppression of those within. The very nature of her service is such that it can neither be bought nor enforced. To be real and valuable it must be free. It is only a shallow and self-defeating statesmanship which is greedy of a meddling State control.

How really stand we in this all-important matter? Even now I unhesitatingly maintain in spite of much loose talk about State bondage hardly worth refutation; in spite of some real hindrances and embarrassments of which I do not think lightly—that as far as the spiritual ministry of the Church of England is concerned there is no body of men in Christendom so free as our clergy to do their high duty according to whatever light God has given them.

But there are incidents—as I should hold abuses—of Establishment, some paralysis of legislation, some impropriety of jurisdiction, some anomalies of patronage, which the Church is now feeling more keenly than of old, just because of greater fervour, of higher and wider aspiration.

Can these be swept away? Why not? In almost all cases they are anachronisms—survivals in law from that old condition of identity of Church and State, reasonable, perhaps, then; quite unreasonable now. Their removal is but right adaptation to the present actual relation of the Church to the State. Let this be clearly seen, and I, for one, believe that they may be removed, if Churchmen are so thoroughly in earnest that they will insist on their rights.

But, again, there is a condition, in relation to which I know that I enter on controverted ground, and I desire to speak with the utmost plainness. It is that we recur in principle to that which, in spite of some confusion in theory, was in practice the fundamental idea of English Church action in the sixteenth century. I mean a thorough recognition of the constitutional rights of the faithful laity—as they are recognized, for example, fully and frankly in almost all the daughter Churches of the Anglican Communion. Let not the clergy be afraid of these. I believe that this acknowledgment of a constitutional right, with its accompanying limitation and responsibility, would be the best safeguard against the assertion of a rough, arbitrary lay power—the power of popular clamour and of intolerant prosecution, the power of improper and arbi-

trary patronage, the sordid power of the purse. But I am sure that it is the necessary condition of a frank recognition by the State of what should be the true condition of things—the free self-government of the Church, and the interposition of the State only so far as Church action may injure the interest of the nation and the rights of its citizens.

Take, for example, the legislation which we so greatly need on many points, and for want of which, as has been repeatedly shown, the judicial power is almost inevitably driven to encroachment. Who can doubt that the principle is right which is involved in the proposal that it should be initiated by our own Church assemblies and formally confirmed by Royal assent, while Parliament—now an assembly wholly unlike the Parliaments of the sixteenth century—should simply have the right of address to the Crown if the proposed legislation seemed to usurp or encroach on the domain of national authority? Virtually, as it seems to me, and within broad and well-defined limits, this is the position of the General Assembly in Scotland. But while our Church assemblies—I speak of them with all respect—fall so plainly short of a true representative assembly of the whole Church, in which clergy and laity have their right co-ordination, and, I will add, as of great practical moment, although they may vote separately, sit and confer together—I earnestly desire, but I have little hope, that this right condition will be realised.

Look, again, at the burning question of ecclesiastical jurisdiction, on which I cannot but express my deep regret that no fruit has yet been reaped from the invaluable labors of the Ecclesiastical Courts Commission of seven years ago, and my painful sense of the danger of our drifting, especially in these times of general unsettlement and disintegration, into some measure of anarchy and virtual Congregationalism. Clearly where they have to judge of doctrine, ritual, discipline, they should be Church courts, acknowledging Church law, and composed of those who have the privilege and loyalty of Church membership. But is a Church court necessarily a purely clerical court? Is it right to assume that the Supreme Court, which is the one really in question, should necessarily be composed of ecclesiastics, and that, if it admits lay Churchmen, it loses its spiritual character? I know that this is constantly assumed, and appeal made to some parts of the Reformation statutes as acknowledging it. But is it really true in essential principle? Is it wise in policy? Remember, though it is often forgotten, that the court has to satisfy not the clergy only, but the laity, who, in the present condition of Church government, have no other legal protection. Ask yourselves, if you desire to have a court which shall best interpret law and do unbiassed justice, whether a purely clerical tribunal is necessarily the one thing to desire and fight for. Ask yourselves also—for this is to our present purpose—whether it is likely that the State through law will recognize such a court in the position of dignity and immense power, which belongs to the Supreme Court of the Church of England.

Consider, lastly, the defects of our system of patronage. Look at that abomination of the public sale of livings, which ought not to be tolerated for a day, and against which the chief authorities of our Church have protested again and again. Or look even at some of the anomalies of private and official patronage, which have become anomalies, chiefly by change of circumstances, such as the extinction of some old social relations, and the change of the position of the Crown in relation to Parliamentary power. That these matters are not of the essence of Establishment the example of Scotland abundantly proves. That under them we have a body of English clergy—parish priests, dignitaries, Bishops—of whom we may well be proud, is no sufficient argument against

dealing resolutely with them. But I am convinced that we shall do so successfully just in proportion as the Church is able resolutely to assert herself collectively, and make her demands known to the State through an assembly which represents her as a whole.

Everywhere I find myself driven to one conclusion—that, if we would keep relation of alliance between Church and State, and under it secure to the Church its right freedom, and power, we must plainly make up our minds on a question which seems to me to underlie many burning questions of the day—whether the promises of Christ do not belong to the Church as a whole; in which, while we clergy have reserved to us the exclusive ministry of our ordination, yet all, clergy and laity alike, have in right organization their share of mission, power, responsibility.

For my own part, looking at the question of Church and State both as a citizen and as a Churchman—believing it, indeed, to be of even more vital moment to the nation than to the Church—I would venture to say act on the old motto, *Spartum nactus es: hanc exorna.* 'Hold fast, thankfully and resolutely that relation which you have inherited, bound up, as it undoubtedly is, with so much of the spiritual strength and glory of the past. Yet do not calmly acquiesce in its defects. Do not believe in impossibilities till you have tried whether they cannot be overcome by resolute, patient, unwearied action. Never be content till we have, by God's blessing, removed every anomaly, every injustice, every impediment which hinders the Church from doing to the utmost her priceless service to the nation in the glorious liberty of her right service to God.—*Church Bells.*

## FAMILY DEPARTMENT.

### THE YEAR OF SAINTS.

Not round the world has been our way,  
But nearly round the year;  
With shortened step and short'ning day,  
The goal we're drawing near,  
We've marked the way, not by the mile,  
But met a saint each little while  
The weary road to cheer,  
We've passed them all, and still before  
We journey toward the open door.

Good Andrew saw the course begun,  
And beckons now to rest  
With doubting Thomas faith we won,  
And peace with Stephen blest,  
Evangelists have made us glad,  
And martyr's trials left us sad,  
Though sure there end was best;  
But now all troubles find amends  
When we may call All Saints our friends.

But still Thy chariot seems to wait,  
Whom most we long to meet;  
The world is sad, the times are late,  
Our prayers than steps more fleet,  
If we outlive All Saints like John,  
Give us Thy face to look upon  
Thy City's golden street,  
To Thee our endings we resign,  
If all our hearts and wills be Thine.

—G. M. W. in the Michigan Churchman.

### THE WORD OF GOD,

"The Word of God endureth forever."

BY A. O.

The grass of the field shall fade away,  
The men of the world shall die,  
What matter the passing tones of these  
Compared with the Voice on High;  
Our God hath declared His Will to men,  
His Church hath received the Word,  
And every county and every land  
The sound of that Word has heard.

Oh, priests of the Church, beware, beware!

Ye handle a sacred trust;  
That Word shall pass through the lips of men  
When your own are turned to dust;  
Take not from His Body the power of speech,  
Nor dwarf it to finite tone,  
'Tis the voice of God and not of men,  
Belittle it not with your own.

Christ's Body shall live, it shall not die,  
The Spirit of God gives breath;  
Its Head in triumph hath overcome  
The forces of hell and death;  
Freely His Voice to you hath given,  
Oh, freely His gift bestow,  
That men of the earth may hear and live,  
And truly their Father know.

Then feed ye the flock with God's own Word,  
That food is the children's right,  
Add not nor diminish lest God shall come  
And avenge His own with might;  
To you it is given to preach that Word,  
Oh, speak what the Father said,  
And turn from the foolishness of men  
With the Mind of Christ, the Head.

Be, as the Baptist, a voice to sound  
The message, both far and near;  
Willing to lose the pleasures of earth  
That sinners their pardon hear;  
Be ready to die for the Word of God,  
As John, the Disciple of Love,  
For the ear which is trained to listen now,  
Shall hear in full rapture above.

—The Living Church.

### HARRY'S BICYCLE.

For the Young Churchman.

'But mamma, you promised me that I should have it!' cried Harry Warren, half in anger, half in sorrow.

'I think I did not promise, my dear.'

'It was just the same thing.'

'Oh no! Did I not say, when I told you that you were rather young to have a bicycle at your birthday, last March, that I would give you one at Christmas, if I could? Did I not say 'if?'

'Yes, mamma; but don't you remember papa laughed and said, 'Ah, Harry, we know what mamma's if means; of course you shall have a bicycle.' And now that Christmas is 'most here you say I can't have it; I think it's real too bad!'

'I am very, very sorry to disappoint my boy,' answered Mrs. Warren with a sigh, 'but now that your dear father has gone to paradise, he is no longer here to give us the money he used to earn so abundantly. Until his business is settled, I can have no more money, and so must be very economical.'

'Do you mean that we are poor?'

'Yes, compared with what we were. We shall have to give up this house and move into a smaller one as soon as a purchaser can be found, and I am trying to find some dress-making to do.'

'And must I wear old shoes and ragged clothes, and—'

'No, no! Mamma will not let you go ragged!' said Mrs. Warren smilingly through her tears. 'We shall be deprived of luxuries, but we shall not be penniless.'

'I think it is too bad! I don't see why we must be poor; we deserve to have nice things as well as the—'

'Harry, Harry!' cried his mother, hastily interrupting him. 'We deserve nothing. All the good things we enjoy are God's free gifts; what have you and I ever done for Him that we can pretend to deserve anything.'

'What have the Burritts and all the other rich people done for Him?'

'I don't know; He knows, and that is enough. We ought rather say, what have we done that He should give us so much more than he has given the Murrays, for instance?'

'Benny Murray has got a father, any way,' muttered Harry.

'And such a father!'

'I know he uses bad words and drinks, but he always gave Benny everything he wanted.'

'Would you like to think of your dear father as having being a bad man like Benny's father? Are you not thankful to remember that while he was with us he always tried to serve God and his fellow men in every way?'

Harry blushed; he knew that it was a comfort to him, whenever he thought of his dead father, to remember that he was a good man, beloved and mourned by every one.

'Joey Moran told me just now that Benny's father was going to give him a bicycle for Christmas,' he presently said, returning to his former grievance.

'I am going to see Benny's mother to get her to do some work for me. Will you come with me? Perhaps you'll hear more about Benny's bicycle.'

Harry readily accepted his mother's invitation, and in a few moments the two were entering the three small rooms in which Benny Murray lived, with his father, mother, grandmother, aunt, and four little sisters.

It was a clear, cold day, and they enjoyed their walk so much that Harry almost forgot that there was such things as bicycles.

'Good morning, Mrs. Murray,' said Mrs. Warren, as she entered Mrs. Murray's small kitchen, closely followed by Harry. 'How is your sick boy, to-day?'

'He's asleep, jes' now, mum,' said she, pointing to two chairs occupying the middle of the room. 'but the pain in his back, an' in his arm, kep' him awake 'most all night. You see I have to lay him in here, 'cause 'tis too cold in the bedroom; so I put some pillows on two chairs an' made a bed. I'm hopin' to get the windy mended in the bed-room, for when Larry come home so uproarious like, yesterday evenin', he flung his boot right through the windy an' broke the glass.'

'What a shame that Larry drinks so much! He is a good bricklayer, isn't he?'

'Indeed he is that same! He earns his three dollars whenever he chooses. But ah me, 'tis little good money does whin you've got a sore heart! Look there at my poor Benny, with his little arm in splints, an' the doctor says 'twill have to come off after all! An' just because his own father knocked him down, whin the drink was in him, and trod on him unintentional! He'd promised the child a bicycle for Christmas, but it'll be many a day before he can stand' on his two feet.'

'Oh, mother,' said Harry, when they were on their homeward way, 'how terrible it must be to have such a father! Here I am, well and strong, and yet I was miserable because I can't have a bicycle! God has given me more than I deserve, hasn't he?'

'Yes, He is our Father, and always gives us 'more than either we desire or deserve,' and let us always pray that He 'will forgive us those things whereof our conscience is afraid and give us those good things which we are not worthy to ask, but through the merits and mediation of our LORD JESUS CHRIST.' Even though He takes away some of His gifts, we still have far more than we deserve, and more than many of our less fortunate friends,' answered his mother.

FRANCES ELLEN WADSWORTH.

FAITH is moved by one solitary passion,—the hope of cleaving closer and ever closer to the being of God. It is, itself, nothing but this act of personal adherence, of personal cohesion; and all else is, for it, material that can be subdued to this single service. Each bettering of knowledge intensifies the possibilities of this cohesion; and, for that, it is welcomed. It opens out fresh aspects of the good Father; it uncovers new treasures of His wisdom; therefore for faith, it is an ever-mounting ladder by which it draws nearer and nearer, spirit to spirit, heart to heart.

THE ANNUAL S. S. EXAMINATIONS.

FOR TEACHERS AND SCHOLARS, 1890.

Published by the S. S. Committee of the Diocese of Toronto as a Supplement to The Teachers' Assistant.

It appears that the Inter Diocesan Sunday School Committee of the Provincial Synod, which met in Kingston on the 9th inst., felt themselves precluded by the terms of the resolution appointing them, from making arrangements for the holding of Inter-Diocesan S. S. Examinations, and will report back to the Provincial Synod asking that such power be given them.

In the meantime, the Sunday School Committee of the Diocese of Toronto will continue as heretofore, to hold their usual Annual Examination on the Church Sunday School Lessons of the past year, viz., the Catechism, and Old Testament History.

They invite the co-operation of the Clergy and S. S. Workers in other Dioceses in making this Examination a success. The papers for scholars will be based upon the "Institute Leaflets"; those for Teachers upon the "Leaflets" and the "Teachers' Assistant."

The Examinations will be held at Local centres in this and other Dioceses on Saturday, December 6th, 1890.

The fee for Examination is 25c. for each person; and the minimum fee for every Local centre is \$1.00. On receiving a sufficient number, (i.e., not less than 4) applications from any Local Centre arrangements will be made by the Committee for the appointment of a Local Examiner at such Centre to whom the printed papers will be forwarded. The Local Examiner will act as "invigilator" at the Examination, and, when the answers of the Candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the "Teachers' Assistant." Diplomas will be presented to the successful candidates among the Teachers, and certificates to those Scholars who obtain First or Second Class Honors. The names of the successful candidates will also be published in the "Teachers' Assistant."

Applications from candidates will be received up to Tuesday, November 25th, 1890. They should be addressed to the Rev. Charles L. Ingles, M. A., 208 Cowan Avenue, Toronto, and should be in the following form:

Please enroll my name for the S. S. Examinations for Teachers and Scholars to be held on December 6th, 1890.

Yours, (Name in full) (P. O. Address) Teacher (or Scholar) in St. Parish (or Mission) of.

N.B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the Clergy and Superintendents in whose Schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their S. S. Teachers and Senior Scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

LITERARY NOTE.—The November number of The Pulpit is to hand from the press of The Lakeside Publishing Co., Buffalo, N.Y. Among other matter it contains sermons by Rev. Dr. Taylor, on 'The Fertilizing River'; Rev. G. J. Burchett on 'Moral Obligations not Diminished by Incorrect Views of Christ'; Rev. W. M. Statham on 'Mutual Benediction'; Rev. Alex. McLaren on 'Christ's Plane of Life'; Rev. Dr. Mellor on 'Guarding the Faith'; Rev. Prof. Johnson on 'A Psalm of Exile'; Rev. M. Brokenshire on 'Signs and Their Significance.'

The general make up of the publication is very good, and typographically, it is everything to be desired. \$1.00 a year.



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**MISSION FIELD.**

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

**MISSION WORK IN WESTERN INDIA.**

Among English people there is a strange idea as to the effect upon heathen people of their conversion to Christianity. It seems to be thought that the Christian natives of India, for instance, ought to exhibit the fruits of conversion in all virtues and single minded devotion, and that a standard of religious life and general character which might seem fairly good in an Englishman should be surpassed by those who from hereditary causes, as well as by bodily and mental habits and social constraints, find the assimilation of the teaching of the Missionaries extremely difficult.

The Oriental's tone of life does not enable him at once to add to his faith all the Christian virtues, even to the extent that we do. Nor can we, whose motives in our best aims are often strangely complex, expect in the recent convert to find every action prompted by the loftiest and most disinterested intentions.

Some details of Missionary experience may illustrate the disappointments which necessarily await the Missionary's dealings with the native Christians. He is, of course, right not to distrust them, but he has again and again to find weaknesses in the native character which falsify his hopes.

Kolhapur is one of the Mission centres in the Diocese of Bombay. The Rev. H. F. Lord, the Missionary, visits and preaches in a large number of villages round it. In a recent tour of thirty days he preached in about seventy villages. One of these villages is called Shilowadi. It is about 17 miles from Kolhapur, and Mr. Lord considered that it would give an impetus to the work if he could station some native agents there. Mr. Lord writes:

'For three successive years I have visited all the villages easily accessible lying along the main road from Kolhapur to the Phondaghat which runs through this part, and the favourable impression which I felt the first year has been strengthened. In many other villages we have met with interested audiences, but in the whole of this tract, with the exception of one or two villages only, we find not merely interested audiences, but audiences which have been deeply moved and welcomed us gladly after a year's absence. We have visited most of those villages on more than one occasion while camping near them, and it really seems as though they indeed felt the superiority of Christianity as a religion which is powerful to save. In several instances I have felt that if there were but a more experienced man with me, and if we had but a larger staff, both European and native, instead of myself for the only European, and three or four Catechists, I should have stayed there longer,

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and endeavored to lead some to make a confession of Christianity with a promise to receive more definite instruction as catechumens. I have felt that we only wanted the enthusiasm and the organization which we find when a Mission is being held in England to lead them in a considerable body to overcome the natural conservatism which binds them to their own religion, and the equally natural timidity which makes them dread collision with caste. Experience seems to show we need considerably more *policy* in our work. Without forgetting in the least that all our efforts can only be subservient to the Holy Spirit, and that when the movement really comes it will be from Him, it appears we may equally err on the other side by ignoring or not using those means which are in our hands. To explain what I mean. Anyone who is in the least conversant with Mission work knows that there are numbers, who without being near Christianity, yet are deeply impressed with its truth, and who have to stifle any thoughts which would lead them to a deeper knowledge or appreciation of it, because if they carried out their convictions they must embrace it, and thus be separated religiously and socially from all they hold dear as human beings. It is absurd to demand that they should be expected to rise superior to this feeling, and give up all at once for the Gospel, when they

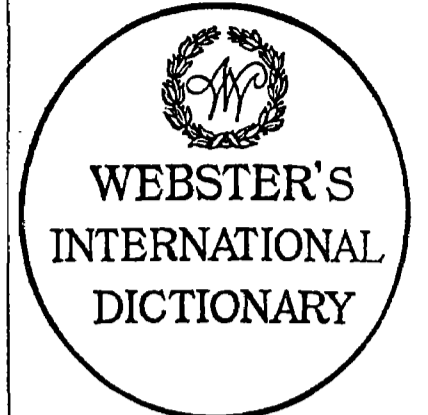
have no really deep feelings or knowledge of any religion. In short, could a large body of Christians be created, differing from all in nothing but religion, the great stumbling block in the way of others would be removed. This is exemplified among the Mahars in Ahmednagar. My feeling is that giving policy a secondary place, we ought to make it a matter of policy, wherever an opening appears, and where people are favorable to Christianity to throw extra energy and effort into that part—at least for a time—for a trial. I can say honestly that I have nowhere else found ground seemingly so favorable for insuring a harvest as the districts due west of Kolhapur. I feel, let the results be what they may, it is the duty of the Church, and the Society in particular, to make a determined effort to work this part, *now*, while the people are impressionable, and before they settle down in that state of lethargy and indifference to everything connected with religion which is so often, if not always, found where Christianity has been preached for a long time and no fruit been forthcoming.

[To be continued.]

It is not always the man who looks like a fool who is one.

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*By Rev. H. P. Hurley, Cambridge, New Brunswick.*

Some few weeks ago there appeared a letter in a St. John newspaper dealing with the Scott Act. The writer of that letter was a clergyman of the Church of England in this Province. He had lately come from the old country and set himself to the task of examining the nature of the Scott Act and the good or evil effects produced by it. The result was, as far as I now remember, that he condemned it 'in toto,' in itself, in its operations, and in its effects.

The Temperance cause is one that, happily, has many and able advocates in every walk of life. It may in a measure be said to be the great public question of the hour. Intemperance is no longer regarded like some other evils as a 'necessary' one. And the letter and conclusions of the rev. author called forth some correspondents to champion the Scott Act. A slight controversial storm blew over our peaceful city for a time, and while it did, it wafted before our mind a subject matter in the form of a question to which we had hitherto given but very little thought. The question brought before us was: Is 'moral suasion' alone, powerful enough to stamp out the vice of intemperance. The author of the letter to which we have referred had no hesitation in answering in the affirmative. We only wish we could agree with him, we would then most readily withdraw our willing, if private approbation of an Act, whose working seems to entail some moral, civil and not a little public expense.

'Moral suasion' is primarily addressed to the individual. Applied to the Temperance question it is, we suppose, intended to affect the interest of the individual and of his family, that is to say his temporal advantage and then the spiritual benefits to his soul. But here we walk on a very slippery line of morals and it behoves the advocate of moral suasion to guard his hearers against that pernicious principle of a modern school which attempts to build the splendid fabric of virtue on the slippery foundation of private gain. It is true that if we want to push on the temperance movement to any great and lasting good we must attain to a high public conscience—one gathering up into itself all the loftiest maxims of the highest morality adorned with the purest sentiments of honor and dignity—a conscience established to outlive the assaults of individual corruption and the wreck of private virtue. But at what period in the history of the world has mankind attained to this moral excellence on any great question? It 'moral suasion' will ever effect its purpose in the temperance cause it can only do so by bringing about such a healthy public moral feeling as will be a conscientious principle of individual action. Public conscience is nothing more nor less than the sum of individual judg-

ments upon individual actions or definite lines of conduct, and individual conscience is the judgment formed by the individual of the moral nature of his act. This is not the place to enter in any discussion as to whether the morality of every act is independent of the judgment formed by the agent, but it is morally certain that, having performed the act, his conscience tells him whether he has done well or ill, and that the peace of mind or remorse which follows, approves or condemns. But it is not difficult to see that as the individual conscience may be right or wrong, strict or relax, upon any topic concerning the common welfare, so also may the public. There are those who suppose that conscience private or public is a mere judgment and nothing more. But unfortunately the feelings of the heart, the heat of the passions and cravings of the several appetites diminish the light of the mind, and conscience is formed or deformed under many influences which act on the whole man.

[To be continued.]

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A correspondent of a London paper gives the following on the great ex Chancellor's diet and its results: 'At luncheon I observed that he drank nothing with his food, and asked him whether 'eating dry' were a habit of his own choice, or an article in the dietetic code drawn up for him by his famous 'Leibartz,' Dr. Schweningen. 'The latter,' he replied. 'I am only allowed to drink thrice a day—a quarter of an hour after each meal, and each time not more than half a bottle of red sparkling Moselle, of a very light and dry character. Burgundy and beer, both of which I am extremely fond of, are strictly forbidden to me; so are all the strong Rhenish and Spanish wines, and even claret! For some years past I have been a total abstainer from all these generous liquors, much to the advantage of my health and 'condition,' in the sporting sense of the word. Formerly I used to weigh over 17 stone. By observing this regimen I brought myself down to under fourteen, and without any loss of strength—indeed with gain. My normal weight is now 185 pounds. I am weighed once every day by my doctor's orders, and any excess of that figure I at once set to work to get rid of, by exercise and special regimen. I ride a good deal as well as walk. Cigar smoking I have given up altogether, of course under advice. It is debilitating and bad for the nerves. An inveterate smoker, such as I used to be, probably gets through a hundred thousand cigars in his life if he reaches a fair average age. But he would live longer and feel better all his time if he did without them. At the age of 75 Prince Bismarck is as upright as a dart and as firm of foot as many a strong man 40 years his junior. His complexion, which used to be sallow when I first knew him, is clear and ruddy; his eyes sparkle with all their fire and brightness; his voice is mellow and sonorous; his heavy mustache and eye-

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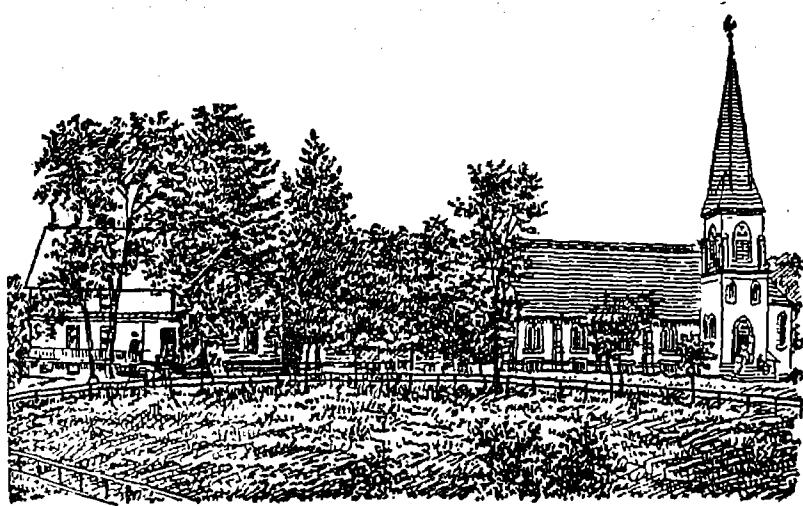
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